The

Lutheran.

God's word and Luther's teaching now and never perish.

Thirty-ninth year.

1883.

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Und ich sahe einen Engel
fliegen mitten durch den Himmel,
der hatte ein ewig Evangelium
zu verkündigen denen, die auf
Erden sitzen und wohnen, und
allen Heiden und Geschlechtern,
und Sprachen, und Völkern.
Und sprach mit großer Stimme:
Fürchtet Gott, und gebet ihm die
Ehre, denn die Zeit seines
Gerichts ist kommen, und betet
an den, der gemacht hat Himmel
und Erde, und Meer, und die
Wasserbrunnen.
Offenb. Joh. 14, 6. 7.

Herausgegeben von der Deutschen Evangeli
Zeitweilig redigirt von dem Lehr

Vol. 39, St. Louis, Mo. 1st Jan. 1883, No. 1.

Foreword
to the
thirty-ninth year of the "Lutheran."

In the year 1483, on the day before St. Martin's Day, on Monday, November 10, at 12 o'clock at night, Luther was born in the little town of Eisleben in the county of Mansfeld. On the 10th of November of the present year 1883 it will therefore be just 400 years that Luther was born.

Until now the Christian church has only celebrated two birthdays as feast days, namely the birthday of Jesus Christ, our highly praised Lord and Savior, and the birthday of his forerunner, John the Baptist, who was filled with the Holy Spirit while still in his mother's womb (Luk. 1, 15. 41.) and to whom the Lord Himself gave the testimony: "Verily I say unto you, Among all that are born of women there hath not risen one greater than John the Baptist". (Matt. 11:11.) It is true that even the ancient pure Church celebrated other memorial days, which she called the birthdays of the martyrs; but by these she understood not those days on which the martyrs were born into the world, but on which they were born to eternal life by their martyrdom. In a letter in which the congregation of Smyrna reported on the martyrdom of their dearly beloved and highly honored bishop Polycarpus, which occurred in the year 168, she therefore writes, among other things, the following: "The Lord will grant us the happiness that we may gather here in joy and delight and celebrate the birthday of his martyrdom in memory of those who have already fought before, and for the exercise and preparation of those for whom it is yet to come."

As far as the Lutheran Church is concerned, it has followed in the footsteps of the old pure church. In the Lutheran Church, too, the anniversary of Luther's death, for example, has been commemorated here and there every year, or at least after a hundred years have passed.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. the 1st of January, 1883. No. 1.

We can find nothing of an ecclesiastical celebration of Luther's birthday. *Luther* himself used to invite his friends to the celebration of his birthday. Melanchthon tells us this. In a letter to Dr. Medler of November 11, 1545, Melanchthon writes, among other things, the following: "*Yesterday,* Doctor Martinus read your entire history during dinner, to which he had invited Pastor (Bugenhagen), Cruciger, Georg Major, and me; as he is in the habit of inviting his friends to his house on this day. For on the day before Martinmas Luther was born." *) From time to time Luther's birthday may have been celebrated in Lutheran family circles and institutions, but only privately. One also finds traces of the fact that some Lutheran preachers, when they preached on St. Martin's Day, November 11, also commemorated Luther's birth and baptismal day on this occasion in the pulpit, but as far as we know, there is nothing to be read of a special church celebration of Luther's birth. One would have to reckon with the fact that Johannes Mathesius began his famous, quite incomparable sermons on Luther's life on St. Martin's Eve, i.e. on Luther's birthday, and that his first sermon naturally dealt with Luther's birth. **)

According to what one reads in the newspapers, however, Luther's birthday will be celebrated this year on such a grand scale as has never been done before in the Lutheran Church. Already many newspapers, both domestic and foreign, both religious and secular, have referred to the approaching "Jubilee Year" 1883. Already quite a number of "Jubilee" writings have appeared and the appearance of many more such writings has already been announced. A veritable flood of them seems to be in store for us. Book writers and book publishers, picture makers and picture dealers seem to have allied themselves to glorify the event of Luther's birth, which took place 400 years ago, as much as they can in their part.

*) *Corpus Reformatorum*. Volum. V. p. 887.

**) These sermons of the godly Mathesius will, God willing, soon appear in a new edition, but unchanged, in our "Concordia-Verlag".

are able to do. Not only Lutherans, who are Lutherans from the heart, but also apostate Lutherans, who have long since thrown Luther's teaching overboard as an old-fashioned thing and have kept nothing but the name, seem to want to compete in it. Even the Uniates, although they know that Luther detested and condemned every and therefore also their religious-mengerical union, have made known their resolution to join in celebrating Luther's four hundredth birthday. Yes, even the rationalistic Protestant unions intend to take part in the celebration, even if not on the appointed day (for this falls on a Saturday), but on the day after, on the 25th Sunday after Trinity.*)

Why is it that the third jubilee of the Formula of Concord and the Augsburg Confession in 1877 and 1880 were celebrated so quietly and so simply, or not at all, and that the fourth so-called jubilee of the birth of Luther is to be celebrated so loudly, so generally, and so pompously? - This is undoubtedly due to the fact that those jubilees could not be celebrated without commemorating Luther's teachings, but that this year's jubilee can only be celebrated with enthusiasm for the person of Luther, as a man of world-historical importance, and because it has always been the way of the hypocrites to build magnificent tombs for the prophets of God whose teachings they rejected and whose faithful disciples they persecuted. (Matt. 23:29-33.)

To be sure, all righteous Lutherans will not let the fact that even the sworn enemies of Luther's teaching solemnly celebrate that day on which God gave this great armament of his truth to the world and the church prevent them from commemorating this unspeakably great deed of God on that day and from praising and glorifying God for it publicly and collectively in their churches. They must, after all, put up with the fact that even the sworn enemies of Christ celebrate his most holy birth with them on Christmas; for the Lutherans then do not celebrate with the enemies, but the enemies with the Lutherans. It is also a matter of

*) Probably these gentlemen did not even think about the fact that on this Sunday the gospel of the "abomination of desolation" is to be preached.

It is our experience that the commemoration of important events in the kingdom of God through the preaching of the divine Word, even in connection with all kinds of external festivities, has never been celebrated by us Lutherans without great blessing. Who does not still today think with joy of the glorious jubilee festivals which we celebrated most solemnly in the years 1848, 1855, 1867, 1877, and 1880? *) Who, therefore, could be a Lutheran of the heart who would want to exclude himself when his brethren, awakened by God to this, call out to all their brethren: "Come near, let us rejoice in the Lord, and shout for joy to the stronghold of our salvation. Let us come before his face with thanksgiving, and with psalms let us shout for him." (Ps. 95:1, 2.) "Praise the LORD in his sanctuary; praise him in the firmament of his power. Praise him in his deeds; praise him in his great glory. Praise him with trumpets; praise him with psalteries and harps. Praise him with timbrels and roundels; praise him with strings and pipes. Praise him with bright cymbals; praise him with melodious cymbals. Let every living thing praise the Lord. Hallelujah?" (Ps. 150, 1-6.) Here also the word of the Lord finds its application: "Destroy it not, for there is a blessing in it." (Isa. 65:8.) That a great blessing might spring for our Lutheran Church from the proper celebration of the four hundredth anniversary of Luther's birth, even the sworn enemies of Luther and our Lutheran Church, the papists, are well aware. They have therefore already begun, at least in Germany, as they have always done before and at all Lutheran jubilee celebrations, to loudly lie and blaspheme about Luther and the work of the Lutheran Church Reformation. The more they do this, however, the more solemnly we Lutherans want to commemorate the birth of the man who, by God's grace, revealed the Roman Antichrist and brought to light the pure Gospel, which we still have today in spite of all the raging and raging of Satan. -

But, dear Lutheran brethren, let us also bear this in mind: if in the year 1883 we did nothing more than heat ourselves up on November 10 at the thought that 400 years ago the great reformer Luther was born, this would be an exceedingly poor celebration of the year of the birth of the man after whom we are called Lutherans. The great main thing, rather, consists in the following two pieces: first, that throughout the year of commemoration of Luther's birth we let ourselves be reminded of the incomparable treasure we possess in the writings of Luther bequeathed to us, and use them faithfully and diligently; and secondly, that we, having learned Luther's true teachings from these writings, also allow ourselves to be strengthened in our resolve to persevere in this teaching of Luther's even in this last afflicted time, and therefore not to allow ourselves to be deprived of it either by those who say that if Luther were now living in this "enlightened age" he would believe and teach differently, or by those who hypocritically praise Luther's teachings but shamefully twist them to suit their own purposes.

We intend to present more of these to our beloved readers in the next issues of our "Lutheran". (To be continued.)

*) May the dear reader reflect for himself on the great events in the kingdom of God which we have festively celebrated in the years mentioned.

(Submitted.)

Lament and comfort before the gates of a new year.

1.

Alas! man must always be at odds on earth,
And in the short time of rest can never rejoice;
Alas, all his doings are so empty of joy and true pleasure, And without end the sea of pain rages in his breast. Alas, all he does is vanity and toil;
The poor soul's hunger remains, her thirst never quenches.

2.

Therefore, as a servant in sunburn cries for cool shade And anxiously sighs for a hand That gives him rest;
As a day labourer's ear Longingly listens to the little bell, At whose call he gladly exchanges The pile of pleasure for burden: So also my soul sighs and cries In labour, pain and strife For refreshment from the fresh spring, For rest and bliss.

3.

But ah! my heart" where do you find, What you fearfully cry for?
Where is the place of joy and rest That promises peace to thee?
You may hear a chime, It brings a new year;
But in the same new woe, always new fear and trouble. Thou hearest rejoicing round about, Thou seest joy and gladness, Why art thou alone dumb, And sigh'st and weep'st today?

4.

Ah, behold, before me I see nothing but darkness and night, And nowhere but a speck of light that laughs at me;
And behind me a whole year full of sin and iniquity, Which God's wrath has quite obviously brought upon me: Therefore I must lament aloud, And cry alas and woe, Because I am afraid of the infernal pit Which I see opened.

5.

But stop! what presents itself to my gaze, to the highly astonished?
Am I dreaming, am I lost in the world? For look, it becomes light and clear; It rises like a sun On the distant horizon, Shines brightly in its course, What still dwells in darkness;
The new year, it will be full of light, It will be full of shine and glow, And new comfort and confidence Will settle in the heart.

6.

It is a child that spreads such light in the night, That like a bright precious stone, In which the sun's splendour is reflected brightly, Light and clear the darkness frightens away, A new year of peace and blessing reaches out to us poor sinners;
Whose eye full of kindness smiles sweetly on us, Whose sweet mouth gives us peace, And speaks to everyone:

Come unto me, come unto me, all ye that are heavy laden, With me there is peace in trouble, And peace also in strife. Behold the blood that this day flows from my body, That quenches God's wrath in heaven, And makes heaven thine: Look on me and come to me, I am thy brother tender, Thy brother, and yet for and for True God by nature.

8.

What wailest thou for thy sin? It is sunk in the sea;

For as the cloudy night vanishes, When shining, light and bright The sun rises in the east, So is consumed and departs The sin before which the heart lifts, When my innocence shows itself. With my blood thy heavy, heavy guilt is stricken, Therefore up! O soul, take courage, Thou art in God's grace.

9.

Therefore I enter the new year With peace and hope, For what my God promises must be true, Must be yes and amen;

He stays with me, I cling to him, So come what may, In all distress and impetuosity I keep him cheerfully still.

I am his sheep, he is my shepherd, I lack and want nothing; The path he will lead me is level and full of light.

10.

But, O Lord Jesus Christ, we are so sick and weak, Thou knowest how wicked the heart is, Therefore follow us faithfully, And take us up in thine arms, And carry us to the place, Where everlasting shall be joy and consolation And gladness forever.

Oh, Lord, come soon, redeem us, And bring us out of time Into the right, true jubilee year Of blessed eternity.

(G. Volck, died at New Orleans, La., Sept. 5, 1853.)

New Year's Sermon.

(The last sermon of the same pastor J. F. Bünger, held on New Year's Day 1882. *)

O eternal, almighty, gracious God, Lord of heaven and earth, Father, Son, and Holy Spirit, You have wisely ordered not only the days and months, but also the years, and have caused us to begin a new year today. Be pleased with our small thanksgiving, which we offer for all the benefits shown to us in the past year, both in the flesh and in the spirit. Thou hast not dealt with us according to our sins, but according to Thy great mercy, and hast done us all manner of good, and hast protected us from all evil and accidents, or rescued and helped us out of them. Thou hast given us Thy pure Word and the unadulterated sacraments, and by these Thy means of grace hast communicated and sealed to us Thy grace, and preserved us in the faith with Thy Church. For all this we owe Thee undying thanks, and should offer Thee rich sacrifices of thanksgiving for it. O, help us

*) Communicated here verbatim at the request of his congregation.

even that we may become truly grateful to Thee for Thy good and perfect gifts which Thou hast given us. And we beseech Thee, cease not from taking care of us in the new year with great grace. Forgive us all the sins of the old year, cast them behind Thee into the depths of the sea, and give us Thy Holy Spirit to dwell and work in us. Bless our whole church with all its members, with its teachers and leaders, and grant that every member may seek Your glory and do Your will. Build up our church inwardly and outwardly. Give us also mildly what we need for this present life. Let us not perish and be put to shame. But above all, lead us through this life on the narrow way to heaven, that we may have and enjoy eternal, blessed life. Graciously hear this and all our petitions which we bring before Thee according to Thy will. Amen.

Text: Ps. 106, 1.

"Give thanks unto the LORD: for he is good; and his mercy endureth for ever."

Beloved brothers and sisters in the Lord Jesus!

At the beginning of a new year everything is full of rejoicing and joy. People are glad to have completed a whole year and wish that the new year will bring new happiness and new joy. This is how it is with most of the people, with the great multitude, with the children of the world. They rejoice as if they had done everything well in the past year. They do not think of their sins, the many sins of the past year; if they thought of them, they would be sad and sorrowful, and they do not want that. All sadness must be banished from them. And what do they wish for one another? Nothing but outward joy, worldly joy, sinful joy, and such joy even more than in the previous year. They know no other joy. You can hear it in their wishes: Happy New Year. Happy, happy New Year! Will such wishes come true? They don't care. They are just words, only compliments and outpourings and utterances of the carnal and sinful heart. The dear God, the giver of all good and perfect gifts, is not thought of. Christians also are to rejoice in the new year's day; and they rejoice in God, they rejoice in his grace and blessing. Christians also ought to wish good things to their fellow Christians and relatives and acquaintances, and to those to whom they come; and they do it in the name of God, wishing the right, true goods and gifts. As the Lord Christ said to his disciples, when he set them apart to preach the gospel, Matt. 10: "When ye go into any house, greet the same," that is, wish him well. "And if that same house be worthy, your peace shall come upon it. But if it is not worthy, your peace will turn again to you." So if one does not respect such a wish, it is not expressed in vain. It comes back again to him who uttered it. Solomon says in his Proverbs, chapter 11: "The desire of the righteous must come to pass; and the hope of the wicked is calamity." The desire of the righteous is a powerful prayer before God, which is answered. The desires of the wicked, though they wish for happiness, will come to misfortune. Let us, my beloved, who have come together as Christians in the house of God, hear from God's word how

we should celebrate the New Year in a manner pleasing to God. This is shown by our little text: "Give thanks to the Lord, for he is good, and his mercy endures forever. So let the object of our meditation be:

The right God-pleasing observance of the New Year's Day;

1. looking back on the past year, we have to thank God from the bottom of our hearts for all his benefits, and
2. looking to the coming year, we have to hope for his great goodness.

1.

On New Year's Day, when we look back on the year that has just ended, we have to thank the Lord our God for the countless benefits that he has so kindly and graciously bestowed upon us all the days of the year. In the year that has passed, the Lord our God has given many people body and soul, eyes, ears, and all their limbs, reason and all their senses; even all those who have been happily born into the world. With these I cannot speak and call them to the praise of God. They are not here, nor do they understand this remembrance, though they certainly praise and extol the Lord, and more than many grown-up persons; for it is said in the eighth Psalm, "Out of the mouth of babes and sucklings thou hast prepared a power," that is, a mighty and pleasing praise. But the parents have to thank the Lord God that he has given them dear, loving, healthy children. But the almighty and kind God has kept us all alive during the past year and has bestowed on us a great number of benefits every day through his care, through his merciful hand. Has he not fed and nourished us daily, and given us our bodily needs? He giveth meat to all his creatures in his season, and filleth with pleasure all that liveth. If he does this to the unreasonable animals, he does it much more to the reasonable men and to his dear children of grace, for all things were created for our sake. He has no need of creatures, but we have need of them. And they are placed at our service. Oh, that we would but recognize the great goodness of our God toward us! But we enjoy many of God's benefits and do not take notice of them until God has withdrawn them from us for a time. When is bodily health really appreciated? Just then, when we have lost it for a time and have become ill. Or who takes notice of the great benefits of light, air, water, sunshine at the right time, rain, and so many other gifts and benefits, without which we could not live at all, or would only lead a very miserable life? Think, my beloved, of the goods and benefits which the first article of our Small Catechism enumerates: "Clothes and shoes, food and drink, house and farm, wife and child, fields, cattle, and all goods," and that we have been "abundantly and daily supplied with all necessities and nourishment of body and life. And all this ought to move us to give thanks to the Lord our God. And though he has left us wanting in this and that, yet he has always given us what we need. And though he has laid up many a cross, he has blessed it and taken it away again. Do we not have to take this to his

How has he not confessed his glory, and said with David, "I thank thee that thou hast humbled me, and helped me"? And how has he mightily and graciously protected us against all danger, which is now greater than ever before, and guarded and preserved us from all evil, and has done this partly directly, partly through his holy angels, who lie about those who fear the Lord, who guard us in all our ways and carry us on their hands, so that we do not strike our foot against a stone! Yes, this is what the holy angels have done for us by God's command in the past year. How many accidents and cases of sudden death are not reported daily in the newspapers! It is a standing article: "Crimes and misfortunes"; as if they belonged together. It belongs together, too, in most cases. For when the good Lord, according to his great goodness, patience, and long-suffering, has waited a year after a year for the conversion of a sinner, and he always and always throws to the winds all enticements and threats, and continues in his sins, one day after another, and one year after another, God at last comes in his wrath, and snatches such a sinner out of the time of grace, and brings him before his judgment. Gracious as the LORD is, he is also just. "Thou destroyest the wicked," says the Psalmist, "and thou destroyest their seed for ever and ever." And the apostle saith Romans 2: "Tribulation and anguish upon all the souls of men that do evil." O, therefore, let him that hath hitherto lived safely without repentance, thank God for his great patience and longsuffering, and despise not further the riches of his goodness, patience, and longsuffering, and let God's goodness lead him to repentance in this new year.

Even though the children of the world, who still pretend to believe in one God, may ascribe to God the earthly and bodily gifts and goods, namely, that they have received them from him, they will not thank God for the spiritual and heavenly goods, for they do not recognize them, respect them, or enjoy them. Christians, on the other hand, know from God's Word and through the action of God the Holy Spirit that God has revealed his greatest love and kindness to us poor sinners in the sending of his dear Son, that the same Son of God is their Savior and Beatificator, that he has redeemed them from all sins, from death, and from the power of the devil, that they have in him the forgiveness of sins, that he is made unto them wisdom and righteousness and sanctification and redemption. Christians recognize and experience the gifts and works of God the Holy Spirit, that they are enlightened more and more, that they grow and increase more and more in the knowledge of salvation, that they stand in true faith, that they are sanctified and renewed into the image of God, that they have peace and joy in the Holy Spirit. They recognize the great blessing of belonging to the Christian church and of using God's precious means of grace, the Word and the holy sacraments, through which all God's grace is imparted to them. Therefore they are also reminded and urged to praise the Lord and to thank him that he has given and communicated such great goods, which make them truly happy and which remain with them in all hardships, even in death, as the faithful David says in Psalm 89: "I will sing of the grace of the Lord forever, and proclaim his truth with my mouth for ever and ever," and in Psalm 89: "I will sing of the grace of the Lord forever.

Psalm 103: "Bless the LORD, O my soul, and all that is within me, his holy name. Praise the LORD, my soul, and forget not all that he hath done thee good; who forgiveth all thy sins, and healeth all thine infirmities." Over as faithful Zechariah sings in his hymn of praise, "Blessed be the LORD God of Israel: for he hath visited and redeemed his people. And hath raised up for us a horn of salvation, in the house of his servant David." Or as the Apostle Paul says in the 1st. Chapter of the Epistle to the Ephesians, he breaks out into praise of God, saying: "Blessed be God and the Father of our Lord JEsu Christ, who hath blessed us with all spiritual blessings in heavenly things through Christ; as he hath chosen us through him before the foundation of the world, that we should be holy and without blame before him in love; and hath ordained us to filial adoption unto himself through JEsum Christum, according to the good pleasure of his will, unto the praise of his glorious grace." For all such knowledge and wisdom, and all the workings of the Holy Spirit, and all comfort and blessing to our immortal souls, we ought to give thanks to the Lord, that he has so graciously given and allowed us to enjoy such things in the past year. Blessed is he who can and practices this. - "This is a precious thing, to give thanks unto the Lord, and to sing praises unto thy name, O most high."

2.

But on New Year's Day we are not only to look back and thank the gracious and kind God for all his benefits in the physical and spiritual, which he has shown us so far, but we are also to look forward into the future. We are not to live securely into the day, but to consider well what may come. But is not the future hidden from us? Who knows what he will encounter in the new year? Great suffering, great hardship may befall us. It may be the year of our death. Should we be worried and frightened about it? No! We should take care that we do not forget the Lord our God, and that we do not offend and anger him with our sins; but above all we should hope in the goodness of our God. We have a good God, who is love itself, who is merciful to us sinners; of whom it is said in our text, "And his goodness endureth for ever." Every morning his goodness is new. He also will remember us every day, and provide for us, and govern us, and protect us, and bless us. And though he should kill us, and bring us down to hell, and make us poor and lowly, he will not leave us therein, but will bring us out again gloriously, having accomplished his wise and gracious purpose with us; as the prophetess Hannah sings in her psalm of praise, 1 Sam. 2:6-10: "The LORD killeth, and maketh alive; he leadeth into hell, and bringeth out again. The LORD maketh poor, and maketh rich; he humbleth, and exalteth. He raiseth up the poor out of the dust, and exalteth the needy out of the dunghill. He will keep the feet of his saints" (that is, the going out and coming in of them), "but the wicked shall be brought to nought in darkness: for much ability profiteth no man." (The ungodly rely on their power, on their money and goods, and think that with them all will and must go out happily; but it helps them nothing). Thus dear Hannah concludes her song, "They that contend with the Lord shall perish; upon them shall he thunder in heaven." Beloved, therefore shall we alone look to the

We must hope in the Lord, in his great goodness and mercy. "Commit thy ways unto the LORD," saith the 37th Psalm, "and hope in him; he will do it well." He will make all things altogether, altogether well, that we may rejoice and give thanks unto him. In the 118th Psalm, all believers, all God-fearers, all servants of God are called upon to say with a joyful heart: "His goodness endures forever. For it is said there verses 2-4: "Say now Israel" (that is: the believing church of God, the people of the possession, the chosen generation): "His goodness endureth for ever. Let the house of Aaron" (all the apostles and ministers of the gospel) say: "His goodness endures forever. Those who fear the Lord say: His goodness endures forever." But they shall not merely say it, but they shall know it in the future, in this year, and in all the years that they have to live, and for ever. "The grace of the LORD endureth for ever and ever upon them that fear him." And St. Peter writes to Christians to whom the Gospel has been preached, and who have accepted it, "Gird up therefore the loins of your mind, be sober, and set your hope wholly on the grace which is offered you by the revelation of JEsu Christ." These must be blessed people indeed, who can confidently look forward to the future and the new year, and all that may come, in the eternal goodness of their Lord, in the great grace in Christ. They will experience the goodness and grace. His goodness is better than life.

Then we should come to the good and merciful God every day and every hour and ask for everything that is good and beneficial for us, for body and soul, for family, for ministry, for the church, for the authorities, for all classes. As the dear children ask their dear father, so we should ask the right, the heavenly Father, and he will graciously hear our prayer for the sake of Jesus Christ. For it is his command and promise: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. Whatsoever ye shall ask in your prayers, believe that ye shall receive it, and it shall be given you." What, then, can Christians pray for and ask for? They ask for repentance, and obtain a penitent heart. They ask for faith, and obtain more faith. They ask for forgiveness of sins, and all their sins are forgiven. They ask for help in trouble, and the Lord is with them in all their trouble. They ask for the averting of punishment, and it is averted. They ask for the gift of the Holy Spirit, and they are filled with the Holy Spirit. They ask for wisdom, and obtain heavenly wisdom. They ask for a godly spouse, and the Lord brings one to them. They ask for godly children, and their children's children fear the Lord. They ask for their daily bread, and the Lord gives them what they ask. Finally, and above all, they ask for a blessed hour, that they may pass away in peace; and the Lord gives them that they may depart from this world in true faith, and attain to all eternal, heavenly goods. Oh, that we would only practice prayer diligently and unceasingly! We would know that the Lord is near to all who call upon him, to all who call upon him earnestly; he does what the godly desire, and hears their cries and helps them.

Now, beloved, I will bring you my New Year's wish. "The Lord hath sent me to preach a merciful year." So our dearest

Saviour in the prophet Isaiah. What the Lord Jesus, as the great messenger of his heavenly Father, has spoken, the called ambassadors and emissaries of Christ may in a certain measure say of themselves, and this they should also do: "The Lord has sent me to preach a gracious year. So then I wish you all together, all great and small, all parents and children, all teachers and pupils, and each one in particular, a gracious year from the dear Lord JEsu Christo. May He, who has purchased all grace for us, blot out all the sins of the old year with His blood, and with the new year make His grace new upon us, so that we may all have one gracious God, whose grace and truth shall be upon us forever, the justifying, the restoring, the sanctifying, the blessed, the everlasting grace. Yes, the grace of our Lord Jesus Christ be and remain with you all. Amen. Amen.

History of Concordia Seminary.

(Continued.)

The solemn dedication was postponed until the time of the meetings of the Western District in April, 1858. It pleased the Lord of the Church, however, to turn joy into sorrow. A few days before the Synod met, on April 10, the dear Professor Biewend had passed away. This was a bitter loss for the institution. Under these circumstances the intended solemn inauguration did not take place. In May G. Grüber and R. Voigt were examined; F. A. Schmidt had already entered the preaching ministry the previous autumn. Only in the autumn was it possible to fill the vacant position again. On December 7, 1858, Pastor R. Lange of St. Charles, who had already taught at an English institution for a number of years, joined the seminary as professor of philosophy and the seminary and high school as professor of English. The duties of the Directerate were provisionally transferred to Subrector Saxer.

A short time before, Blessed Pastor Brohm came to the newly formed Cross District of the local congregation and took over built-in classes in the high school and seminary.

In 1859 three entered the preaching ministry: J. M. Moll, W. Achenbach, F. Schalter.

In the fall of this year, Dr. Seyffarth asked for leave of absence for a few years in order to complete some scientific work in New York. On the other hand, the Institute gained another teacher in the person of Pastor L. Larsen, whom the Norwegian Synod sent here as a result of an agreement with ours, according to which it should be permitted to establish a professorship for the purpose of training Norwegian Lutheran pastors in our Institute. On November 1, he took up his office. In anticipation of the filling of the Norwegian professorship, three Norwegian students had already entered in the fall of the previous year, who were now followed by five more.

During the winter Prof. Walther's health was a most anxious one. In February, 1860, at the request of the Synod, he matured to Germany, to seek recovery by traveling and using a bath there. In August he returned happy and convalescent. The number of candidates leaving this year was 10: O. Hanser, M. Tirmenstein, H. Wunderlich, St. Keyl, W.

Bartling, J. Bühler, H. Früchtenicht, M. Zucker, E. Böse, I. List. The number of pupils reached 88, 14 in the Seminary, 74 in the Gymnasium.

The year 1861 brought an important change for the institution. In October 1860, the synod had decided to separate the seminary from the high school and to unite the local seminary with the so-called practical seminary in Fort Wayne. The practical seminary was to be moved here and the grammar school to Fort Wayne. As a result of the civil war that had broken out, the plan came to unexpected speed. St. Louis was threatened by two enemy army camps, and it appeared that our institution would have to suffer great hindrances and disturbances. After the capture of Camp Jackson and the street fighting that followed, and after the introduction of the War Act, it was found necessary to send the sophomores home (in May, 1861). Four had completed their studies: Eh. A. Mennicke, E. Mangelsdorf, L. Muckel, H. Baumstark. It could be assumed that the young students would not soon return here under such circumstances. So it was decided that the best thing to do was to move the high school from here to Fort Wayne and the practical seminary from Fort Wayne to St. Louis at the beginning of the new school year (in September). The high school at present numbered 78 pupils. Some high school students who were over 18 years of age and in danger of being drawn in Indiana entered the Seminary. Of the professors, G. Schick, A. Saxer and R. Lange went to Fort Wayne. Prof. Larsen was transferred by his synod to the Norwegian Grammar School at Decorah, Iowa, newly established by the same. Rector Goenner, on account of his advanced age and great infirmity of body, petitioned the board for dismissal and retirement; both were granted him. Three years afterward he died blessedly, June 25, 1864. Prof. A. Crämer came here from Fort Wayne, and with the commencement of the seminary year in September (1861) his pupils also found themselves here.

From then on - until 1875 - the history of the institution is that of a seminary with a double department, a scholarly-theological, so-called theoretical, and a so-called practical one. Prof. Crämer and his family also took over the management of the household, which since 1850 had been run successively by Messrs I. Große, L. Wüllner and F. W. Reinke. In October (1861) they were dismissed from the practical seminary and entered the preaching ministry: F. W. G. Matuschka, W. Dorn and M. Meyer. These were followed in the next year by six: M. Hamann, R. G. Biedermann, Th. G. A. Krumsieg, J. F. Niethammer, I. Schneider and H. Meier.

At the beginning of the academic year 1862 the theoretical department numbered 33 students, the practical 28 with 13 proseminarists.

In May of the following year, Pastor E. A. Brauer joined as the second theological professor. The following were examined and dismissed in this year: 3 in the theoretical department: J. G. Walther, Ch. Körner, H. Burkhard; in the practical department 10: T. Rösch, Th. Mertens, J. L. Hahn, H. Schmidt, Fr. W. Schmitt, J. H. Ch. Steege, G. H. Hörnicke, J. F. Müller, H. Loßner, Ch. A. Weisel.

The Electoral College received authority from the Synod meeting here in October to elect a teacher for the Proseminary. Pastor H. Baumstark

was elected as such in January, 1865. This position, however, which became vacant in June, 1869, through the apostasy of the same, was left vacant for a time, according to the resolution of the Synod assembled at Fort Wayne in September, 1869, and a fourth professorship was established in its place. Dr. E. Preuß was immediately provisionally employed by the Synod and elected by the Electoral College in November.

In 1864 the following could be dismissed from the theoretical department 8: C. A. Gräber, L. Lochner, B. Burfeind, C. S. Kleppisch, A. Reinke, H. Krebs, G. Markworth, K. L. Moll; from practical division 11: G. Herter, G. Traub, C. Berner, F. W. Pennekamp, C. Schuricht, A. Ebendick, F. W. M. Arendt, J. Karrer, E. A. Fünfstück, H. O. Schmidt, W. J. Friedrich.

In 1865, the following people took office from the theoretical seminar: L. S. Reque, E. Georgii, H. Koch, H. Ernst, J. Herzer, F. Lehmann, Th. Mießler, T. A. Torgersen, F. W. Stellhorn, A. Crull, H. A. Allwardt, J. G. Nützel, H. Walker, Cl. Seuel, G. Schamm, T. J. Große. Allwardt, J. G. Nützel, H. Walker, Cl. Seuel, G. Schamm, T. J. Große; from practical seminar 14: Ph. S. Estel, F. W. Sandvoß, F. Kleist, J. Feiertag, H. Sieving, G. Präger, R. Köhler, A. F. H. Fischer, G. Brügmann, F. Dubpernell, F. T. Kömer, F. Hachenberger, F. Liebe, G. Lehnigk.

In 1866, from the theoretical seminar 6: Br. Mießler, F. Wesemann, C. Böse, F. W. Lothmann, Th. Brohm, H. Crämer; from the practical seminar 16: G. F. Schilling, M. Michael, G. A. Müller, Ph. Studt, M. Stülpnagel, Ch. Markworth, J. Horn, C. Wünsch, W. Schlechte, S. F. C. F. Stock, J. E. Gottlieb, A. Stamm, K. F. Schulze, E. T. Richter, C. H. Lüker, O. Estrem.

In 1867 from the practical seminar 14: W. Hudtloff, Th. Buszin, H. G. Hieronymus, A. Henkel, E. Sitzmann, C. Damm, C. G. T. Krause, E. Asbrand, P. Karrer, H. Maack, C. Vetter, O. Katthain, A. W. Frese, A. W. Zschoche.

In 1868 from the theoretical seminar 11: H. Wyneken, M. Wyneken, C.W. Ernst, J. Zimmermann, H. Partenfelder, A. Biewend, J. Schmidt, C. Schmidt, C. Frank, H. Sauer, B. Hovde; from the practical seminar 12: C. W. Baumhöfener, W. Denke, W. Friedrich. H. Hiller, C. Lohrmann, C. Thurow, G. E. Ahner, J. Ötjen, M. Halboth, E. Aulich, V. Both, J. Ch. H. Martin.

In 1869, from the theoretical seminar 13: H. Niemann, F. W. Brüggemann, M. Große, H. H. Succop, G. F. Stutz, H. W. Diederich, H. E. Engelbrecht, N. Sörgel, L. Crämer, H. W. Querl, L. Winter, O. A. Normann, L. Markhus; from practical seminar 19: J. Bergen, F. W. S. Johl, F. C. Hartmann, Wiesinger, F. Horn, H. Flachsbart, G. Mohr, O. F. Voigt, F. Wendt, E. J. Frese, H. Schlesselmann, E. Lehmann, L. Hannewaldt, J. Matthias, C. W. F. Huge, H. C. Senne, C. H. W. Stärker, J. Palmer, G. Barth.

In 1870, from the theoretical seminar 9: H. F. Sprengeler, C. Baumann, C. L. Janzow, F. Dreyer, R. A. Bischofs, F. Kügele, G. Wangerin, C. Hartmann, H. Rohe; from the practical seminar 31: L. Osterhus, E. Beck, H. Bremer, G. A. Feustel, A. D. Greif, P. Weseloh, Ch. Holst, M. Töwe, W. Kanning, H. Pröhl, L. S. Rüttinger, J. Dammann, F. Schneider, G. Hild, H. Gümmer, Th. F. Walther, F. Jske, H. J. Müller, H. Rathjen, G. Horn, W. Schwach, L. Traub, F. W. Pohlmann, H. Witte, H. Hunziker, J. C. L. Frese, A. Kraft, C. A. Sippel, H. Wille, J. J. F. Leyhe, J. A. Schröppel.

When the print shop building (60 feet long and 25 feet wide) was erected on college land (gymnasium grounds) in the fall of 1869, the Board of Supervisors had a second floor added to gain a dormitory for the students. This could not be used for long, however, as business continued to expand.

In 1870, Prof. Walther was able to move into the apartment built for him on a lot adjacent to the college land.

In 1870 a double building was also erected to create apartments for two professors and to allocate the rooms occupied by them in the institution building to the students. However, there was still not enough space. The number of students, in fact, at the beginning of the academic year, including some temporarily absent, was 147 (49 theoretical, 84 practical, uno 14 proseminarians; including 22 Norwegians, 7 from the Wisconsin Synod, and 2 from the I llinois Synod). A number of Norwegians stayed in logis rented by themselves.

(To be continued.)

To the ecclesiastical chronicle.

I. America.

Concordia - Home for Orphans and Asylum for the Aged. The readers of the "Lutheran" will certainly be heartily pleased to learn that God has given our young Concordia Synod a call to establish a home for orphans and the aged and has already shown ways to begin this work. A magnificent farm of 50 acres has been placed in the hands of the Concordia Synod, or rather the Honorable Synodical Conference, and has been secured by *deed of trust.* Mrs. Örtel, the donor, an aged and knowledgeable widow, wishes, if it is God's will, to see during her lifetime the work for which she, in accordance with the will of her blessed husband, has now laid the foundation. The farm is situated near the church of the Rev. Frederick William, in Butler County, Pennsylvania, very near a railroad station, about 30 miles from Pittsburg, in a healthy, fertile region. We have already found a caretaker and want to erect a building as soon as possible, which will meet the first needs. Other buildings, as they are found on a farm, are already available. It will now depend on the weather, of course, how soon we will be able to issue a call to send us fosterlings. Not only half-orphans, but also poor children are to be taken in, along with orphans and old, lonely people. Next week a board of directors elected by the local congregations belonging to the Synodal Conference will meet. Dear Lutheran readers, let this work also be commended to your intercession and help in love. P. Brand, Pittsburg.

II. foreign countries.

Saxony. The Landeskonsistorium (Regional Consistory) of the Kingdom of Saxony publishes annual reports on the ecclesiastical conditions of the country. From the recently published communications of 1881 one learns among other things the following. Nearly half of the Christians calling themselves Lutheran consist of sacrament despisers. The desecration of Sundays by work as well as by pleasure has rather increased than decreased. Explicit refusals of baptism occurred in 45 cases, explicit refusals of marriage in 37. Moral damage has generally not increased.

but also increased rather than decreased. The number of illegitimate births was 14,867, the number of divorces over 486, the number of suicides 1248.

Russia. In Uchte near Archangel the whole village left the Russian-Greek church and converted to the Lutheran church.

(Submitted.)

Gotteskasten.

Question: I often read in The Lutheran that gifts are needed for this or that. Sometimes it goes to my heart and I would like to give something to it. But now no collection is announced for this purpose - there are often too many requests - and no one offers to collect for it privately. I don't like to go around myself either, I am not allowed to do so without the permission of the congregation. Now I could certainly send something to the district treasurer all by myself. But first I would have to write a letter. And then it would have to be a whole dollar - you can't put less in a letter - and I don't always have a whole dollar for such a thing. So, unfortunately, my good intentions often come to nothing. But if there were a means by which I could get rid of a small gift quickly, without effort and without fuss, I really believe I would often give a quarter. Some others would, too, I am sure. And how much could come together in our great synod from such quarters, how easily and quickly many a need could be helped! Now tell me, do you not know a means how this can be done?

Answer: I know one, and a very simple one. Do you have a God box in your church, or a box like that, where you can put things in? If not, have one made, and tell your treasurer to take it out after every service, and send off at once all that is in it for outward purposes above a dollar or two. When this is done, first take a piece of paper, and write on it, "For the Synodical Treasury," "For the Negro Church," or whatever else it may be for. Then wrap your quarter in this paper, and at last put the whole into the box. *Probatum est*, that is, try it now-and you will see it works! R.

Pope Paul III,

died in 1549, said on his deathbed that he would soon receive the true answer to three questions about which he had had doubts throughout his life: whether souls are immortal, whether there is a hell, whether there is a God.

Death notice.

On the 25th of December in the evening at 6 o'clock, Mr. **E. A. Schürmann, pastor emeritus,** passed away gently and blessedly in the Lord.

Hooper, Dodge Co, Nebr. A. Bergt.

Inaugurations.

Mr. Rev. G. I. Mueller, appointed by the Lutheran congregation at Wellsville, Mo., was solemnly installed there by the undersigned on the third Sunday of Advent, by order of the Presidency of the Western District. A. G. Grimm.

Address: Rev. 6. 4. Lluelwr,

t>V6U8vjlw, ülontZomer^ Oo., Klo.

By order of the Most Reverend Mr. I. Schmidt, Mr. k. I. Fackler was solemnly installed in his parish in Adrian, Mich. on December 20, with the assistance of Mr. I. Trautmann .

Church dedications.

On the 22nd Sunday after Trin. the Lutheran congregation at Mannv ille, Marathon Co., Wis. consecrated their newly built little church (log building 24X36) to the service of the Triune God. The festival preacher was Mr. ? I. Schutte, former pastor of the congregation. F. W. Heinke.

That on the 23rd Sunday after Trinity the Lutheran congregation of Jmmanuels in Town Springfield, Marquette Co., Wis. was able to consecrate its beautiful newly built church to the service of the Triune God, in spite of all the efforts of our old and new enemies to attach the purest Calvinism to us here, for this we thank the faithful God with all our hearts. The ? W. Leßmann and E. Theel preached. I. I. O etjen.

On the first Sunday of Advent, the Trinity Lutheran Church in Fergus Falls, Otter Tail Co., Minn. dedicated their newly built house of worship to the service of the Triune God. The sermon was preached by the undersigned. I. Kruger.

On the 3rd Sunday of Advent the Trinity Lutheran congregation at Town Bear Creek, Waupaca Co, Wis, dedicated their new church to the service of the Triune God. The church is a brick converted fraine building, 30X50, with altar niche and tower about 80 feet high. The festival preachers were ? P. H. Dicke, E. G. C. Markworth, W. Hudtloff and Christian Purzner. The latter delivered an address in English.

J.J. Walker.

Indication.

The Northern Illinois Pastoral Conference meeting will not be held in January, but after Easter. More details later. A. W.

Conference - Ads.

The Cleveland District Conference will meet, s. G. w-, January 9, on the west side. P. Swan.

The German-Norwegian Pastoral Conference of central and northern Wisconsin will meet, s. G. w., January 29, 1883, at Wausau. For immediate registration asks

H. Erck.

Entered the Coffee of Illinois District:

For the synodal treasury: From?. Nachtigall's congregation in Wartburg -1.80. Half of the coll. on the 1st Advent from ?. Great's congreg. in Addrson 16.15, subsequent .26. coll. from ?. Dorn's congreg. in Pleasant Ridge 15.00. By Jak. Neu from ?. Lochner's congregation in Springsield 24.70. Contribution from teacher Rittmueller in Golden 2.00, from teacher Militzer in Arlington Heights 2.00. Harvest Festival collections: from ?. Doederlein's congregation in Homewood 23.74, ?. Mueller's congregation in Randolph 7.50. (p. -93.15.)

For inner mission: By ? Nightingale in Wartburg by TH. "for traveling preachers" 10.00. By ?. Witte in Pekin from the missionary treasury 10.00. By ?. Wagner in Chicago from the blessed W. Bornemann 3.00. (S. -23.00.)

For emigrant mission in New York: ?. Mariens' Gem. in Danville 15.85.

For poor students in St. Louis: Through ?. Bartling in Chicago from the Women's Club for Th. Kohn 18.00.

For poor students in Springsield: By ?. Blanken at Buckley by L. Lustfeld 2.00. By ?. Loßner at Lake Zurich, thank offering by Mrs. W. Tyler, 10.00. By C. G. Blum of the Virgins' Association of the Collinsville comm. 10.00. For English students: By ?. Döderlein in Homewood from N. N. 2.00, from N. N. 1.00. For D. Kosche: by ?. Wagner in Chicago from the Women's Club 12.00, by ?. Wunder from the Young Women's Club 7.00, by ?. Lochner from the Women's Club for W. Walter 19.00. By ?. Döderlein in Homewood for Herm. Wacker 12.65. (S. -75.65.)

For poor students in Fort Wayne: Ges. bei Lebrer Hik- kens Hochzeit iu Dundee für Th. Steege 10.81. By ?. Wagner in Chicago for P. E. 12.00. By ?. Succop in Chicago for Th. Dubpernell of the Young Men's Club 16.00, of the Women's Club 13.50; for Aug. Schutte of the Women's Club 23.00. By ?. Schuricht in St. Paul for C. Albrecht of M. 8ink 1.00, H. O. 10.00, N. N. 6.75. By A. Moldenhauer in Des Plaines for C. Detzer of "friends of ?. Detzer there" 10.00. By ?. Wunver in Chicago for C. Köbel from F. Fink 5.00, from the Virgin Society 7.00. (p. -115.06.)

For the household at Addison: ?.Grand Gem. at Hartem 20.00. By Treasurer E. F. W. Meier at St. Louis 10.00. By ?. Nuoffer at Eagle Lake 15.50. (S. -45.50.)

For poor students in Addison: By Treasurer E. F. W. Meier in St. Louis 13.44. By Treasurer H. Tiarks in Mon- ticello, Iowa, 12.10. By ?. Burfeind in Rich for Emil Petzel 9.00. By ?. Engelbrecht in Chicago for Ernst Riedel of the Young Women's Club 15.00, for A. Eichmann of the Women's Club 15.00, of the Young Men's Club 5.00. H. H. Müller at Monee for Joh. Müller 13.00. (S. -82.54.)

For Sick Pastors & Teachers: By?. Döderlein in Homewood by Chr. Hibbing 3.00.

For heathen mission: By ?. Merbitz in Beardstown "by a friend of the kingdom of God" 1.50.

For the mission to the Jews: Through ?. Witte in Pekin from the mission treasury 10.00. Through ?. Knief in Golden 2.75. (S. -12.75.)

For Negro Mission: Through ?. Miracle in Chicago by 8. Ritschkowsky 1.00. By ?. Döderlein in Homewood by N. N. 2.00. (S. -3.00.)

For the widow's fund: Contribution of ?.Nachtigall in Wartburg 3.55, his comm. 5.65. By ?. Holtermann at Lost Pranie, wedding coll. by Chr. Schwarz, 7.50. By ?. Blanken at Buckley by L. Lustfeld 2.00. Coll. by ?. Dorns Gem. at Pleasant Ridge 12.00, whose contribution is 2.00. By ?. Witte at Pekin by G. L. 1.00. By ?. Weisbrodt at Mount Olive by sr. Gem. 5.00, N.N. 2.00, FritzReuter 1.00. By ?. Merbitz at Beardstvwn by N.R. 5.00. By ?. Drögc- müller in Arenzville by Ch. L. 5.00. Etl. Glieder by ?. Fre- derkings Gem. at Dwight 11.00. ?. Brunn in Strasburg, contribution, 2.00, from F. Döring 1.00. ?. Ottmnnn's comm. in Collinsville 23.65. By ?. Nuoffer at Eagle Lake: vyn sr. Gem. 10.00, Mrs. D. Meyer 2.00, wedding coll. at I. Bauermeister 10.60. By ?. Döderlein inHomewood by Ch. Hib- bing & D. Nietfeldt 2.00 each, N. N. 1.00. By ?. Mueller in Ehester 12.85. (S. -129.80.)

For the Progymnasium in Milwaukee: half of the coll. on the 1st Advent of ?. Great comm. inAddison 16.15, subsequent .26. For teachers' salaries: ?. Greater Harlem Congregational Church 8:00 p.m., ?. Roeder's comm. in Arlington Heights 4 p.m. For construction: ?. Schüßler's congregation in Joliet, 2nd ward, 25.25. Crop consolidation of ?. Schmidt's Gem. in Schaumburg 10-25. ?. Engelbrecht's congregation in Chicago, 69.50. By W. Behrmann of ?. Riedel's congregation in Bloomington 50.00. By ?. Large in Harlem by Alb. Schneider 1.00. By ?. Döderlein in Homewood 8.04, 10.91 u. 9.36. (p. -251.57.)

For the deaf and dumb: By ?.Hölter inChicago from N. N. .50. Teacher I. Brase's pupils in Crete 3.35. By C. G. Blum of the Virgins' Association of the Congregation in Collinsville 10.00. (P. -13.85.)

For the orphanage near St. Louis: ?. Weisbrodt in MountOlive "for Christmas presents" 1.00. By ?. Schuricht in St. Paul by Joh. Böge 5.00. By ?. Brunn in Strasburg from Fr. Döring 1.00. By C. G. Blum from ?. Ott- manns Gem. in Collinsville 29.60. By ?. Müller in Ehester for construction 25.00. Coll. by ?. Schuricht's church in St. Paul 16.36. (p. -77.96.)

For the congregation in Fenton, Iowa: ?. Schuricht's parish in St. Paul 9.15.

For the church in Rockford, Minn.: ?. Schuricht's comm. in St. Paul 6.89.

For the Gem. inOmaha, Nebr.: ?. Pissels Gem. in Ben- son 2.00. By I. Lunow in Effingham from Mrs. Eden 1.00. (S. -3.00.)

For the township of Rockville, Ct.: By ?. Witte in Pekin by G. L. 1.00. ?. Succop's congregation in Chicago 52.35. By ?. Engelbrecht in Chicago by the Young Men's Association 15.00. By ?. Large in Harlem by H. Karsten, H. Hillmer, Alb. Schneider 1.00 each. By ?. Hölter in Chicago by D. W. 1.75. By ?. Frederking by M. Bürger at Dwight 1.00. By ?. Knief in Golden from Aug. Heineke 1.00 & Missionary Hours Coll. 3.50. By ?. A. H. Brauer, coll. of comm. at Brecher 11.67, by N. N. at Crete 2.00, by O. P. at Crete 2.00. (p. -94.27.)

To the new building in St. Louis: By I. Fasse coll. in ?. Schmidt's church in Schaumburg 33.00. ?. Wartens' painting in Danville 8.00. From Chicago: by ?. Miracle by A. Klap- roth 5.00; by ?. Succop by Ch. Jenzen 10.00, Bro. Krüger 10.00, Heinr. Berlin 15.00, Heinr. Schröder, 2nd T., 20.00, A. Maßmann, 2nd T., 10.00; by H. C. Zuttermeister by ?. Wagners Gem. 208.00; by John Scheele, Coll. of St. Peter's Gem. 11.04. ?. Wittes Gem. at Pekin, 2nd z., 50.00. by ?. Dorn in Pleasant Ridge by Chr. Steinbrick 10.00, Bro. Rasche Sr. 15.00, Heinr. Grönemeier 5.00. By ?. Merbitz in Beardstvwn by I. Buescher 3.00. By W. Behrmann by ?. Riedels Gem. in Bloomington 100.00. By ?. Large in Harlem by Alb. Schneider 5.00. ?. Baumgärtner's compound in Huntley 6.35. By ?. Loßner bet Lake Zurich by A. Knigge 8.00, Bro. Grever 5.00, H. Sohl 1.00. ?. Holtermann's Gem. in Lost Prairie 78.00. By ?. Knief in Golden 13.00. By ?. Holls in Millstadt by Joh. Schmidt 15.00, Widow Buchholz 10.00, C. Bangert 10.00, H. Nolte 10.00, Joh. Beddin 5.00. ?. Mennicke's parish in Rock Island 47.25. ?. Döderlein's congregation at Homewood, 4.Z., 55.00. ?. Müller's congregation at Ehester, 1 st, 120.00. By Ch. Walter of St. James' congregation at Taylorville, 16.00. By I. Lunow of Lewerenz' congregation at Effingham, 3rd, 9.00. (p. -926.64.)

Addison, III, Dec. 15, 1882; H. Bartling, cashier.

Entered the caste of the Eastern District:

For the synodical treasury: From ?. Lauterbach's congregation at Kreuzwea -1.27. I. Trapp Sr. 2.00. Im. congregation in Baltimore 32.22. Richmond congregation 5.00. Allegheny City congregation 12.14. Allegany, New Uork congregation 4.60. Olean congregation 6.18. H. Schaefer 1.00. (S. -64.41.)

For the widow's fund: I. Trapp sen. 2.0S. Collection at A. Mollenhauer's wedding 25.00. Congregation in New Aork 28.25. High altar collection at W. Grottke's for Mrs. ?. Schmitt 6.30. ?. Tramm 4.00. Trinity congregation in Buffalo 17.05. Wedding coll. at Ernst Graf's in St. Johnsburg 5.53. Congregation in Wol- cottsburg 3.61. Geo. Schellhaas by ?. Wamsganß 5.00. (p. -96.74.)

For the orphanage bet Boston: I. Trapp sen. 2.00. ?. Frey's comm. in Albany 20.00, Wm. Glaser by ?. Frey 5.00. Ges. by ?. Körner in a children's service at the Reform Festival 26.00, ?. Körner's confirmands 1.40. Of the school children, teacher Hölters 5.70. Coll. at the laying of the foundation stone in Rockville 8.65. Wedding coll. at Aug. Wirth's in St. Jobnsburg 2.44. Wedding coll. at Mr. Schotts' house in Richmond 10.68. Desgl. at Roloff's in Wolcottsburg 1.40. Desgl. at I. Ginitz's in Wolcottsburg 1.84. Geo. Schellhaas by ?. Wambsganß 5.00. Orphans' Society of St. Matthew in New York 50.00. Mrs. Fleischmann in New York 1.00. (p. -140.71.)

For the deaf and dumb: Thanksgiving offering by Mrs. Joh. Georg through k. Fleckenstein 1.00. Gern, in Sckenectady 20.00. Mrs. Eichemaier through IV Föhlinger ö.00. Through IV Körner ges. in a children's service 10.00. Mrs. Bertha Steinfeld in Buffalo, thanksgiving offering for happy. 1.00. Wedding coll. at I. Ginitz in Wolcottsburg 1.73. (p. -38.73.)

For poor students in Fort Wayne: I. Trapp, Sr. 2.00. Trifold. comm. in Buffalo for Otto Größer 8.80. Wedding coll. at W. Größer for Otto Größer 7.05. For one of L. Lehmann's student orphans 4.00. For Th. Engelder: Gern, in Allcgany 3.77, Gem. in Olean 8.94, wedding coll. at Job. Wicdmann in Allegany 1.84, Gem. in Wellsville 15.00. (P. -46.50.)

For poor students in St. Louis: Wedding coll. at W. Grottke in reserve for E. Böse 5.00. W. Schäfer in Hartem 5.00. For K. Engelder: Gem. in Allegany 3.77, Gem. in Olean 3.94, wedding coll. at Job. Wiedmann in Allegany 1.84, Gem. in Wellsville 15.00. (S. -34.65.)

For poor students inAddison: Gem. in Port Richmond for A. Fricke 25.00.

For poor students in Springfield: I. Trapp Sr. for Her 2.00. H. Hoyer for Countryman 1.00.

For college maintenance: Gem. in New Uork 8.85 and 8.50.

For heathen mission: I. Trapp sen. 2.00.

For inner mission in the West: mission festival collection in Johnsburg, Pa. 4.00. I. Trapp Sr. 2.00.

ForNegermisston: Mission Feast Coll. at Johnsburg, Pa. 4.00. Mrs. Körber through IV Stechholz 1.00. Mission Feast Coll. of Trinity and Andrew congregations at Buffalo 25.00. (S. -30.00.)

For the purchase of the Negro Church in New Orleans: Missionary fesicoll. of the congregation in Johnsburg, Pa. 5.00. G. Eiffler by ?. King 5.00. Congregation in Olean 2.75. (p. -12.75.)

For sick p astors: I. Trapp sen. 2.00.

For college building in St. Louis: Gem. in Johnsburg, Pa. postträal. 3.00. Gem. in Long Green, 3rd Sdg., 39.00. IV Ahners Gem. in Pittsburg, 2nd Sdg., 175.00. Gem. in Accident and Cove, 3rd Sdg., 28.75. Gem. in Port Richmond 87.00, 40.00, 55.00, 50.00. F. Wilhelm in Denny, Pa. by k. Beyer 10.00. L. Häberle in Ckarlotteville, Pa. by IV Dreyer 5.00. Trifold.Parish in Buffalo subsequently 31.00. By IV Grossberger by I. G. Langner 5.00, I. D. Langner 1.00, H. Geigle 1.00, Bro. Krüger 3.00, Joh. Publmann 2.00. St. Paul's Parish in Baltimore, 2nd Sendg., 200.00. Parishes in Town Cambria and Wilson 10.00. Parishes in East Boston 8.00. (S. -521.75.)

For Misston, Erie, Pa: Mission festival coll. of3 Gemm. in Baltimore 55.70. Gem. in Johnsburg, Pa. mission festival coll. 5.00. S. Hoyer by IV King 1.00. Gem. at Wellsville 33.10. (S. -94.80.)

For the church building in Erie: congregation in Hamlin 20.00. mission festival coll. of Trinity and Andrew congregations in Buffalo 40.00. congregation in Olean 3.00. child coll. at I. Duck- witz in Wolcottsburg 3.17. wedding coll. at A. Winter there 5.25. (p. -71.42.)

For the building of the church in Rockville, Conn: N. N. in Hartem 2.00. By IV Fick of Mrs. Anna Wolttmann 4.00, Mrs. E. Rothe 2.50, W. Fries 1.00, E. Hormel 1.00. By ?. H. Hanser by Wm. Schäfer 2.00, IV Schlesinger 1.00, H. Zink .50, Mrs. Home! .50, C. Hommeter .25, W. Borst .25. (S. -15.50.)

For the Toledo comm., O.: I. H. Succop in Pittsburgh 5.00.

For the Philadelphia congregation: Eden Valley congregation 5:00 p.m. Treasurer Bartling 8:00.

For the congregation inHudson, N. A.: congregation in Danbury 5.00. k. Frey's comm. in Albany 5.00. Comm. in New Uork 6.00.

For the comm. in Omaha, Nebr.: comm. in Ellicottsville 6.55.

For the St. Clair, Mich. congregation: St. Johnsburg congregation 5.05.

For the community in Planitz, Saxony: N. N. by ?. Senne 1.00. IV Münkel 6.00.

For progymnasium tnNewAork: St.Paul's comm. in Baltimore 35.17. Richmond comm. 3.86.

New Aork, Dec. 6, 1882. I. Birkner, cashier.

Incoming to the Middle District Coffee:

For seminary construction: From IV Schmidt's parish in Ely- ria, 3rd s., -114.50. IV Werfelmann's parish in Neu-Det- telsau, 4th s., 51.00. IV Seemeyer's parish in Willshire, 1st s., 175.00. IV Siegers Gem. in Adams Co. 2nd S., 25.00. IV Niemann's Gem. in Cleveland, 3rd S., 625.00. IV Franke's Gem. in Leslie 164.00. C. V. by IV Jehn in Van Wert 6.00. k. Rupprecht's Gem. in North Dover 41.00. ?. Zschoche's Gem. in Marion Township 100.00. IV Brömers Gem. in Cincinnati 287.00. IV Schumms Gem. in Kendallville, 7th Z., 37.50. IV Stubnatzy's Gem. in Convoy 63.00. ?. Evers' Gem. in Adams Co. 34.00. by IV Kretzmann of the Gem. in Dudleytown 42.00. N. N. by IV Schwan in Cleveland 50.00; from the latter's Gem. subsequently 8.40. by IV Steinbach in Fairfield 61.00. k. Ernst's gem. in Euclid 26.00. I'. Jox's Gem. at Delphi, 2nd Sdg. 20.00. "Friend of the Seminary" at Otis 50.00. (Summa -1980.40.)

For the Gem. in Fenton, Iowa: From IV Jehu's Gem. in Van Wert 6.03. IV Hitler's Gem. in Pomeroy 6.50. (Summa -12.53.) '

For the congregation in Jasper Co., Jnd..: By?. Sieck and Gem. 5.00. IV Jüngel 1.00. Members of IV Schmidt's Gem. in Scymour 15.00. (S. -21.00.)

For the Toledo comm. of IV Bethke's comm. in Rey uolds N.OO, in Goodland 4.05. IV Evers' comm. in Adams Co. 8.82. 3 comm. IV Diemers 13.00. IV Hassold's Gem. in Hunt- ington 4.85, whose Landgem. 2.70. (S. -44.42.)

For the Negro Church in New Orleans: IV Schroeder's congreg. at Garr Creek 5.16. Thanksgiving offering of Mrs. Bunsold at Reu-Dettelsau 5.00. Part of the Mission Festival Coll. at Defiance and the Ridge 10.00. Etl. members at Nortk Dover 9.50. Teacher Lutz's pupils at Cleveland .60. Part of the Misstons Coll. at Evans- Ville 30.00. (-60.26.)

For the Gem. in Log an, O.: Etl. members in D. Great' Gem. in Fort Wayne 48.25.

For English mission: part of the Misstonsfest coll. at Farmers' Retreat 11.15. Wedding coll. at C. Nennemann's in Cleveland 3.60. N. by D. Dulitz 5.35. (S.-20.10.)

For the comm. in South Bend: 4 comm. k. Diemers 6.22. k. Zorn's comm. in Cleveland 60.00. k. Hassold's country parish 1.30. (S. -67.52.)

For an emigrant house to be erected in New Uork: part of Misstonsfest coll. in Evansville -30.00.

For the comm. in Rockville, Conn.: k. Weseleh's congregation in Cleveland -21.00.

To the Emtgr. Mission in New Aork: part of the Mission Festival collection at Farmers' Retreat 15.00. ?.. Dulitz's Gem. in Napoleon 7.00 and its Gem. in Flat Rock 3.65. k. Meyer's Gem. in Adams Co. 24.53. (p. -50.18.)

To the Hausbalt in Fort Wayne: Wedding collection at E. Henschen's by k. Sauer in Fort Wayne -7.45.

For poor students in Fort Wayne: 1) for Joh. Meyer: Justus Scheiderer in Neu-Dettelsau 4.75; 2) for Jul. Dunkel: k. Niemanns Gem. in Cleveland 36.60; 3) for Drögeinüller: N. N. 5.00; 4) for Jüngel: Hochzeitskoll. bei F. Koch by ?. Stock 7.66; 5) for A. Werfelmann and I. Meyer: wedding coll. at D. Müller's in Kendallville 4.50; 6) in general: Bro. Schumm Sr. in Willshire 3.00, wedding coll. at H. Müller's in Fort Wayne 8.65. (S. -70.16.)

For inner mission: ?. Niemann's Gem. at Cleveland 27.15. N. at Norlh Dover 2.50. Part of Misstonsfest coll. at Farmers' Retreat 40.00, at Evansville 40.00. By k. Schlesselmann from Grimm's Settlement 1.65. From the missionary box of the Gem. k. Zorn's at Cleveland 2.00. Part of mission festival coll. at Defiance and at the Ridge 50.00. (S. -163.30.)

For sick pastors and teachers: k Schmidt's Gem. in Elyria 14.22. k. Runkel in Aurora 1.00. ?. Lange in Valparaiso 1.00. k. Steinback's Gem. in Fairfield 14.00. R. Stvck- chen in La Porte 2.00. I. Scknaible in La Fayette 3.00, H. Meyer 1.00, F. Hencke 1.00. (S. -37.22.)

For Negro mission: Mrs. N. B-in Van Wert .50. part of mission feast coll. at Defiance and at the Ridge 12.90. N. at North Dover 2.00. part of mission feast coll. at Farmers' Retreat 15.00. ?. Diemers 2 gem. 4.90. part of Mission Fest coll. at Evansville 30.00. (S. -65.30.) N. N. at White Creek 5.00.

For the Free Church in Saxony 2c.: Women's club at k. Michaels Gem. at Fort Wayne 10.00.

For poor students in St. Louis: 1) forSchriefer: school children in Lancaster 6.35; 2) for Wesel: wedding coll. with F. König in Fort Wayne 7.85; 3) in general: wedding coll. with F. Pieper das. 5.75, D. Lange's Gem. in Valparaiso 5.00. (Summa -24.95.)

For poor students in Springfield: 1) general: wedding coll. at Mueller's in Fort Wayne 4.65; 2) for I. Her: coll. at F. Kammeyer's Hausweibe das. 5.25. (p. -9.90.)

For poor students in Addison: 1) general: I'. Lange's Gem. in Valparaiso 5.00; 2) for Tisza: ?. Scköneberg's Gem. in La Fayette 15.00; 3) forH.CHarle: Wedding Coll. at Ch. Beck's in Huntington 7.21. (p. -27.21.)

For the orphanage in Addison: N. N. by D. Stock 1.00. Ch. Schumm in La Porte 1.00.

For the Orphanage bet St. Louis: wedding coll. at I. Wagenbals in Lancaster 12.00, widow H. Bekrens 1.00, Mr. and Mrs. Sorge das. .50. widow Gebbardt .50. Lebrer Stricker's class in Fort Wayne 3.55, bequest of kl. H. Roden- beck 2.25, Dr. Sihler's Gem. 60.50. k. Siegers Gem. in Adams Co. 8.00. I'. Querl's comm. in Toledo 6.81. M. Sch. by ?. Brakhage 3.00. lizzie Horstmeyer in Fort Wayne .50. k. Hitler's Gem. at Pomeroy 8.40. The 2 Gem. at Indianapolis 50.66. (S. -157.67.)

For the deaf and dumb : F. Peters Sr. in Elyria 1.00, N. Oelbrich 2.00, N. N. 1.15. W. by D. Niemann in Cleveland 2.00. teacher Engelbrecht's school children bet Columbus 2.00. wedding coll. by Möllering in Fort Wayne 20.44. k. Schlefsel- mann's Gem. in Woodlanb 4.50. N. N. by k. Heintz at Crown Point 2.00. k. Jüngel's Gem. at White Creek 11.56. Coll. on the silb. Hockz. at I. Kägebein in Hobart 7.62. Wedding coll. at H. Behrens by k. Stock 4.73, by N. N. 1.00. Young Men's Club in Evansville 10.00, some members that. 1.50. From the piggy bank of the deceased. Kath. Schmidt and her brothers and sisters in Peru 2.00. From Dr. Sihler's parish in Fort Wayne 4.90. kS. -78.40.)

For the synod treasury: Teacher Strieder in Fort Wayne (contribution) 2.00. ?. Seemeyer's congregation in Willshire 30.00. ?. Siegers' congregation in Adams Co. Sept. 14. Niemann's Gem. in Cleveland 228.40. k. Jehus Gem. in Van Wert 3.71. k. Rup- precht's Gem. in North Dover 20.00. D. Weseloh's Gem. in Cleveland 55.50. k. Heid's comm. in South Bend 6.50. k. Schaefer's Gem. in Waymansville 4.45. k. Seucl's Gem. at Indianapolis 39.00. 1*. Querl's comm. in Toledo 6.81. ?. Kuehn's Gem. at Dudleytown 5.50. By k. Steinbach at Fairfield 23.00. 2 Gem. k. Diemers 6.88. I. Leintnger Sr. 1.00. k. Stocks Gem. bet Fort Wayne 7.75. k. Hassold's Gem. at Huntington 3.91. d. Stubnatzy's Gem. at Convoy 3.13. d. Lothmann's Gem. at Akron 13.65. k. Meyers Gem. in Adams Co. 19.20. k. Niethammer's Gem. in La Porte 23.00. k. Gross' Gem. in Fort Wayne 47.84. ?. Schoeneberg's Gem. at La Fayette 43.65. d. Jox's Gem. at Logansport 11.20. k. Michael's Gem. at Fort Wayne 17.61. (p. -637.78.)

For the widow's fund : 1) Contributions: kk. Runkel at Aurora, Lange at Valparaiso, Böse at Defiance Co, Frank at Zanesville, Steinbach at Fairfield, Mohr at Jnglefield, Sckäfer at Waymansville, Schlesselmann at Bremen, Sieck at Taylors Creek, Brakbage, Dulitz at Napoleon, Diemer at Archbold, Niethammer at La Porte, Teacher Hesse at Cleveland, 4.00 each; Dk. Scheips in Hobart, Sihler in Fort Wayne, Jox in Logansport, 5.00 each; ?. Wunderlich at Tolleston, teacher Baumgart 2.00 each; teacher Engelbrecht at Columbus 8.00. 2) Gifts: 1'. Zagel's Gem. at Fort Wayne 10.35. teachers' conference of Cleveland and vicinity 2.00. women's club at Logansport 10.00. wedding coll. at W. Rugenstein at Indianapolis 6.40. Gottfried Schroeder at Fort Wayne 2.00. wedding coll. at L. Kruie at White Creek 10.53. St. Petrigem. at Columbus 8.05. widow Tobühren at White Creek 1.00, N. N. by k, Brueggemqnn 1.00. k. Schumms congreg. in Kendallville 5.00. Women's Club in Bremen 15.00, N. N. 5.00. k'. Schmidt and Gem. in Sey- mour 15.00. M. Schnaible in La Fayette 3.00, I. Schnaible 2.00. D. Zorn's Gem. in Cleveland 50.75, Hockzeitskoll. at H. Walker Jr. 5.00. k. Heintz's Gem. in Crown Point 10.00. D. Horst's in Hilliard 1.00, its branch 4.00. k. Weseloh's Gem. in Cleveland 25.20, wedding coll. at E. Schwend 2.80. D. Germann's Gem in Peru 8.00. U. Jehn's Gem in Van Wert 5.25, Mrs. Rupprecht 2.00. (S. -305.33.)

Fort Wayne, 30 Nvv. 1882, C. Grahl, cashier.

Income to the Michigan district treasury:

For the synodical treasury: From the Grand Rapids congregation -12.62. Saginaw City congregation 6.00. Cold Mater congregation 2.42. U. Moll's Detroit congregation 32.00. Kil- managh congregation 1.77. Reed City congregation 2.15. Sturgis congregation 4.00. Petersburg congregation 7.00. Richville congregation 5.00. Manistee congregation 10.00. (Total -82.96.)

For seminary construction: Sebewaing congregation, 3rd trimester, -29.00. Millers congregation, 3rd trimester, 8.50. Amelith congregation, 8.00 and 5.00. Roseville congregation, 40.00. Karl Bolz congregation, Sebewaing, 25.00. D. Huegli's Detroit congregation, 5th trimester, 5.00. Bay City congregation, 3rd drawing, 14.00. Frankentrost congregation, 7th drawing, 12.00. Manistee congregation, 2nd drawing 100.00, 3rd drawing 100.00. (S.-346.50.) Subscribed-214.25. Total paid up to date -3838.18, still subscribed -1776.35.

For the building fund: Gem. in Manistee 10.00.

For the negro mission: Gem. in Amelith 2.38.

For the heathen mission: Gem. in Amelith 3.52. Gem. in Bay City 10.46. (S. -13.98.)

For inner mission: congreg. at Sebewaing 15.30. congreg. at Unionville 4.93. By k. Hahn, on Phil. Kraus Hvckzeit ges., 7.10. From the missionary box in Fräser 9.62. ?. Huegli's parish in Detroit, 20.30. Parish in Amelith, 6.32. By k. Koch from Bro. Krekel, 5.00. Parish in Saginaw City, 12.00. Parish in Grand Havcn, 5.00. Parish in St. John, 2.88. Parish in Dallas, 6.12. Parish in Frankenlust, 12.23. By D. Sckwartz, on Bro. Kaufmann's wedding, 4.07. By ?. Karrer, surplus from travel money to Ludington for church 3.00. Congregation in Manistee 4.54, proceeds from D. Lemke's sermons 5.00. (p. -123.41.)

For Unified r. Mission: By k. I. Schmidt of M. Wipplinger 2.00. k. Hüglis Gem. in Detroit 10.00. (S.

For the widow's fund: U. I. Schmidt 4.00. Gem. in Monroe 8.12. k. I. L. Hahn 4.00. comm. in Frankenmuth 27.85. by ?. Mueller, thank offering by Mrs. I. F. M., 1.00. Gem. in Big Rapids 4.00. By 1?. I. Schmidt by N. N. 5.00. comm. in Montague 8.32. W. Schroeder 1.00. k. Hügli 4.00. teacher Plumbof 2.00. comm. in Roseville 11.00. ?. Gose 4.00. Community in Petersburg 5.50. k. Düver 2.00. comm. in Bay City 17.51. Mrs. Sab. Eickemeycr 2.00. k. Parten- fclder 4.00. comm. in Waldenburg 10.90. By k. Bunden- tbal of Mrs. N. N-, thank offering for happy delivery, 5.00. comm. in Monitor 5.25. comm. in Hillsdale 2.50 and 1.10. comm. in Rickville 5.00. By U. Bohn of F. W. 1.00. ?. Muller 1.80. comm. at Amelith 8.20. Lebrer UHUg 3.00. (S.-159.05.)

For the deaf and dumb: By k. Hahn, on Joh. Eberlein's wedding sent, 7.13. Mrs. C. Bierwirth in Detroit 1.00. Bro. Müller in Amelith 2.00. On Poblmann's Hvckzeit in Saginaw sent 7.25. Gem. in Frankentrost 16.25. By k. K. L. Moll from Mr. Kossav and his children 1.75. By ?. Witte for Christmas gifts from Joh. Witte.30, from Marie Franck.20. (p.-35.88.)

For sick pastors and teachers: congreg. in Saginaw City 25.00. congreg. in Clay Bank 2.30. congreg. in Roseville 11.00. Mrs. Strikter in Unionville 1.00. On E. Lift's hvck time in Saginaw ges. for Lebrer Klemm 5.50. congreg. in Sebewaing for k. Däscklein 20.18. (p. -64.98.)

For M. Wyneken: comm. in Richville 5.75. comm. in Waldenburg 8.60. (p. -14.35.)

For the Wyneken family: Gem. in Amelith 2.18. Gem. in Sherman Town 2.25. Gem. in Benona 2.89. (p. -7.32.)

To the Hausbalt in St. Louis: Gem. in Frankenlust 10.67.

To the household in Springfield: comm. in Frankenlust 10.67. To the household in Fort Wayne: comm. in Frankenlust 10.67. To the household in Addison: comm. in Frankenlust 10.67. To the extension of the orphanage at St. Louis: comm. in Sebewaing 13.15. By U. Sievers, on infant baptism at M. Böhmländer, 2.05. Louis: comm. in Sebewaing 13.15. By U. Sievers, on infant baptism at M. Boehmländer ges., 2.05. k. Wittes pupil, Christmas present, 2.20. (S. -17.40.)

For poor students in Fort Wayne: By ?. I. Schmidt, collected at E. Lift's wedding, for List 5.50.

For poor pupils from Michigan: Gem. in Big Rapids 3.51. By ?. Schmidt, sent to Karl Wartens' wedding, 9.50. Gem. in Ludington 2.83. (p. -15.84.)

For English Mission: Gem. in Amelith 4.11.

For the Omaha congregation: Roseville congregation 9.00.

For the congregation in Rockville: By teacher Plumhof from Th. Schulz 1.00. congregation in Manistee 6.00. (S. -7.00.)

Correction.

In my receipt of 1 November read under "inner mission" instead of "von k.. I. F. Müller": from the church in Amelith 4.00.

Detroit, Dec. 15, 1882, Chr. Schmalzriedt, cashier.

Proceeds to the treasury of the Wisronstn - District:

For the community in Planitz, Saxony: From Mrs. Pritzlaff in Milwaukee -5.00, from the Women's Association of the Jmm.-Gem. that. 19.00. Mrs. Past. Küchle 1.00. Widow Kringel 2.00. Widow Streblow 1.00. Mrs. Ronnberg 1.00. Mrs. Dreyer .50. (Summa -29.50.)

For the orphanage in Boston: Mrs. W. Damköhler 2.00. Teacher Wißbccks Scküler in Milwaukee 5.00. (S. -7.00.)

For the deaf and dumb: F. W. B. in E. a. u. .50. H. Watenpfuhl 1.00. Karl Bennek in Negaunee 1.00. Trinity Cong. in Sheboygan 17.50. (S. -20.00.)

For the establishment of the progymnasium in Milwaukee: From the Trinity congregation in Milwaukee: A. Gettelmann 50.00,

John Pokriepke 25.00, Mrs. Röming 3.00, F. W. Wehle 10.00, Wilb. Schwarz 50.00, H. G. Fischer 10.00, C. Stolper 25.00, C. Gödtke 5.00, Mrs. W. Z. 5.00, H. Tischäfer 25.00. ?. Heizer's congregation at Plymoutb, 1 st Sdg., 51.50. ?. Otte's congregation at Scott, 15.15. Müller's congregation at Jackson, 25.00. Kirckhain, 20.00. ?. G. Loeber's branch later, 1.25. ?. Wichmann's Gem. in Freistadt 100.40. By k. Präger of H. Hackbarth 2.00, Widwe Hin; 2.00, Bärenwald 1.00, Kukfeld 2.00, Frau Stahl 1.00, Karl Volke 4.00, Heinr. Wackendorf in NorthPrairie 3.00. I'. Ledeburs Dreieinigkeits-Gem. 4.00, St. Joh.Gem. 2.96. Widow Beyerlein in Milwaukee 2.00. Sing- und Jung- Männer-Verein in k. Wambsganß' congreg. in Hancock 5.00. L. Schlegel in Racine 5.00. (S. H455.26.)

For maintenance of pro gy m n a s iu m s in Milwaukee and teachers' salaries: U. Osterhus' congregation in Williamsburg 8.00. k. Wickmann's Gem. in Freistadt 15.00. ?. Feustel's parish 6.00. k. Schilling's Gem. in Amherst 8.26, in Almond 4.29, in Stevens Point 5.12. Jmm. Gem. in Milwaukee 26.07. ?. Sagehorn's tri-county comm. 12.31. (S. K85.00.)

For poor students in Springfield: Mrs. I. in Sheboygan 3.00.

For poor students in St. Louis: Wedding coll. at G. Klug in Freistadt 5.81.

For poor pupils in Addison: baptismal coll. at F. Ott3.20.

To the orphanage at Addison: k. Ottes Gem. in Scott 3.00. F. W. B. in E. a. u. 1.00. Mrs. A. Kaufmann in Sheboygan 4.00. (S. 8.00.)

For the widow's fund: ?.Wickmann 4.00. k. Ed. Theel 5.00. k. W. Hudtloff 4.00. I". Ottes Gem. in Scott 3.00. k. A. E. Winter 1.80. wedding coll. at H. Reinecke 3.00. Mrs. Pr'chlaff in Milwaukee 10.00. women's club in Freistadt 6.00. wedding coll. at Ch. Gierach 4.28. F. W. B. in E. a. u. 2.00. coll. on the silver wedding of F. Wille in Oshkosh 18.02. By ?. Pröhl by H. Watenpfuhl 1.00. H. Lam- breckt .25. Jmm. congreg. in Theresa 12.08. Trinity congreg. in Milwaukee 36.07, Karl Kurth 5.00. ?. Eberts Gem. in Hartland 10.00. U. Nützels Gem. in Oshkosb 7.40. N. N. 1.00. k. H. Sagehorn's congreg. 10.00. Thanksgiving coll. of upper Jmm. congreg. in Theresa and Herman 5.00. By U. I. I. Oetjen of N. N. 1.00. Georgine Denerkc in Milwaukee 1.00. (S. K162.90.)

For the synodical treasury: F. W. B. in E. a. u. 1.00. k. G. W. Müllers Gem. 18.50. (S. K19.50.)

For the seminary building in St. Louis: From the Jmm. congregation in Milwaukee 200.00. From the Dreieinigk. congregation that. 65.00. k. Hudtloff's parish in Belle Plaine and Rickmond 10.00. k. Wambsganß' congreg. in Adell 20.00. (S. H295.00.)

For the Bible Society: F. W. B. in E. a. u. .50.

For student Ad. Krämer: Virgins club in k. Biltz' Gem. 5.00.

For Student A. Wilk: Mrs. A. Merchant in Sheboygan 2.00.

For student W. Grade: Mrs. A. Kaufmann in Sheboygan 2.00.

For student Wilh. Schmidtin Springfield: ?. Wambsganß' Gem. in Adell 11.05. Wedding coll. at Gottlieb Torke 5.00. (S. G16.05.)

For student Dökler in St. Louis: wedding coll. with Joh. Borkcnhagen 9.16.

For poor and sick p äst oren: F. W. B. in E. a. u. 1.00.

For the Negro Church in New Orleans: Wedding coll. at R. Kurth in Kirchhain 7.05.

To the W aise House near St. Louis: ?. Ottes Gem. in Scott 2.00. ?. Osterhus' children 1.00. Teacher Wißbeck's pupils 5.00. (S. K8.00.)

For the emigrant mission in New Pork: F. W. B. in E. a. u. 1.00.

For Negro Mission: I'. Wambsganß' Gem. in Hancock 6.00. F. W. B. in E. a. u. 1.00.

For Wisconsin District Inner Mission: k. I. M. Hieber's St. Paul's congregation in Sheboygan Falls 5.00, Trinity congregation in Wilson 6.00. 1?. Wesemann's congregation in Grafton 7.00. F. W. B. in E. a. u. 2.00. ?. Markwortb's church in Caledonia 7.00. By 1?. H. F. Pröhl of A. Krüger and I. Lüdtke each .25. k. Theels Gem. in Crystal Lake 11.00, in Newton 11.75, in Germania 8.25. k. G. Präger and Gem. 4.50.

A. E. Winters Gem. 6.90. Lucht Brothers at Lavalle 6.00. K. Bennett at Negaunee 1.00. ?. Ledeburs Dreieinigk. comm. 4.20, its branch .41. k. Oetjens Gcm. at Neshkoro 4.50. Women's Club of Jmm. parish at Milwaukee 20.00. (S. K118.01.)

Milwaukee, Nov. 18, 1882. c. Eissfeldt, cashier.

Income to the Nebraska district treasury:

For the seminary building in St. Louis: By k. Leuthäuser from the congregation in Norfolk H10.00, from the congregation in Pierce 9.85. Dnrch ?. Frincke in Lincoln by H. Herpolsheimer 10.00, Miss Lina Warns wood 2.00, Unnamed 1.00. (Summa K32.85.)

F. C. Festner, Treasurer.

With the most heartfelt thanks to God and the dear givers, the undersigned certifies the receipt of the following gifts of love for the building of the church of his parish: By ?. A. Brömer, collected at the glass wedding of Mr. Gerhard Pieper in Cincin- nati, H8.55. By treasurer C. Grabl 51.50. By k.. I. H. Sieker in New York 1.00. By k. I. H. Werfelmann in New York 1.00. I. H. Werfelmann in Marysville, O>, by widow Scheiderer 1.00; Christian Schei- derer 1.00. By cashier E. Eißfeldt 6.00. By k. H. H. Holtermann at Lost Prairie, III, by sr. Gem. 5.00. By Treasurer H. Bartling 8.00. By Treasurer H. Tiarks 17.20. By John G. Haas, Trustees of the Jmm. Distr. in St. Louis, 25.25. By 1^. O. Hanser this. by sr. Gem. 32.00. By k. F. G. Walther at Brunswick, Mo. 3.00. (?) ByTh. Schock at Port Hope, Mich. by sr. Gem. 15.00. By k. A. Brömer at Cincinnati by sr. Comm. 46.55. By G. Runkel in Aurora, Jnd. 5.00. By Treasurer H. Bartling 10.25. By ?. Fr. Brunn in Strasburg, III, coll. of etl. members of sr. Gem., 30.00. By k. G. I. Müller in Bremen, III., 1.00, H. Henkel.

With heartfelt thanks to God and the dear givers I certify the receipt of the following gifts for our church building:

By Messrs. Dr. C. F. W. Walther 95.00. F. R. at St. Paul, Minn, 1.00. H. O. at Davenport, Iowa, 1.00. B. Schneidewind at Hillsborough, III, 2.00. L. S. M. at Baltimore 5.00. By a stranger durck Mr. k. Hafner at Leavenworth, Kans. 5.00. Durck Mr. C. Eißfeldt in Milwaukee 1.00. By D. C. Becker of Augusta Klose 1.00. By Mr. TreasurerBartling 83.10. By the congregation of Mr. ?. Hamm in Tracy, Jnd, 4.10, of Mr. U. Trautmann in Adrian 10.00, of Mr.

Runkel at Aurora, Jnd. of, 7.00, by Messrs. k. Schlesselmann at Bremen, Jnd. 8.00. Christ comm. at Fountain Bluff, III. 3.00. By Mr. D. Wahl of the comm. at Mobile, Ala. Il.OO. From Boston, Mass. by Messrs. k. A. Biewend 5.00. H. L. Carstein 10.00. Prof. Ed. v. Ette 5.00. Cl. Jensen 5.00, R. Snobel 1.00. Joh. Mus 1.00. Jak. Mock 1.00. H. Dickhaut 5.00. Mrs. Kern 1.50. P. Diehl 2.00. Geo. Lenth .00. Elisab. Burkhardt 2.00. Mr. Schrepel 2.00. A. Blaser 2.00. M. Müller 1.00. Mrs. Lauterbach .10. Mrs. Acchtler .50. W. Holl.75Mr. Bossert 5.00. Adam Mock 5.00. Miss C. Hoffmann 1.00. R. Haffenreffer 10.00, whose mother-in-law .50, whose children: Theodor .50, Alice .50, Rudolph 1.00. Mr. Kaiser .25. Mr. Aschbach .25. Ph. Dörr sen. 5.00. Elisab. Braun .25. I. A. Meyer 1.00. Gottfried Hausmann 2.00. Marie Hemmlcr 2.00. Ed. Kreß 2.00. Mrs. Weckerle 2.00. H. Katzmann 2.00. E. Sturm 2.00. H. Forger 1.00. I. Fett .50. Adam Dohr .50. F. Höhle .25. L. Wolf .25. M. Lentz 1.00. Elisab. Lentz 1.00. Kath. Hausmann 1.00. Barb. Heintz 1.00. A. Littig 2.00. F. I. Herthcl 5.00. W. Becker .50. Justus Wisker 1.50. Larol. Guenther .50. Cath. Keller.50.

Rockville, Conn, Dec. 18, 1882, John Hetzler, Treasm.

For poor Wisconsin students

the following gifts of love have been received by me since I took over the register in September: From I>. Schneider in Morrison 95.00. surplus of conference travel expenses 1.00. from ?. Leyhe in Grand Rapids .70. by k*. Kuechle in Milwaukee, given at the wedding of Otto Papke, for the Engelbert brothers 10.00. By U. Leyhe in Grand Rapids, given at the wedding of Bro. Kanitz, 2.00. By k. E. G. C. Markworth in Readfield, penitential coll. of sr. Zion congreg. in Sept. 1.36, in Dec. 1.68; at Karl Sander's wedding ges. 1.26. Durck k. E. Aulick in Ellis- ville, on the hock time of Frederick Prahl ges., Dec. 5 (Summa 927.82.).

God's blessing and heartfelt thanks to those who remembered these poor people with love!

Racine, Wis. Dec. 19, 1882. C. F. Keller.

For the church building of my parish still received: Part of the mission festival coll. in Adrian 9100.00. From ?. Biltz's congregation 15.35. By treasurer Grabl 555.72. k. Seemeyer's comm. 11.35. Through Treasurer Roschke 17.50. ?. Left Gem. 56.79. By Treasurer Bartling 23.00. k. Jox's comm. 41.00. Durck Treasurer Grahl 58.53. k.Zskoches comm. 25.00. k. Schlesselmann's comm. 21.00. k. Husmann's comm. 25.27. Durck cashier Grahl 63.62. 4*. Daib 1.00. Mr. Kuhlmann in St. Louis, Mo. 5.00. By cashier Bartling 12.00. ?. Stricker's comm. (2nd Sdg.) 3.00. U. Düver's comm. in Lake Ridge, Mich., 6.00.

Sincerely, sincerely thank you!

Toledo, O., Dec. 22, 1882. H. W. Querl.

Received **for the English-Lutheran mission in the West:** By Mr. I>. A. Bäpler for hymnals sold, 93.30. Durck the same, collection at a service in Perry- ville, Mo., 93.80. By Mr. U. C. H. Becker from Auguste Klose in Verdon, Richardson Co. nebr. 91.00.

St. Louis, Dec. 19, 1882. C. F. Lange, cashier.

509 k'rLnkUll -4ve., 8t. Doulrr, L4o.

Hamann Foundation - Annual Report.

Revenue. Rent for 11/<s months G 945.009507.....00

Issue. 1881. .....Dec. 11.

For repairs902. 00

	Dec.	19.	For taxes 37.51
1882.	March	28 .	For repairs 10.87
	June	3 .	For postage 00.40
	June	19 .	For taxes 37.5l
	Aug.	5.	For repairs 4.00
	Sept.	19.	For repairs 15.00
	Nov.	3.	For repairs 11.80
	Dec.	12.	For postage 1.00

1882. June 3. Paid to Dr. Walther-. - 35.00 Paid to Dr. Dümling... 35.00 Paid to Prof. Selle.... 17.50 Oct. 6. Paid to Dr. Dümling ... 15.00 Dec. 12th Paid to Dr. Walther.- 42.38 Paid to Dr. Dümling. - 27.38 Paid to Prof. Selle.... 21.19 Paid to 4 widows O 19.35 ..... 77.40

Paid to G. Bracher .... 50.00 Paid to the building fund.... 66.06 ----------9507.00

Building Fund.

1881 Dec. 1 Cash on hand972 ..... .37

1882 Dec. 12. received a. the endowment fund 66.06 ---------K138.43 issue.

1882. may 2. wallpaperingH22 77

Dec. 12 Cash on hand 115.66

---------- tz138.43

Cincinnati, O., Dec. 12, 1882, G. Bracher.

For poor students received with hearty thanks through Mr. k. Schaller in Ned Bud, III, From the worthy women's club of his parish, 2 quilts, 4 sheets, 10 pairs of undergarments, 12 pillow cases. From La Fayette, Jnd, 6 bed sheets and 2 pairs of stockings (no mention of dear givers), From Mr. W. Neitzel in Watertown, Wis, K1.50. By Mr. k. Eißfeldt in South Chicago, III, collected at the wedding of Mr. ?. Feltens (especially for Stud. Bäse), K10.50.

C. F. W. Walther.

Received

for Student Otto .K16.00 Wcihnachtskollckte der Gemeinde deS Hrn. k. Großberger; for Stud. Brunn und Schriefer HN.Sü Surplus from the Children's Festival in Lancaster, O. G.

With thanks received by Mr. U. Brömer from the Women's Association in his parish H18.35

Wartburg, 14 Dec. 1882. Babette Hirschmann.

New printed matter.

Twenty-fourth Synodal Report of the Western District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1882.

The dear readers already know what was the subject of life before the Western District at its last meeting in October. I., and what is therefore offered them in this Synodal Report, the execution of the sentence: "That by the doctrine of the Lutheran Church alone all glory is given to God, this is evident, tenthly, from her doctrine of the invocation and worship of God." - Whoever, therefore, among our readers wants to grow in knowledge also concerning this doctrine, to build himself up on his most holy faith, to read something comforting and faith-strengthening, to get weapons against papists, reformers, and other enthusiasts, is strongly recommended to read this Synodal Report. It is 83 pages in length, and may be obtained from the "Concordia Publishing House" on sending in 25 cents. G.

The Annual Celebration of Church Consecration together with Practical Hints for Preventing and Combating the Inconveniences that Occur. Submitted to print on behalf of a meeting held by representatives of Lutheran congregations at Saginaw City, Michigan, June 25, 1882, by F. Sievers, sen. Printed by Louis Lange in St. Louis, Mo. 1882.

What this pamphlet contains and aims at is clearly indicated by the title. After an instructive history of the origin and the later degeneration of the annual church consecration celebration, which has recently, unfortunately, also appeared here and there in some of our congregations, there follows a serious admonition and warning and faithful instruction on how the impending ruin can be controlled. The booklet is worthy of the widest distribution, even where the evil it combats is not yet present, since the same dangers and abuses that are associated here and there with the annual church consecration celebration also threaten other customary public church festivities, especially those held outdoors. The price of the booklet is 5 cents. Any net proceeds are to go into the coffers of the Deaf and Dumb Institute at Norris, Mich. It will probably be available from the author. W. [Walther]

Guide for German immigrants, who are from Deutsch ...to travel to America. 1882.

This is a small tract of eight pages in paperback, written by the dear indefatigable Brother J. Becker in Detroit, Mich. He intends to send it to the places of departure in Germany for distribution among the immigrants. Its purpose is to call the attention of the immigrants to our emigrant missionaries in New York and Baltimore, and to give them brotherly counsel that they may not fall into wrong hands here, either in the physical or in the spiritual. The opinion, at any rate, is good. It is a great defect that the pamphlet has not called as much attention to the pastors and congregations of the other synods of the Synodical Conference, as to the Synod of Missouri. It is also a pity that Mr. Becker did not first review his manuscript, but had it printed with all its typographical errors. Mr. Becker intends to send a few copies to each of our pastors. With what is given for it, the printing costs are to be covered for the time being, but the surplus is to be donated to the pastors' and teachers' widows' and orphans' funds. W. [Walther]

Changed addresses:

Rev. 6.1O6NZ68, Luz.ilk Llills, Xnox 60th, Nebr.
Uov. U. k. kurwnkklcwr, 700 8ixtd 8tr., LUek.
Ukv. rl. 8tr66kku88, 3934 8. veurborn 8tr., OdleuZo, III.
L. 1>Vulnb8Aun88, llancrocrk, D. 8th, lVliek.

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Only letters containing notices for the paper are to be sent to the editor, but all others containing "business," orders, "cancellations," monies, etc., at the address: „1-utd. I^onvorcliu Publishing House" <>l. 0. Lurtliel, ^xevt), Lorner ot hliuini Street L Incliuna Lveoue, 8t. I-ouis, 51c>., to be sent to. - In Germany this" sheet may be obtained from Heinrich I. Naumann, 36 Pirnaische Strasse, Dresden.

Lutersü st tlie kost OKes sä 8t. I-orUs, ülo., L8 8eeou<Z-elu88 wuttsr.


Und ich sahe einen Engel
fliegen mitten durch den Himmel,
der hatte ein ewig Evangelium
zu verkündigen denen, die auf
Erden sitzen und wohnen, und
allen Heiden und Geschlechtern,
und Sprachen, und Völkern.
Und sprach mit großer Stimme:
Fürchtet Gott, und gebet ihm die
Ehre, denn die Zeit seines
Gerichts ist kommen, und betet
an den, der gemacht hat Himmel
und Erde, und Meer, und die
Wasserbrunnen.
Offenb. Joh. 14, 6. 7.
Gottes Wort und Chri
vergehet nun und nim

Herausgegeben von der Deutschen Evan
Zeitweilig redigirt von dem

Vol. 39, St. Louis, Mo. 15th Jan. 1883, No. 2.

Foreword

to the

thirty-ninth year of the "Lutheran."

(Continued.)

In 1702, Johann Gottfried Zeidler published a volume of Luther's writings in Halle, which were missing from all earlier editions of Luther's works. In the "Preliminary Report" he wrote, among other things, the following: "Since in the past, honorary pillars and triumphal arches were erected to immortalize the memory of heroes who fought for their fatherland, Luther would undoubtedly have long deserved such a monument, if it had been done with it. But I think that if such a monument were erected to him, it would be, as it were, only a child's work, and one would indeed amuse one's eyes with it, but little, and indeed not more, would be recognized from it than that Lutherus was a great and famous man, but not from learning how and with what he served the world and earned this esteem.... . Therefore, we cannot endow this well-deserved man with a more worthy memory than by holding in honor his writings, in which he accurately represents himself with all his glorious qualities and great merits (merits), and by bringing them down to descendants as a precious treasure, complete and unadulterated." *)

This is certainly very true and should be taken into account by us Lutherans, especially in the present year, in which we want to celebrate the four hundredth anniversary of Luther's birth. It is true that, as is well known, Luther's oral speech was also a powerful one. When Mykonius heard Luther preach in 1536 on the occasion of the establishment of a Concordia with the Oberlanders, he wrote, among other things, the following: "At that time there was no other sense than that he did not speak alone, but thundered from heaven itself in the name of Christ. **As great as Luther did through his oral sermons, testimonies, and advice, he was also

*) See Luther's Works of Walch XIV, 795 f.
**) Ibidem XVII, 2542.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Wo., Jan. 15, 1883. No. 2.

Luther's writings have been the blessed means by which the work of the Reformation has been accomplished and the blessings of the Reformation have been carried on through more than three centuries to the present day. When it was once said in Luther's presence that the apostle Paul had a small and weak voice, Luther remarked, "I also have a small and dull (thin) voice"; to which Melanchthon replied, "Nevertheless, you are heard very far"; for Melanchthon meant, in his writings. Luther's writings fell upon the broken hearts of those who were anxious for their blessedness like a reviving and refreshing spring rain, and over the hard hearts of the enemies of truth they roared like a shattering thunder-storm. When a Vcnetian had read Luther's interpretation of the Lord's Prayer of 1518 in Italian translation without Luther's name, he exclaimed: "Blessed are the hands that have written this! Blessed are the eyes that will read it! Blessed are the hearts that will pray it!" *) Even the Cardinal Schirner, Bishop of Sion in Switzerland, when he had read some of Luther's writings, broke out into the words, "O Luther, Luther, thou art truly, as thy name implies, a Luther, that is, aloud." **) Also the prior of a monastery at Nuremberg, after he had come into possession of several writings of Luther, declared hereupon: "He would not do without Luther's books, if he could also win the whole Roman emperorship with them." †)

With the exception of the apostolic writings, there is no second example of "how quickly Luther's writings flew out into all the world, what a truly jubilant reception they found everywhere, and what a tremendous beneficial transformation they brought about in a short time in entire nations. Of Luther's first reformatory writing, namely, his 95 theses against papal indulgences of 1517, Mykonius writes in his Reformation History: "Luther had them printed and only wanted to discuss with the scholars of the high school of Wittenberg what indulgences were, what they could do, where they came from, and how much they were valid. But before 14 days had passed, these propositions had gone through the whole of Germany, and in 4 weeks almost the whole of Christendom; as if the angels themselves were messengers and carried it before the eyes of all men. No one can believe how much talk there was about them; they were soon Germanized and this trade pleased everyone, except the preacher-monks and the bishop of Halle, and also some who enjoyed the pope's daily fare and made good use of the treasures of the earth that he had raised. *) Already in the year 1519 the famous printer Frobenius at Basel in Switzerland wrote to Luther: "A bookseller at Leipzig gave me some of your tracts, which I immediately reprinted and sent about 600 copies of them to France and Spain. And now they are being sold in Paris. The bookseller in Pavia, Calvus, has also had a good number of such books brought to Italy and wants to distribute them in all cities; for he does not seek to make a profit from them, but rather to help the divinity that has been brought to light again. I have also sent your tracts to Brabant (Holland) and England. All but 10 of my Eremplare have been dispersed, and I have never been happier with a book." **) Of the spread of Luther's writings in England, Weber writes: They "spread with incredible rapidity in the island country, found skilful arrangers and translators, and came rapidly into the hands of the people." †)

It is true that the most remarkable and faith-strengthening history of the dissemination of Luther's writings could now be continued even further, and how they were also soon translated into many foreign languages could be demonstrated. The space that a preface occupies, however, does not permit this. Only this much

*) Ibidem XIV, 1065.

**) S. Gerhard's *Conf. cath.* f. 60.

†) S. Luther's Works of Walch XIV, 822.

*) Myconii *Histor. reform.* edited by Cyprian. 1718. S. 23.

**) Luther's Works. XV, 1631 ff.

†) Geschichte der altkath. Kirchen und Sekten von Großbritannien. Leipz. 1845. I. 132.

It should also be noted that no matter how strict the prohibitions against selling, buying, and reading Luther's writings, and no matter how strict the commandments to hand them over for burning, they have not been able to prevent their ever-increasing dissemination.

Instead of demonstrating the incomparable value of Luther's writings, we will only share a few sayings of men, some of whom were among the greatest theologians of all time, and of whom no one can suspect that they were miserable flatterers or copycats.

The great scholar Melanchthon used to say, as old Mathesius, Luther's long-time table companion, writes: "Dr. Pommer is a grammarian, who lies down on the words of the text; I am a dialectician, I look at how the text hangs together and what can be spun and concluded from it with good reason; Dr. Jonas is an orator, who can pronounce the words of the text wonderfully and clearly, explain them and direct them to the market; Dr. Martinus est omnia in omnibus (is all in all); of the miracle man, he is an orator, who can pronounce, explain and direct the words of the text wonderfully and clearly to the market. Jonas is an orator, who can pronounce the words of the text gloriously and clearly, explain them, and direct them to the market; Dr. Martinus *est omnia in omnibus* (is all in all); the miracle-man and chosen instrument's speech and writing has hands and feet, and penetrates through heart and marrow, and leaves its sharpness and consolation behind it in many people's hearts." *)

Johannes Brenz, the great Würtemberg theologian, wrote: "Luther alone lives in his writings; we are all, as it were, a dead letter compared with him." **)

Urbanus Rhegius, the excellent Brunswick-Lüneburg theologian, wrote: "Luther is such a great theologian, as no age has had a similar one. All the more do I deplore the foolishness and presumption of the Karlstadtians, who flatter themselves as if they could be compared with Luther, whose shadow they do not reach with all the erudition they boast of. I will say what I think: we all write and do the Scriptures, but compared with Luther - we are **students**; this judgment does not flow from love, but love from judgment." †)

The famous Georg Fabricius, who died in 1571, wrote to Hieronymus Weller, Luther's faithful disciple and admirer: "You awaken Luther, the man of God, from the dead, whom others dishonor or bury, unaware of his merits, that they see everything they see through him, and have known everything they know through his instruction. 'Thou art called Little Hans or Big Hans: what thou knowest in theology thou hast Luther to thank,' so spoke (the great Ebraist) Paul Fagius in a speech which he delivered publicly on Luther, who had shortly before departed." ††)

Aurifaber reports the following as an eye and ear witness of the pious Elector Johann Friedrich (who neither let himself be moved by the robbery of his country, nor by the death sentence that had already been passed on him, nor by many years of hard imprisonment to deny Luther's teachings even in the slightest point): "The high lordly Elector, Duke Johann Friedrich, often used to say to me in his custody: that Dr. Martini's books were hearty, that they went through marrow and bone. and rich spirit in him. For if he read a sheet of other theologians' writings, and held only one leaf of Luther against it, he would find more juice and strength, and also more consolation in it, than in the whole sheet of other writers. *) Even Elector Christian, on his deathbed, repeatedly exclaimed: "O Luther! Luther! What Luther has written has power and spirit." **)

But this was not only the judgment of Luther's faithful disciples and confessors. Overcome by the power of truth, even theologians of non-Lutheran communities have judged his writings in the same way.

Shortly before Zwingli came upon his false doctrine of Holy Communion through a dream, he wrote: "Luther is, to my mind, such an excellent fighter for God, who searches the Scriptures with such great earnestness as no one has ever done in a thousand years on earth. ... What I have read of his writings is generally so well seen and founded in the Word of God that it is not possible for a creature to turn back." †)

When in 1544 Luther had written his last extremely sharp writing against the Zwinglians, and the latter now wanted to write just as sharply against Luther, Calvin immediately wrote to Zwingli's successor in office, Bullinger, in Zurich, as follows: "This, I pray you, you will take to heart: first, what a great man Luther is, and by what great gifts he is distinguished; with what courage, with what constancy, with what skill, with what penetrating power of teaching, he has hitherto been bent on overthrowing the kingdom of Antichrist, and at the same time spreading the doctrine of salvation. I am often wont to say, Though he called me a devil, yet would I do him so much honor as to acknowledge him an excellent servant of God." ††)

John Bunyan, the well-known English Baptist, who died in 1688, in his account of his life, written by himself, tells us that he first came to a firm faith by reading one of Luther's writings translated into English, and then adds, "Methinks I must say roundly, that I must set this book of Lutheri, Explanation of the Epistle to the Galatians, above all books I ever saw (except the Holy Scriptures), because it is so delightful and convenient to a wounded conscience." ‡)

When the great papal scholar Erasmus was offered a very lucrative bishopric in 1520 if he would write against Luther for the pope, he replied: "Luther is too great for me to write against him. Luther is too great to be understood by me. Yes, Luther is so great that I learn and profit more from the reading of a leaflet in Luther's writings than from the whole of Thomas." (Thomas, in fact, is considered by the Papists to be the greatest of all their theologians.) ‡‡) Of the same Erasmus Melanchthon further writes: "I remember that Erasmus of Rotterdam had to say.

*Dr. M. Luther's life. In 17 sermons presented by Mathesius. Berlin, 1855. p. 347.

**) Löscher's Innocent News of 1718. p. 320.

†) Same.

††) Same.

*) Luther's works by Walch. XIV, 701.

**) Ibid. XXIV, 709.

†) Interpretation of the 18th Article. 1523.

††) *Epistolae. Ed. Beza Ep.* 57. p. 113.

‡) See Bunyan's writing, "The tenderest heart of Christ's love." Appendix, p. 84.

Maintain: let there be no more skillful and better interpreter among all whose writings we have after the apostles." *)

The famous papal scholar Andreas Masius (died 1573), collaborator in the Antwerp Great Bible Work, declared frankly in the monastery of Weingarten in Würtemberg in a large company of Lutherans and papists: "There is more thorough theology on one sheet of Luther's paper than sometimes in a whole book by a church father." **) -

However much Luther's writings have been praised, especially in the Lutheran Church, they have not been read and diligently studied by many theologians, even in the Lutheran Church. After Luther's death, a great party gradually arose among the theologians in the Lutheran Church, which placed Philip Melanchthon and his writings far above Luther and his writings; indeed, they sought to suspect and suppress Luther's writings and to substitute for them the writings of Philip Melanchthon. Because of their blind adherence to Philip Melanchthon, therefore, they were called Philippists. The contempt in which these apostate Lutherans held Luther's writings can be seen, among other things, from what the Wittenberg printer Hans Luft told Jakob Andreä, namely, that in those days he "no longer knew what to do with the Lutheran writings he had printed." †) While these writings had previously sold out so rapidly that Luft had always had to arrange for new editions, they were then rotting in his warehouse. The most distressing situation at that time was in the Electorate of Saxony, and especially at the University of Wittenberg, where the Philippists held sway. To a letter written by the student Lösch in 1565, therefore, the faithful disciple of Luther, Hieronymus Weller, at Freiberg in Saxony, answered him as follows: "You live in a young Sodom, where young people's minds can easily be perverted, their souls deceived by false teaching, and goodness corrupted, because delightful lust perverts innocent hearts. Therefore I am not surprised that, as you write to me, Dr. Luther's books are worthless among you, because they are also quite unacceptable in the place where Luther taught for so many years. I have noted for some time with a saddened heart that the wretched devil is dealing with it, that he has taken away Luther's God-given books. Luther's God-given books and writings into contempt. For the cunning, mischievous spirit has well experienced what great harm and disruption has been done to his kingdom by this. Therefore I exhort all those who want to use themselves for the ministry of preaching with all diligence that they do not let themselves be kept back by other writings and books that are according to human reason and wisdom. For a new kind of theologians and teachers is now arising who want to mix philosophy, loose seduction, the doctrine of men, and worldly statutes with theology and holy divine Scripture. They will do great harm to the Christian church. These are the very ones who cry out, "There are many things in the books and writings of Dr. Luther that are not true.

*) See Luther's writings by Walch. XIV, 539 f.
**) See *Osiandri Centur.*. XVI. hist. p. 837.
†) See J. Andree's Sermon on the Great Supper. B. 4.

unrhymed thing. *) Nor can any idle and inexperienced man know nor understand what the writings and books of Dr. Lutheri, bestowed by God, have in them." **)

It is true that our Lutheran Church was purified by the Formula of Concord of 1577 from the Philippists who despised Luther's writings; but what do we read? - Already in 1639, the old highly enlightened General Superintendent of Celle in Hanover, Michael Walther, again raises the complaint that even within the Lutheran Church the diligent reading of Luther's writings had almost completely ceased at that time! For he writes in his "Biblische Offizin" among other things as follows: "I cannot but be seized and tormented by the deepest sadness of my heart, when I consider, as I often do, with myself, by how many thousands and thousands of men, not even excluding those who wish to be regarded as confessors of our religion, within and without Germany, the so precious writings of our common father in God, the great man Luther, the heroic conqueror of Antichrist, and the so successful reformer of the Pabstacy, are regarded as worthless and small... How few are there in our time who consider those writings worth reading? One hears a great many whimsical excuses or evasions made when one takes them to task for it. Many complain that they are discouraged by the severity of the controversial writings. Still more of those who are of little fortune say that they are prevented by the rarity and the high price of the works. Most, however, are repelled by the vastness of so many Jena, Wittenberg, and Eisleben volumes, which alone can constitute a library. Thus not only the authority of this truly apostolic man is not a little endangered, which is lightly despised, but also partly the truth of heavenly doctrine, which is sleepily neglected, and partly the gift of scriptural interpretation, which is unhesitatingly disregarded. It is therefore to be feared that God, out of righteous judgment, will punish severely the contempt of his gifts, and that with Luther's **writings the** Lutheran **religion will** also perish more quickly than is supposed. May JEsus Christ avert this calamity!" †)

Thus Michael Walther complained in 1639, but unfortunately things did not get any better for a long time. In the entire period from 1602 to 1661, Luther's complete German works were no longer published, so that during this period they were really difficult to obtain and only at a high price. In 1661, a new edition, the Altenbürger, finally came out, but it was not very well received, so that, for lack of sales in Germany, a whole cargo of it is said to have been sent to Russia by sea, but it sank, while another large part was still kept in a tower of the city walls at Altenburg at the beginning of the 18th century, in order to protect the

*) By these inconsistent things the Philippists understood, for example, the omnipresence of Christ even according to His human nature, the presence of the body and blood of Christ in Holy Communion, and the like.

**) See H. Weller's German writings. II. fol. 241.

†) S. *Officina biblica. Praefat. p. 2 sq.*

nobody cared. *) In the year 1696 Philipp Jakob Spener therefore writes: "I do not deny that I 'have long honored the grace of God in Luther, although I have seen little of him in the time of my studies, because without that at that time his works were difficult to obtain, without the now and then occurring cited passages, in which I have always found a special strength. As it also happened to my blessed preceptor, Dr. Dannhauer, who almost only towards the last time got to grips with the man's (Luther's) writings with more diligence; hence also the comparison of the first and last editions of his splendid Hodosophy can show how far he got involved in Luther's writings over the time." **)

When later, in 1702, Zeidler again published at least one volume of Luther's writings in Halle, Buddeus wrote the following in his preface to it: "It is well known that Luther's writings are found even among the few who want to be scholars and theologians; but among the unlearned it is much if one finds, for example, the church or house postilion of the blessed man; the other writings, which contain so much good, are completely unknown to them. What is it to wonder, then, that our life and our whole Christianity so little agrees with the sense and opinion of Lutheri?" †) It cannot be denied, however, that it is precisely through the so-called Pietists, namely, through the purest of the same, that zeal in reading Luther's writings has been reawakened. Zeidler himself writes in his own preface: "We already feel something of the fact that this dear man's (Luther's) writings are read more diligently by many than they were 20 or 30 years ago, when they seemed to many a great theologian like Bohemian villages; because people had other things to do and lacked the time, skill and patience to know only by title what was contained in their own libraries of Rares von Lutheri Sachen, much less to bring it to light." ††)

After the reawakening of the love and esteem of Luther's writings, the first volume of a new edition of them appeared in 1729, namely the first volume of the beautiful Leipzig edition in 22 large folio volumes. Yes, this Leipzig edition had not yet been published in its entirety, namely in 1740, when Walch began his edition in 24 quarto volumes, which far surpassed all previous editions in completeness and was already completed in 1753. And nevertheless both editions found soon enough buyers! The zeal in the use of these two editions, however, seems, unfortunately! not to have been of long duration. At least, the copies of them that have survived to our time mostly show few traces of diligent use; they mostly look like new. Certainly not a good sign! We should not be surprised, however, because soon after that time rationalism or the belief in reason swept over our church like a flood of sin. With it, of course, the demand for Luther's writings ceased more and more and finally completely. - But, behold!

*) S. Erlanger Zeitschrift of the year 1852.
**) S. Spener's preface to Seidel's *Lutherus redivivus* § 31.
†) S. Luther's Works, XIV, 766.
††) Ibid, p. 797.

When the life of faith, which had been almost completely extinguished in our church, awakened again in the second quarter of our century, the bookseller Heider in Erlangen also dared, namely in the year 1826, to organize a new edition of Luther's writings in octavo. And really this so-called Erlangen edition, as far as the writings written by Luther in German are concerned, was finally completed in the year 1857, thus within a period of 30 years; but as far as the writings written in Latin are concerned, it is, unfortunately! today, after 57 years, still not finished. This edition, which has been edited with great diligence and is the most complete of all those that have appeared to date, has found little favour in our old fatherland. Up to the year 1852, hardly more than 400 copies had been sold in the whole of Germany! Certainly a most deplorable testimony! For this is a testimony that the new faith awakened in Germany can be a new faith, not the old Luther faith. We recall here a speech which the blessed Harleß, that great Luther expert and Luther lover, delivered in Leipzig in 1848, in which he said: "What a spiritual man said has not quite ceased to be truth even today. For too long,' says the same man, 'Luther's writings have been among the books that are more praised than read. - Those who still wished to know Luther usually took it only from torn passages found in other books, or from collections of pithy sayings, which, compared with the writings themselves, are but what a bouquet of flowers is to the garden or the green pasture.'"

What does the whole history of Luther's writings teach, as we have just presented it to our readers in a brief outline? It teaches the following: 1) Where true Lutheran faith awakens, there also awakens the hunger for the healthy nourishment of the soul, as Luther gives it in his writings. (2) Where, on the other hand, the life of faith becomes weak and sick, the taste for these writings is also lost. Where the true faith of Luther is to be replanted, it is necessary that the preachers first make Luther their teacher in his writings, and that they then seek to bring these writings to the people entrusted to them. For if the preachers first preach the faith to their people in Luther's spirit and manner, then they will also soon experience that the people who accept their preaching not only understand their Luther quite well, but that finally no writings taste so good to them as Luther's writings, yes, that all sermons and books that do not taste like Luther do not taste good to them at all.

It is true that God has given grace that in our Synod Luther's writings have again come into gear and pregnancy. It is precisely through our Synod that life has again come to Germany in the buying and selling of Luther's complete works in old and new editions. Hundreds of them have fled from their German prison across the sea of the world into our parsonages for more than 30 years, and not a few into the libraries of our faithful and zealous laymen. In addition, our "Luther's People's Library" has been distributed in great masses among our people and eagerly read by them, and no sooner have we begun a new improved edition of the complete works of Luther according to Walch than more than a thousand hands have reached for this priceless treasure.

But, dear Lutheran readers, be warned by the experience of earlier times! Love for Luther's writings has always given way all too soon to weariness with them. Let the present so-called jubilee year of Luther's birth serve you above all to read and study his writings with ever greater zeal. That would then be the best celebration and the right blessing which this celebration should bring us according to God's will. If you will faithfully research Luther's writings, you will only laugh at the silly chatter that certain people are now raising that we have fallen away from Luther's teachings. -

We repeat here what we urged upon our readers more than thirty years ago in this "Lutheran" of ours in the following words: "If it is to become better, there is no other way than that preachers and laymen (next to the Word of God itself and next to the public confessional writings) acquire Luther's works and study diligently in them. Yea, this is the very proper specific against the sickness of our poor church, and against the destructive pernicious influence of her deceitful workers." (Vol. VIII, p. 147.)

(Conclusion follows.)

History of Concordia Seminary.

(Continued.)

After 37 had left in the following year (1871), namely 9 theoretical: A. Brömer, Th. Maaß, B. Lange, A. Schüßler, A. E. Sieving, F. G. Walther, H. Ramelow, L. Scherven and W. Krebs; and 28 practical ones: I. P. Fackler, E. Zschoche, F. H. Reichmann, P. Gräf, F. A. Reinhardt, G. Plehn, F. Büchele, L. Wuggazer, H. Michels, H. F. Grupe, A. Cämmerer, H. Rädeke, H. F. G. Wesche, L. Stiegemeier, H. Bethke, I. Rupprecht, H. Cämmerer, H. F. Bartens, E. Hieber, F. Bösche, I. Prost, I. Hilgendorf, I. Nachtigall, G. A. Lohr, P. Klindworth, H. Kolbe, C. F. Herrmann and E. Giesecke - yet at the beginning of the new academic year in the autumn the number was 150: in the theoretical department 54, in the practical 83 and in the proseminar 13. In this year a new floor was also added to each of the two wings.

In December (1871) the professorship, founded in 1869, became vacant through the sad departure of Dr. Preuß.

In the following year (1872) Prof. F. A. Schmidt arrived here. He was employed by the Norwegian Synod and lectured not only to the Norwegian students in their language, but also to the other students in German and especially in English.

This year the following were examined: 18 in the theoretical seminar: G. Lunde, A. O. Alfsen, E. Dank- worth, Eickmeier, C. Frincke, I. G. Göhringer, T. Häßler, F. W. Hattstädt, M. Heyer, C. I. Kömer, Th. Mees, Meier, G. P. A. Schaaf, G. Sihler, Floren, T. Rossoldt, Stub, Vinor; 28 in the practical seminar: Th. Bechtel, F. Storm, Th. Sieck, C. Brandt, P. H. Holtermann, W. Rehwinkel, W. Endeward, L. Pfeiffer, Th. Schöch, I. H. Bürger, I. Catenhusen, I. Lauritzen, G. Bauer, H. Torney, G. Wolf, H. Stute, H. Bram- mer, H. Vetter, Ch. Mäurer, I. Drögemüller, G. Haar, A. Krämer, C. Lauterbach, I. M. Maisch, C. Börneke, I. M. Hieber, C. Kretzmann, I. I. Walker.

In the autumn of the same year, Mr. G. Switch was elected professor. On the other hand, Prof. E. A. Brauer resigned and returned to the preaching ministry.

In the summer of 1873 the following were examined: 11 in the theoretical department: B. I. Ansorge, Th. Bensen, I. A. Bohn, A. H. Brauer, Dietrichson, H. Fischer, C. A. Geyer, L. Hölter, E. W. Kähler, H. Sieck, P. Schwan; 19 in the practical: W. Brandt, W. Stein- rauf, H. Norden, H. Weisbrodt, D. Gräf, Chr. Reu- schel, A. Meyer, O. Zimmermann, C. A. Germann, W. Leßmann, R. Winkler, F. Karth, L. Schütz, H. W. Hömann, K. Meyer, C. Kollmorgen, A. Hofius, P. F. Germann, H. F. Pröhl.

The crying need due to lack of space and the necessity of a new building was presented by the supervisory authority in February (1873) in a letter to the synodal congregations and was the subject of discussion in all 4 district synods of that year. Three districts declared that a new building would be started immediately. Also, at two District Synods held in August, the idea was suggested of separating the practical institution from the theoretical one and moving it elsewhere, such as to Springsield, III, where an institution building had been offered for sale.

Prof. Brauer's place was taken in the summer (1873) by I>. M. Günther was elected. At the beginning of the academic year the number of students was 200. The theoretical department comprised 86 (including 20 Norwegians and 10 from the Wisconsin Synod), the practical 82 (including 16 Norwegians, 4 from the Wisconsin Synod, 3 from the Jllinois Synod, and 1 from the Minnesota Synod), the proseminary 32.

In June 1874 the following were dismissed from the theoretical seminar: A. Bäpler, W. Burmefter, H. Diemer, I. W. Gram, M. Hein, H. Katt, H. Läwen, B. Lange, F. Lindemann, F. Lußky, F. W. Müller, C. Obermeier, G. Rosenwinkel, Ph. Schmidt, I. Sieck, T. Stiemke, C. Steup, F. Streckfuß, E. Theel, A. Traut- mann, W. Uffenbeck, N. Ellestad, L. Harstad, O. Sumeby, I. Welo; from the practical *) seminar: M. Claus, F. A. Cordes, C. Dautenhahn, I. Dich!, E. Döring, R. Eirich, E. A. Frese, I. P. Günther, Th. F. Hahn, A. Hertwig, A. Käselitz, I. Kogler, H. Kollmorgen, A. Leuthäuser, I. Löschen, F. Mackensen, M. Mariens, I. Nething, W. Ötting, W. Rüdiger, E. H. Scheips, C. Schilling, W. Schröder, H. W. Tiemeier, A. H. Wetzel, E. Wegner, A. Willner, H. W. Hinnendahl, T. W. A. Töpel, G. Erdmann, E. Dale, G. Guld- brandsen, M. Holseth, M. Thorsen, A. Turmo.

Before the end of the summer, the Synod's new large printing house, at the corner of Miami Street and Jndiana Avenue, was completed. The old building could now be used for the purposes of the institution. The first floor was made into a teaching room, and the upper floor was used for the library. The plan to accommodate some of our students in the new printing shop building and thus gain some of the necessary space soon turned out to be unfeasible.

At the district synods held in the course of the year, the new building, the separation of the practical seminary from the theoretical seminary, and the transfer of the former to Springsield, where, however, the congregation there had purchased the offered institutional building and placed it at the disposal of the synod, was again discussed and decided upon, so that the matter would be settled quite soon, the meeting not scheduled until next year being cancelled.

*) Until this year, no lists of names were available for the practical department. Corrections therefore welcome. G.

The delegates were asked to hold a meeting of the Synod of Delegates before the end of the year. So the Synod of Delegates met on 14 October (1874) in Fort Wayne. During the debate on the question of how the lack of space should be remedied, whether by building a new building or by separating the so-called practical department from the so-called theoretical department, the latter question soon gained the upper hand, and after careful consideration of the reasons for and against, it was decided to separate the practical and theoretical seminaries and to move the former to Springfield and to purchase the building there. In April 1875, Mr. Heinrich Jungkuntz took over the management of the household, since Mr. Waschilewsky, who had been employed since 1873, resigned.

In June 1875 the following were examined: in the theoretical seminar: E. G. Frank, F. Häuser, E. Hamann, A. Landeck, G..J. Müller, I. H. C. Schlerf, L. A. F. Ph. von Schenck, H. G. Schmidt, D. F. C. A. Senne, F. Sievers, B. Sievers, G. Spiegel, O. Hoyer, E. A. Pankow, F. A. O. Pieper, N. Christensen, P. Hilmen, C. B. Hoff, Cl. Jensen, R. Larsen, P. Thorlaksen. N. Tvedt; in the practical seminar: H. Bartels, F. Bösch, W. Bohlen, E. G. Denninger, A. Grafelmann, P. Hansen, I. Hoffmann, Ch. Hoyer, H. C. Lentzsch, W. Mallon, E. Mariens, A. W. Müller, G. Polack, G. Tönjes, W. Weber, C. Zollmann, M. Denninger, (1874), H. Eisenbach, H. Böttcher.

June 11 was a great day of joy for the institution and its friends here. The 25th anniversary of the Concordia College in St. Louis was celebrated. After singing the hymn: "Lobe den HErren, den" 2c. Mr. Dir. O. Hanser of Fort Wayne preached the sermon on Ps. 118, 23-25. under the shady trees of the college grounds. A male choir then sang Handel's great Hallelujah, and the whole numerous congregation sang "Ehr' sei dem Vater und dem Sohn" 2c. at the close of the morning celebration. In the afternoon, speeches were held by students in German (G. Birkmann), Latin (H. Weseloh), English (I. Schlerf) and Norwegian (N. Christensen). An occasional poem was also recited by student F. Sievers. Then Mr. k. C. S. Kleppisch held the festive speech. Between the lectures songs of the Liederkranz and the Polyhymnia alternated. "Nun danket alle Gott" closed the afternoon celebration. In the evening at 8 o'clock a cantata was performed in the Church of the Holy Cross: "Knowest Thou Where My Zion Lies 2c." The closing ceremony was marked by the illumination of the building and fireworks.

During the holidays Prof. Crämer went to Springfield as a result of the Synodal decision, and the students of the practical seminary settled there at the beginning of the academic year (in September), after the proseminarists had already moved there with an interim teacher, Mr. G. Kröning, the previous autumn.

After the departure of the so-called practical students, the number of students here in September was nevertheless no less than 91, including 15 Norwegians, 5 from the Wisconsin Synod and 1 from the IJllinoissynod. More room had now been gained, and the Norwegian students, who had hitherto resided outside the institutional building, could move into it.

(Conclusion follows.)

Has Professor Schmidt "caused confusion and division" in our congregations?

In a preliminary report of the last meeting of the Synodical Conference, published in the "Lutheran" of October 15, it is said of Professor Schmidt: "He has been carrying on the disgraceful business of a Rottier for years. He has broken into several congregations of our Synod, as well as of the Wisconsin and Minnesota Synods, inciting the members of the congregation against each other and against their pastor, and causing confusion and division." To this Professor Schmidt replies as follows, "This is the way the fox pulls himself out of the noose. For there is no Missourian congregation at all to speak of here. Nevertheless, the 'Lutheran' is lying. "2c. *) This reply of Prof. Schmidt has already been answered in No. 22 of the "Lutheran," and he reminds us that three cases, one of them from the Missouri Synod, have been held against him in Chicago. See also No. 23 of the "Lutheran." Nevertheless, for the sake of truth, it should not be superfluous if I briefly report the following case.

It was about Pentecost, 1881, that Rev. Fischer, after unsuccessful negotiations with him on the doctrine of election by grace, sent in his resignation to the Presidency of the Northwestern District, noting that he was resigning his office at his congregation, because belonging to the Missouri Synod. He actually did so, and preached his farewell sermon. But this step must soon have seemed to him an unwise one, for after three days he offered himself in writing to the congregation for re-election on the following two conditions, namely: 1) that the congregation declare their resignation from the Synod, and 2) that they reappoint him unanimously. So what was Pastor Fischer's intention? This one, in particular: To make the congregation, in which he had nothing more to do than to make a confession of repentance, which belonged to our synod and wanted to remain with us, turn away from us. It really came to a majority decision of the congregation to separate from the synod and to reappoint Fischer. A minority protested against both. **) Fischer's vocation lacked the signature of a ruler, because it was refused. What would Fischer have had to do in order to act according to the Lutheran doctrine of vocation and honestly, according to the condition he had set? He would have had to reject the profession as a non-godly one, and thus the congregation's withdrawal from the synod would have fallen. But no, Fischer took

*Prof. Schmidt has often accused the undersigned, as well as the signers of the "Missouri Protest," of "impudent lying," because we have accused him of having penetrated into our congregations and caused division there. This report, as well as the one from Washington Heights in the "Lutheran" 1882, No. 23, prove that Prof. Schmidt has contributed in his part, and with success, to the splitting and tearing apart of those congregations. It goes without saying that the undersigned, in accusing us of "rottening," did not mean to say that Prof. Schmidt, like a common angle preacher, was skulking around in the houses of our church members in order to steal them away from us. According to the Scriptures, however, "to make a mob" means as much as to cause division by false doctrine. This is what Prof. Schmidt did, primarily by his inflammatory articles in "Old and New," but then also by his personal intervention in the disputes of those congregations. G. St.

**) The complaint filed with the Bureau says nothing of this protest.

the profession, which was not a divine one at all, and officiated without a divine profession, on his own account, as an intruder and a stirrer. And what did he regard as his proper business? Well, what else but to keep the people from Missouri, and to rob the protesters of us as well? But these never again acknowledged Fischer as their pastor, but stuck to their protest. They did not immediately separate from the congregation, and that was because they hoped to preserve the whole congregation in pure doctrine and our synod. In the fall of the year, when their hope had fallen away, they separated with still others who now also adhered to them.

Before the latter happened, Prof. Schmidt played his game there, apart from the fact that he had already caused enough confusion by his "Old and New". It must have been very important to Fischer that other, "well-known" persons confessed to his work and took part in it. The opportunity to do so was soon found. For it was to be the church consecration. Fischer turned to two like-minded people, and they came. One of them was Prof. Schmidt. No further consideration may now be given to what he preached and otherwise spoke there, this fact of a sermon held by him there is proof enough for us. It should be noted that Prof. Schmidt still considered himself a member of the Synodal Conference at that time, as evidenced by the fact that he appeared at the last meeting of the Synodal Conference with a credentials letter and wanted to be recognized as a delegate. He should therefore have exhorted Fischer and those who were seduced by him to address their complaint to the Missouri Synod and further to the Synodical Conference. What does this fact mean? Nothing else than that he made common cause with Pastor Fischer, as with his dear brother, confessed to his work and participated in it. And who was Pastor Fischer and what was his work? A man who had no godly profession at all, an intruder into one of our congregations, who thought it his business to keep faithful those who had been robbed from our Synod, and to rob the protesters from us as well. This is therefore also Professor Schmidt's work. It did not succeed, of course; for as far as the protesters are concerned, they now separated with a not inconsiderable number of other members in order to be supplied again by our Synod.

How Professor Schmidt can deny that he has broken into the congregations of our Synod and caused confusion and division there is incomprehensible.

I am ready to prove the above mentioned facts with sufficient testimonies.

Augusta, Wis. H. F. Pröhl.

He said that he believed in God's omnipotence, which would punish him for perjury on earth, but that he did not believe in God as he was commonly imagined, nor in a personal God or a divine being. Thereupon Becker was admitted to testify by the court of lower instance. But Judge Briggs in Philadelphia of the Court of Appeals overturned the decision of the lower court because Becker's testimony should not have been accepted. More, he said, was required to entitle one to be admitted as a witness than a mere belief in a higher power, which may be but a force of nature, like that which the heavenly bodies or the elements follow in their motions, a force of nature whose laws to defy may surely bring punishment on the audacious. The laws of Pennsylvania required more, namely, faith in a personal supreme being who would punish perjury either in this world or that. It had to be a religious belief of some kind in an omniscient being who would punish evil deeds in this world or the next. A belief in the forces of nature, which one then calls the highest being, without believing that these forces are nothing but the work of God, - such a belief is not sufficient. Becker, concluded Judge Briggs, Becker said he believed in a supreme power, which would punish him on earth for perjury; but he would not declare that this power was a divine one. He denied the personality of God, the God as mankind usually conceives him. With such faith he cannot possibly fear a divine punishment in case he swears falsely. His faith is defective, and does not attain to what the law requires; he could not, therefore, be admitted to testify." - God grant our America many such judges; here, where the unfortunate atheists are so rampant. For he who does not believe in a "personal, omniscient" God, before whose judgment all men must one day appear, "that every one may receive after he hath acted in the flesh, whether it be good or evil," believes in no God at all, and hypocritically calls only God that which God created and governs. If such a man is admitted to the oath, it is a miserable comedy. Such a man is not to be believed, even if he swears a thousand oaths. While he swears that God shall punish him if he commits perjury, he secretly laughs to himself while doing so, fearing God's punishment as little as the ape whom he believes to be his ancestor. W. [Walther]

"The Lutheran Pioneer." As we have just heard in of the first number of the new issue of this paper, it has over 5000 subscribers. A good number, after all! But why does the paper not have more like 50,000? Its contents are throughout so truly edifying and so heart-warming that one cannot read through any number without being deeply grasped; its English is so light and fluent that even the first beginner in the English language can understand it without difficulty; its style and its manner of presentation are so genuinely popular that it delights old and young, learned and unlearned. At the same time it is strangely varied. Purely edifying essays, excellent translations of our German hymns, short, carefully selected passages from Luther's writings pleasantly alternate with beautiful stories, poems, news, and so on. One never finds anything that one notices was only included to fill the page. Over everything that is not merely intended to edify, such a lovely humor is poured out that one can only read it with pleasure. Clean, nice illustrations adorn it. In addition, it contains only four quarto pages, so that it can be read alongside a larger church bulletin without having to spend too much time on such reading. Finally it is also so

To the ecclesiastical chronicle.

I. America.

Invalidity of the Oath of a Denier of God. In a local political newspaper we read the following: "Robert Becker was a witness in a civil trial. When asked about his creed, he had declared that he believed in a Creator (?) of the world and in a

Well, that even the poorest can keep it. The price, in fact, is 25 cents for the vintage, $2.00 for 10 copies, -5.00 for 25 copies, and $9.00 for 50 copies. This delicious paper should not be missing in any family in which a little English can be read and understood. A better one cannot be put into the hands of German parents for their children who like to read a little English as well as German. It is an organ of the Synodal Conference and can be obtained from the "Concordia-Verlag". W.
[Walther]

II. foreign countries.

Christmas in Rome. An Englishman who attended a Christmas service in St. Peter's Church in Rome writes that if he had not known what it was about, he would have believed from what he saw there that the service was for the pope. The throne which the pope occupied was as high as the altar, but considerably more sumptuously furnished. The quantity of incense burned before both was about the same; but while one knelt once before the altar, one knelt five times before the pope. He was evidently the chief object of general attention from the moment he was carried into the church in his chair, laden with jewels, by a brilliant retinue, until he was carried out again through the kneeling crowd, distributing his blessing to right and left, and as soon as he had disappeared, the whole scene changed as if by magic, so that in place of the solemn assembly which had just been present, one had before one a motley company, chatting and joking merrily, in the process of dissolution. Who should not immediately think of the prophecy of St. Paul, who writes in 2 Thess. 2:4: "He that is vile, and exalteth himself above all things that are called God or God's service, so that he setteth himself in the temple of God as a god, and pretendeth that he is God?" or, according to the basic text, "by making a show that he is God!"

(Elsasser peace messenger.)

I want to go blind.

In a village which we will not name, there lived a widow, poor and childless, and supported herself by daily wages and spinning. She had her refuge with a cousin, a poor craftsman, who was quietly and diligently waiting for his trade, with the old shepherd Jacob. The latter suddenly had his saved money stolen, and he entertained suspicions against the widow, the Schäferammi, as she was called. The investigation had no result. No money was found on the shepherd's wife, and she denied the crime, saying: "The hypocrite, the sneak, the hypocrite, the duck, the pietist says I stole his money. Blind I will go, if that be true. She ran to all the houses in the village, and repeated this affectionate saying, together with the oath that she would go blind if it were true that she had stolen his money. As often as she heard his name later on, she began to scold Jacob the shepherd and to swear that she would go blind if she had stolen the money. But after a year she said no more, "Blind will I become;" for she was blind, and remained blind by the black stare. Soon her money was consumed, and she was sent to the poorhouse, where she was fed by a deaconess.

But all the love she received, all the coaxing, all the exhortations of the priest, could not induce her to give up her hatred of and her scolding of the shepherd Jacob. Even sometimes she narrowed her blind eyes, clenched her fists, and railed at the hypocrite, 2c. as she called him everything.

But when she was about to die, and the last judgment and again Christ's mercy, together with her foolishness in wanting to draw the latter on her own will, were once again held up to her, her rigid mind broke, and her spiritual blindness and delusion disappeared before the splendor of grace. She confessed the theft, and decreed that the proceeds of her belongings should be used to reimburse the shepherd Jacob for the money he had stolen, which was done. For ten years she carried hatred and lies and hell in her heart. For ten years she bore the judgment of God for her blindness, which called her down, until she was converted.

Would that all sinners would not wait so long. "He that denieth his iniquity shall not prosper. But he that confesseth and forsaketh his transgression shall obtain mercy."

(Freimund.)

Who's stealing the fruit?

The old farmer Linkmann never went to church and neither did his son, the young farmer Linkmann. One day the preacher of the village spoke to both of them, and one word led to another.

"What is the use of your preaching?" asked old Linkmann; "you do it Sunday after Sunday, and yet it does not improve with the people. My apples are still being stolen from the trees, and why don't you teach them that one should not steal?

"How I would love," replied the preacher, "to preach once on the seventh commandment, but - but - alas, I must tell you, those who steal fruit all do as you and your son do: they never come to church, and so give me no opportunity to teach them God's word."

Linkmann was silent, pondering; after a while he said, "Pastor, I really think you are right. Those who steal in the village, who also take my apples, they really don't go to church."

(Hannov. S. Bl.)

Ordination and Introductions.

(Delayed.)

In the deputation of Mr. President of the Western District, Mr. Candidate A. Holls was ordained by the undersigned on the Killing Sunday after Trinity, 1882. F r. Rohlfing.

Address: Rov. IIoIIs, Lrorvnsville, 8u11n6 Oo., L1c>.

According to commission, on the first Sunday after Epiphany, Rev. Bro. O tte, of Dorchester, Wis. was introduced by me.

Th. Bünger.

Address: Rev. I'r. Otte, vorokester, Olurlr Oo., liVIs.

Church consecration.

On the 3rd of Advent the Trinity congregation at Sheboygan, Wis. which has enlarged its church by an addition, celebrated church dedication. In the morning preached ?. Zorn, in the afternoon k- Herzer.

I. G. G.

Notice.

Director A. C. Burgdorf has been elected by the Venerable Synodal Conference as Treasurer of the Negro Mission. It is therefore requested that all gifts for this mission be sent directly to him at the address:

0. RurZäork, 1829 8outü 7tü 8tr., 8t. Louis, lUo.

Conference - Ads.

The Pastoral Conference of the 2nd District of Minnesota meets, s. G.W., February 6 and 7, at the church of Mr. Pastor Stülpnagel at Potsdam. - Picking up from Elgin on February 5. Karl Wende.

The Rock Island, Homestead and Alfalfa Special Conference will hold, s. G. w., its sessions from January 30 to February 1 tn Rock Island, III. Immediate registration is requested.

I. H. Brammer.

Proceeds to the Western District treasury:

For the synodical treasury: collection from U. Griebel's congregation in California, Mo., -4.00. From Trinity District in St. Louis 8.35. From U. Brandt's congregation in North St. Louis 17.20. Jobn G. Hocbue in Metea, Jnb., 1.00. Members of the congregation k. Wesckes at Jefferson City, Mo., 3.75. Christmas gift from Joh. Meuscbke at Lincoln, Mo., 5.00. U. Obermeyer's Gem. at Little Rock, Ark., 20.50. I?. Krämers Gem. in Jntependence, Kans., 5.35, Gem. in Humboldt, Kans., 7.30. Coll. of U. Maisch's Gem. in Paola, Kans., 10.00. U. Lüker's Gem. in Aroma, Kans., 8.00. Coll. of k. Kvstering's parish in Altenburg, Mo., 40.00. Coll. of U. Pennekamp's parish in New Wells, Mo., 14.25. Coll. of k. Schülke's parish in Pal- myra, Mon., 5.25. Coll. of k. Krause's congregation at Ellinwood, Kans., 6.25. Coll. of k. Lentzsch's congregation at Craig, Mo., 4.80. coll. of U. Biltz's congregation at Concordia, Mo., 30.00. coll. of U. Pflantz's congregation at Memphis, Tenn. 10.00. coll. of k. Sievers' congregation at Cape Girardeau, Mo., 9.55. coll. of Walther's congregation at and near Brunswick, Mo., 17.00. coll. of U. Scholz's congregation at Norborne, Mo., 5.00. Of the Jmm.Distr. all here, 38.65. coll. of same, 62.84. coll. of U. Johannina's comm. in Brauerville, Mo., 3.00. coll. of U. Frese's comm. in Washington Co. in Kans., 6.00. coll. of k. Richter's Gem. at Ellisville, Mo>, 4.00. Harvest Festival Coll. of U. Zimmermann's Gem. at Columbia Bottom, Mo., 9.60. Coll. of same Gem. 7.15. Coll. of I'. Weseloh's Gem. at Kimmswick, Mo., 5.25. coll. of U. Falle's Gem. in Glasgow, Mo., 3.40. coll. of U. Nething's Gem. in Lincoln, Mo., 18.00. F. Deuser's in St. Louis Co. in St. Louis, Mo., .25. coll. of U. Estel's Gem. in Foun- tain Bluff, III., 2.75. coll. of k. Pennekamp's gem. at Topeka, Kans-, 11.56. coll. of U. Roschke's gem. at Pierce City, Mo., 9.30. coll. of U. Umbach's gem. at Prairie City, Mo., 4.00. coll. of U. Lentzsch's gem. at Craig, Mo., 2.80. coll. of U. Lentzsch's Gem. at Corning, Holt Co. on, Mo., 3.82. coll. of U. Hoyer's Gem. at Spring Valley, Kans. on, 9.07. coll. of U. Jben's Gem. at Farmington, Mo. on, 2.50. coll. of I>. Meyers Gem. in New Bielefeld, Mo., 15.55. Coll. of k. Fackler's Gem- at Canton, Mo., 7.50. coll. of U. Hmchcn's Gem. at Drake, Mo., 7.20. coll. of Trinity Dsstnkrs all here 72.75. of Zion's Distr. all here 15.00. coll. of same district 39.26. coll. of 1'. Kegler's congreg. in Orange, Cal. 4.60. coll. of U. Nützel's congreg. in West Ely, Mo. 15.00. by U. Proft in Cole Co. 3.00. (Summa -632.55.)

For college maintenance, U. Janzow's Gem. at Frohna, Mo., 68.40. Coll. of I*. Willes Gem. at Brownsville, Mo., 5.60. (S. -74.00.)

For inner mission: U. Brandt's parish in N. St.Louis 9.00. By n. A. D. Krämer by Mrs. Finkbeiner in In- dependence, Kans., .25. by Jmmanuels Distr. all here 6.56. New Year's gift by Anna B. Ries in Garret Co, Md, 5.00. Chr. Lowes in Columbia Bottom, Mo., 1.00. Mrs. Fäller in St. Louis Co, Mo., 1.00. I?. Biltzs Gem. in Concordia, Mo., 8 p.m. Alwine Witte by I*. Kaiser in Lincoln Co, Kans, 1.00. (p. -43.81.)

For Negro Mission, Chr. Lowes at Columbia Bottom, Mo., 1.00.

For mission to Jews: Mrs. C. H. through k. Sapper in South St. Louis 1.00.

For new construction in St. Louis: Trinity District in St. Louis, 6th Zahlg., 1182.50. I". Zschoche's Gem. in Atchison, Kans. 2nd Zahlg., 40.00. k. Lenks Gem. in St. Louis, 3rd t., 265.00. Zions Distr. that, 1st t., 600.00. Jmm. Distr. that, 1st t., 652.00. U. Janzow's Gem. in Frohna, Mo. that, 5th t. 97.50. Mrs. Nothdurft by U. Lohr in Jackson, Mo. that, 200.00. U. Lohr 5.00. Etl. members from his congregation 8.50. U. Polack's Salems congregation in Uniontown, Mo., 32.50. U. Wesche's congregation in Jefferson City, Mo., 2nd T., 13.00. Found in the basin of Trinity Church all here 5.00. F. Butzke in Webster, Minn., 2.00. By lL. F. Wischan in Philadelphia 1.00. I?. Stöckhardt's Gem. allhier, 6th T., 500.00. U. Pennekamp's Gem. in New Wells, Mo., 142.85. Mrs. Kassen allhier 5.00. U. Sievers' Gem. in Cape Girardeau, Mo-, 26.25. lL. Frese's Gem. in Washington Co, Kans. 2nd, 11.00. Chr. Lowes in Columbia Bottom, Mo, 5.00. U. Weseloh's Gem. at Kimms- wick, Mo, 30.00. k. Brandt's Gem. at N. St. Louis, 249.70. k. Pennekamp's comm. at Topeka, Kans. 20.00. U. Roschke's comm. at Pierce City, Mon. 1, 64.00. k. Umbach's Gem. at Prairie City, Mo., 46.00. U. Nützel's Gem. at West Ely, Mo., 10.00. (p. -4218.80).

For the widow's fund: contributions: From the St. Louis Teachers' Conference, 5.00; U. Lentzsch in Holt Co, Mon, 3.00; ?. Lüker at Aroma, Kans. a.m., 2.20; U. Hüschen at Gasconade Co. a.m., Mo. 2.00; U. Weseloh at Kimmswick a.m., 4.00; I'. Bartels in W. St. Louis 2.00; Teacher Himmler in Bay Co, Mich, 3.00; U. Sievers in Cape Girardeau, Mon, 3.00; I>. Roschke at Pierce City, Mo., 4.00. presents: from H. Meyer in California, Mo., 5.00. Dietr. Harms at Cole Camp, Mo., 1.00. coll. from U. Birkner's comm. at Gordonville, Mo., 11.00. Mich. Schmidt at St. Louis, 1.00. John G. Hochue at Metea, Jnd, 1.00. coll. of U. Lentzsch's gem. at Craig, Mo., 1.55. k. Pennekamp's Gem. at New Wells, Mo., 10.00. members of k. Lentzsch's Gem. at Craig, Mo., 11.25. k. Polack's Gem. at Uniontown, Mo., 5.00. coll. of U. Heyne's Gem. at Lake Creek, Mo., 5.00. n. N. by U. Guenther at Cole Camp, Mo., 5.00. U. Lueker's Gem. at Aroma, Kans., 12.80. Mrs. Fanny Sienknecht at Wartburg, Tenn., 5.00. ?. Bunny's branch gem. in Red Oak, Mo., 2.20. Woman's club in U. Brandt's congreg. in N. St. Louis 8.00. Heinr. Schäper- kötter in St. Louis 10.00. N. N. by k. Wangerin in St. Louis 5.00. U. Bartels' Gem. in W. St. Louis 10.85. Auguste Klose in Falls City, Nebr. 1.00. Mrs. Magd. Beckert by k. Sapper in S. St. Louis 5.00. W. Trumpe by dens. 1.00. k. Köstering's Gem. in Altenburg, Mo., 12.35. Mrs. Kuck and daughter in Holt Co. in Holt, Mo., 2.50. Etl. members of the Gem. of U. Biltz in Concordia, Mo., 13.40. Mrs. N. by U. Pflantz in Memptüs, Tenn., 1.00. C. Waldmann in Cape Girardeau, Mo., .50. coll. of k. Janzow's Gem. at Frohna, Mo., Oct. 30. coll. atKappelmann's house dedication by U. Michels at Franklin Co. on, Mo., 4.50. coll. by U. Lehmann's Gem. at Sandy Creek, Mo., 5.40. Mrs. Rosa Klein at Topeka, Kans. on, 1.50. k. Roschke's gem. bet Pierce City, Mo., 11.00. coll.

From k. Michels' Gem. in Franklin Co, Mo, 4.00. k. Hofius' Gem. in Fontanelle, Nedr., 10.00. (S. H266.10.)

For the deaf and dumb: Thanksgiving offering of Aug. Voshage by k-Lohr in Jackson, Mo., 10.00. Bro. Börhe in Gales- burg, Jlls., 1.00. Christmas gift of Joh. Meuschke in Lincoln, Mo., 5.00. Mother Battemeier, sent to her family on Christmas Day, by k. Richter in Ellisville, Mo., 3.25. k. p.immecmann's congregation in Columbia Bottom, Mo., 3.15. (p. tz22 10.)

For poor sick pastors: Jobn G. Hochue in Metea, csnd., 1.00. Heinr. Schäperkötter in St. Louis 10.00. (S. PU.00.)

For poor students in St. Louis: coll. of k. Lentzsch's gein. in Corning, Mo., 2.75. Zion's Dt St. in St. Louis 3.60. (^. Ä0.35.)

For the Omaha comm. Fackler's comm. in Canton, Mo. 1.80.

For the comm. in Log an, O.: 1'. Left Gem. in St. Louis 24.70.

For the congregation in Rockv ille, Conn.: 1>. Janzows Gem. in Frohna, Mo., 16.05.

For k. Stallmanns Gem. at Allendorf an der Lumda, Hesse: F. W. Schuricht in St. Louis 5.00.

St. Louis, Jan. 8, 1883. e. rvschke, cashier.

Entered the Coffee of Illinois District:

For the synodical treasury: From the congregations of? Detzer in Evanston 83.03, Hansen in Worden 5.00, Burfeind in Mich 10.50, Nabe near Aorkville (Kreuz-Gem.) 9.12, Grupe in Ro- denberg 7.78, Bartling in Chicago 43.96, Detzer in Nckes Centre 8.20, Loßner near Lake Zurich 5.50, Baumgart in Darmstadt 8.75, Nuoffer near Eagle Lake 22.50, He-nemann near Okawville 15.00, Bergen in Prairie Town 14.20. By ?. Franck of the congreg. at Steelville 4.20, at Bremen 4.05. By 1?. Kübn at Belle- ville: congreg. collections 12.70, Mrs. C. L. .30 and L. S. .50. communion collections by ?.. Schurichts Gem. in St. Paul 16.72. By ?. Heumann in Farina: communion collections of the congregation 9.44 and of W. H. "for the kingdom of God" 5.00. Holy Naked Feast collections: of ?. Bergen's congregation in Harvel 5.00, k. Great congregation in Harlem 13.59 (half), ?. Schmidt's congregation at Freeport 11.56, ?. Great Gem. in Adbisvn 31.52 (half), k. Roeders Gem. in Arlington Heights 25.00, k. Eirich's Gem. in New Minden 29.92, ?. Schaller's gem. in Red Bud 34.85, ?. Steege's congreg. in Dundee 25.00, k. Lochner's congreg. (on Christ Day 1) m Cbicago 27.88, ?. Brunn's congregation at Strasburg 13.30, ?. Brauer's church in Crete 26.18, ?. Knief's parish in Golden p.30, k. Krebs' parish in Aurora 11.25, ?. Hahn's parish in Staunten 12.65, ?. Schieferdecker's compound in Neu-Gehlenbcck 11.00. (p. 8494.45.)

For inner mission: Through?. miracles in Chicago from the women in sr. Gem. from the missionary box 6.35.

For the English mission: part of the Miss. Coll. of ?. Schröders Gem. in Ruma 2.00.

For poor students in St. Louis: By ?. Mangels- dors in Geneseo from the Women's Association 5.00. ?. Bohlen's Gem. in Summit for Drögemüller 5.50. (p. 810.50.)

For Poor Students in Springfield: By ?. Succop in Chicago by Karl Ticdt 5.00. By ?. Schuessler in Joliet by Mrs. I. M. Schmcisser 2.00. By ?. Miracles in Cbicago by the Women in his Community for D. Kosche 12.00. By ?. Gößwein in Altamont for Aug. Mundt: Hockzeits- Koll. at Fr. Kirchhofs 10.00 and from the Jünglings-Verein 6.10. By ?. Schliepsiek in Cayuga, coll. at H. Jost's wedding for Aug. Frederking, 2.50. (p.^837.60.)

For the household in Lpringfield: ?. Hansen's congregation in Worden 11.30. By ?. Schroeder in Ruma, part of mission coll. 4.00. Harvest Festival coll. by ?. Wangerin's congreg. in Sumner 12.50. (S. 827.80.)

For poor students in Fort Wayne: By k. Miracles in Cbicago for C. Köbel: from N. N. 5.00, from some women 7.50. By k. Bartling das. for Ed. Albrecht from the Gem. 23.00 u. from the Jungfrauenverein 20.00. (S. 855.50.)

For poor students in Addison: By ?. Döderlein in Homewood Rcformationsfestkoll. 7.83, by N. N. 1.00. By Treasurer Birkner in New Uork for F. A. Klein 1.70. By ?. Große in Harlem from Alb. Jeske 2.00. By cashier Eißfeldt in Milwaukee 7.20. By ?. Miracle in Chicago by the women in sr. Gem. for Tb. Deffner 7.50. By ?. Trautmann in Adrian, Mich., for Bro. Prange 11.00. By ?. Le- wercn; in Cffingham by the Concordia Association for I. Tjardes 4.00. (S. H42.23.)

For poor & sick couples and teachers: ?. Hay ' man in Farina 2.56.

For Negro Children in New Orleans: By k. Hansen in Worden from wife & daughter G. 1.00.

For Negro mission: Lckrer A. Dorn's pupil in Brecher 2.66. Teacher Deckmann's pupil that. 1.64. By ?. Schra- der in Ruma, part of Miss. Koll. 10.00. By ?. Große in Härlein by Mrs. Harks 1.00, Albert Jeske 2.00. By teacher Holtmann in Red Bud by Henriette Burgdorf .25, Heinrich, i Lydia & Emilie Burgdorf each .10. (P. 817.85.)

For Jewish mission in New Aork: ?. Greifs Gem. in Cbandlcrville 4.10.

For the widow's fund: By ?. Bartling in Cbicago j by Aug. Baumann 1.00. ?. Strieters Gem. in Cbicago 25.00. i By ?. Scbrader in Ruma, part of Miss. coll. 2.00. By ?. Ponitz in Sigel by Robert Mueller 2.00. By Teacher Fat- hauer at Eagle Lake by F. Scb 1.00. Widow Heuer in Addrson 5.00. By ?. Large in Harlem by Alb. Jeske 2.00. Contributed by ?. Steege in Dundee 3.00. By ?. Merbitz in Beardstown "by friends of the kingdom Goties" 4.00. Contribution i by teacher Schuricht in St. Paul 4.00 u. H. B. in Addison 4.00. N. N. in St. Paul 1.00. (S. 854.00.)

For the Progymnasium in Milwaukee: By ?. Wagner in Cbicago by Widow Klotb .50, W. Krüger, F. Tbemann, C. Fricke, E. Korn, W. Marquardt, Joach. Lewerenz, Joh. Lewe- renz, H. Millies, R. Zinter, F. Schultz, I. Graumann 1.00 each, Ch. Schönemann 1.50, Mrs. Hawald, C. Tinian & L. Strube - 2.00 each, L. Millies 3.00, A. Beduhn 5.00, Widow Pilgrim & daughter 10.00 & A. W. 20.00. half of the Weihnacktskoll. of k. Great Gem. in Addison 31.52. ?. Wangerin's parish in

Sumner 21.00. By ?. Steege in Dundee by C. R. .50, G. B. .25 & L. D. .25. For construction: by Teacher Baths in Addison 27.00, H. Klüver that. 40.00. H. C. Zuttermeister in Chicago 100.00. By ?. Wunder there by Th. Koch 5.00, Sophie Kaufmann 2.00 Part of Miss. coll. by ?. Schröder in Ruma 3.00. By ?. Pomtz in Sigel from him and his congregation there 12.00, from his branch congregation in Neu-Schaumburgh 10.10. By ?. Succop in Chicago, 3rd c., 47.75 u. by 1'. Lochner that, 4th t., 30.00. Christmas coll. of ?. Heyer's church in Jeffer- son 12.00. Followed by ?. Uffenbeck of Lockport 2.00. (p. 8401.37.)

For the deaf and dumb: From Chicago: by ?. Bart- ling in Cbicago by Joh. Becker 1.00, Mrs. A. L. 2.00; coll. on 2nd Cbristtage by ?. Lochners Gem. 18.76, from the confirmands 6.43; from teacher Treibers pupils 5.75. By ?. Gößwein in Altamont "from a child" .15. By ?. Schröder in Ruma 6.00. By ?. Lewerenz in Effingham by the Con Cordia Club 3.00. By ?. Behrens at Morris by the Women's Club, 2.75. By ? Bergen at Prairie Town by H. M. 5.00. (p. H50.84.)

For the orphanage near St. Louis: Teacher Kirschs Scküler in Worden 7.70. By ?. Schrader in Ruma 6.00. By Cb. Bockelmann in Sumner by N. N. 2.00. By teacher Holtmann in Red Bud by Henriette Burgdorf .75, H. Burgdorf .50, Lydia Burgdorf .10, Emilie Burgdorf .10, & L. Carl .30. By ?. Kuebn at Belleville by Mrs. L. S. .00, Mrs. Kamper .50. by ?. Merbitz in Beardstown: children's service coll. on Christmas Eve 9.25, by some friends of the Reick of God 4.00. (S. 832.20.)

For the orphanage near Boston: By ?. Franck at Steelville by H. N. 1.00.

For South Chicago comm. III: By Treasurer Birkner in New Aork 3.30.

For ?. Stallmann's Gem. in Hesse: By ?. Large in Hard by D. Kornhaaß 1.00.

For the community of Rockville, Conn..: From Chicago: by ?. Wunders Gem. 18.40; by ?. Bartling by Aug. Baumann 1.00, Karl Kemnitz 1.00, John Bornhöft .50, W. Born- höft 2.00, H. Möller 2.00, Aug. Sickmann 1.00; by ?. Lochner by s. Gem. 15.71, N. N. 1.00, H. Petersen 1.00. ?. Po nitz u. Gem. in Sigel 4.00. ?. Mangelsdorf and all members of his community... Geneseo 8.40. By ?. Große in Hartem by D. Kornhaaß 1.00. Christmas coll. by ?. Krebs' congregation in Aurora 10.00. ?. Hahn's Gem. in Staunton 8.50. (p. 875.51.)

For the student Bernh. Hinz in Milwaukee: By?. Lochner in Chicago from the Women's Club 10.00.

To the new building in St. Louis: by teacher Clüver in Addison 3.00. From Cbicago: by H. C. Zuttermeister of ?. Wagners Gem., 4th Z., 87.00; by ?. Wunder by Th. Koch 5.00, G. Thomas 5.00, H. Herckenröder 2.50 ; by ?. Bartling by Karl Kemnitz, 2nd line, 25.00; by ?. Succop by W. Grerke 5.00, Joach. Voß, 2nd line, 2.50. ?. Goesswein's parish at Altamont 70.50. ?. Knief's compound in Golden, 120.00. By ?. Schrader m Ruma, part of the Miss. Coll., 3.00. ?. Eirick's Gem. in New Minden, 2nd T., 150.00. Through ?. Large in hard by Dav. Wirobke, 5.00. ?. Burfeind's parish at Rick, 50.00. Durck-Sckaller at Red Bud, 50.00. Griffin's compound at Cbandlerville 26.20. ?. Heumann's parish of Farina, 1 st, 75.00. Christmas coll. of ?. Uffenbeck's congregation at Lemont 12.00. By ?. Kühn in Belleville by G. Kdfr. 1.00. ?. Knief's parish in Gilden 20.00. (p. 8717.70.)

Correction.

In my receipt of Dec. 1, 1882 ("Luth." No. 24) read under "Poor students in Springfield" : Coll. at F. Friede's wedding in S. Litckfield instead of "Treides".

Addison, III, Jan. 2, 1883; H. Bartling, cashier.

Entered the caste of the Nebraska district:

For the synod treasury: From ?. Biedermann's congregation Christmas collection, 87.64. Through ?. Häßler of Caldwell congregation, 12.85. By ?. Adam at West Point by s. Jmm. congregation, 7.50, s. Zion's congregation, 2.35. Durck ?. H. Chamberlain of sr. Township to Battle Creek 8.00. By ?. Leutbäuser of sr. Township of Norfolk 3.00, by ?. Meyers Common in Kiowa 3.00. By ?. Hilgendorf to Belle Creek, Weihnacktskoll. sr. Gem., 20.18. Durck ?. Meyer at Kiowa, Chrismast coll. s. Bethlehem's comm. 3.00. By Dietrich Zimmermann, Chrismast coll. of ?. Bode's congreg. to Middle Creek, 14.34.

For the deaf and dumb: Durck ?. Adam at West Point by H. Schtüter, K. Pfeiffer, J.M. Schultz each .50, K. Mathies .15.

For the orphanage near St. Louis: By ?. Huber from s. Gem. in Crete 3.00.

For the Progymnasium in Milwaukee: By ?. Häßler in Caldwell by Heinrich Scheve 15.00.

For the widow's fund: From Mrs. Heiden in Utica, thank offering, 3.00. ?. Miller in Scrtbner 5.00. ?. Citizen in Hampton 3.00. Jak. Tröster 5.00. Aug. Wendt in Louisvilte 5.00. ?. Adam at West Point 5.00, whose wife, Thank Offering, 3.00. ?. Frese at Omaba 2.00. ?. Oetting at Lvons 2.00, whose consort, 6.00, F. Rehwinkel .25. W. Peebles at Oak- land .25. ?. Leuthäuser in Norfolk 2.00. By ?. Häßler by H. Scheve 10.00. ?. Hilgendorf, contribution, 5.00.

For sick pastors and teachers: By ?. Häßler by H. Scheve 10.00.

For poor students in St. Louis: By ?. Häßler by H. Sckeve 10.00.

For poor students in Springfield: By ?. Hugo Cämmerer, bell-bag coll. sr. Comm., 9 a.m.

For Heathen Mission: Mrs. Heathen in Utica, Thank Offering, 2.00.

For negro mission: ?. Hoffmanns Gem. 10.00.

For the Negro Church in New Orleans: By ?. Endres from s. St. Paul's parish 8.20.

For Emigr. - Mission in New Aork: By ?. Caten- husen of his church in Lomsville 6.00. ?. Huber's parish, 3.00.

For ?. Biedermanns Gem. in Friedens au: By Treasurer H. Tiarks in Monticello, Iowa, 14.65. By Treasurer Bartling in Addison 16.30.

For inner mission: By treasurer Bartling 27.06. By ?.Hoffmann from s. Gem. 30.00. By ?. Endres from St. Pauls-Gem. 16.40. By ?. Frese from sr. Community in Hanover 6.75. Through?. Hilgendorf of S. County to Belle Creek 4.30. Through?. Bergt from S. Gem. 20.00. Through ?. H. Cämmerer from Konr. Werner 5.00, Herm. Claus .25.

For the Omaha congregation: Durck TreasurerBartling 10.00. By ?. Baumgart from sr. Gem. in Darmstadt, III, 9.00. ?. Leuthäuser's church in Norfolk, 5.00, N.N. that. 2.00. ?. Riedel's congregation in Bloomington, III, 21.00. By Treasurer Bartling 30.25. ?. Hofius' congregation at Fontanelle, 6.75. ?. Endres' St. Paul's parish, 5.25. ?. Kilian's parish of Serbin, Tex., 25.00. ?. Heyne's comm. to Lake Creek, Mon., 10.25. Through ?. Hilgendorf of sr. Township to Belle Creek, 76 00. Through ?. Schwartz from sr. Bethlehem congreg. at North St. Louis 10.00. By Treasurer Bartling 15.00. ?. Bergt's congregation in Hooper 22.00. ?. Endres' St Paul's congregation 8.00. By?. Brand of his congregation in Clarinda, Iowa, 8.03. By Treasurer Roichke in St Louis 12.35. By?. Dreyer of his congregation in Rich- mond, Iowa. Congregation in Richmond, Va., 3.80. By ?. Sckoech of Port Hope, Mich., 15.50. By ?. Oetting of s. Common in Lyons, 5.00. By Cashier Bartling, 12.10. By ?. Bode's comm. to Middle Creek 8.00. By cashier Tiarks at Monticello, Iowa, 10.25.

To the seminary building in St. Louis: Durck ?. Biedermann by 2 parishioners 12.00. Durck ?. Häßler from I. Scheve 50.00. By ?. Endres from St. Paul's congregation 21.00. By ?. Müller from Fr. Drämel 3.00, W. Ueke 10.00. Jak. Tröster in Hampton 5.00 By ?. Leuthäuser of s. Gem. in Norfolk 10.00, in Pierce 9.85. By ?. Frincke of H. Herpolsbeimer 10.00, Miss Lina Warnsholz 2.00, Unnamed 1.00. By ?. Endres by Fr. Hoff 10.00, H. v.M. 6.00, Herm. Hoff 6.00, W. G. 5.00.

Corrections.

In No. 20 of the "Luth." (Oct. 15, 1882) 1) all items under "Synodal Fund" (except the last one) were for the Negro Church in New Orleans; 2) the 85.00 given by Unnamed for the Negro Mission had been overtaken by Mr.? Biedermann; 3) only 855.60 of the mission feast bill to Middle Creek (874.10) was for "inner mission", the rest for negro mission.

Omaha, Nebr. 30 Dec. '82, F. C. Festner, cashier.

For the Preacher and Livery Widow and Orphan Caste

(of the Jllinois District)

have been received: -

1. contributions:

From the pastors: W. Achenbach 85.00; I. Löscken, W. Conradi 4.00 each; I. M. Hahn 3.00; D. Gräf2.85; W.Boh- len 2.00. From teacher W. Klünder 2.00.

Two. Gifts:

From the commune of ?. Löscken 5.00. From F. R!x in Chicago .50. From Widow Appel by ?. Schwartz 2.00. From Mrs. Köritz through ?. Engelbreckt 5.00. From the Women's Association of ?. Hölter 17.75. Harvest festival collection by the parish of ?. Loßner 10.56. From the parish of ?. L. Frese 5.00. From the parish of ?. Achenbach 9.00. From the parish of ?. Graf in Blue Point 9.15. From F. Fink in Cbicago 5.00. Durck ?. Wehrs 10.66. From the Women's Association of the Town of ?. Beck 8.00. From the congregation of ?. Bohlen 6.76. By Mrs. L. S. throughck ?. Kühn .50. From Sophie Kaufmann in Chicago 3.00. Cbristbaum- Koll. der Gem. des ?. Buszin 6.00. "Sacrifice" by Mrs. N. N. durck ?. Buszin 1.75. From H. Bekcmeier through teacher Trettin 2.00. Through Mr. Treasurer H. Bartling 211.05 were delivered. (Summa 8341.53.)

Chicago, III, Dec. 31, 1882. H. Wunder, cashier.

Received for poor students: From the women's association of the community of Mr. ?. Stürken 810.00 for her; from Mr. ?. Mertners Gem. from Mrs. Blecker 1 pair of shoes, from F. Kammholz 1 Pr. boots; by Mr. ?. Pröhl, donated at Mr. Kückenbecker's wedding 5.00 for Prussian; by Mr. ?. G. Grüber 23.50 from sr. Jmmanuelsgem. for R. and M. Grüber; by Mr. ?. Hansen from his company. Gem. 8.30, from W. C. 5.00, from K. L. 1.00 and from ibm itself 5.00, for Merz; from the women's association of the Gem. of Mr. ?. Michael 10.00 for Her; by Mr. ?. Ebert, harvest, estkoll. s. Gem. 3.25 for Lübker; by Mr. ?. E. I. Frese by I. Sautter & A. S. 2.00 each, Pb. Zwiebel u. M. H rüg each .50, W. Bartels u. F. H. Burlage each 1.00 u. I. S. 3.00 for Spannuth; durck Hrn. ?. Meute, coll. ss. Filials in Deerfield, 6.00 for Krüger; by Mr. ?. Witte from the women's association s. Gem. 11.00 and ges. on Mr. Möhring's wedding 9.20 for Oesch ; durck Mr. ?. G. A. Müller from the community 8.00; by Mr. ?. Barth from s. Gem. 2.00, from Filial 1.00, from G. Ohland u. K. Werth each l.00 for Grimm; by Mr. D. Müller from the Gem. of Mr. ?. P. Weselok 5.00 for Temming ; by Mr. ?. Nachtigall from sr. Gem. 8.00 for Faulstick; by Mr. ?. I. I. Walker, s. at the wedding of Mr. H. Gerndt, 3.34 for Fuhrmann; by Mr. ?. I. Bergen 5.00 from D. E for compatriot; by Mr. ?. L. v. Schenck 12.00, harvest festival coll. sr. Gem., for Bontzky; by Mr. ?. I. Müller from sr. Gem. 5.00 for L. Müller.

For the S eminarb ausbalt: From Mr. ?. Mertner's Gem. by W. Sckelb 1.00 and by M. Ady 1.00; by Mr. ?. Kartb, s. on H. Albrecht's squat, 6.50; by Mr. ?. Frederking, coll. sr. Gem., 10.00; by M. Friedrich in Belle- vrew 5.00 ; by N. N. in Tallula 1.00. A. Crämer.

For poor students received with heartfelt thanks from Mr. ?. F. W. Richmann in Ptttsburg, Pa., 82.00 and through the same from Mr. M. Krebs 1.00. From Mrs. Fanny Sien- kneckt in Wartburg, Tenn., 5.00. Through Mr. F. H. Menk from the congregation of Mr. ?. Streckfuß in Aoung America, Minn, (special for I. Harsch) 2.50. By Mr. ?. Kückle of his congregation at Milwaukee, Wis. (special to Dannenfeld) 37.20. By Mr. H. Schönewald at Cleveland, O., 25.00. By the worthy women's club in the congregation of drs. ?. Lenk in St. Louis, Mo>, 8 bust shirts, 20 undergarments & 4 pairs of stockings. C. F. W. Walther.

From the esteemed women's association in the parish of Mr. ? Wichmann in Freistadt for the pupil Fr. Wilde 815.00 received with thanks. E. A. W- Krauß.

Report of the Treasurer of the General Synod

From January 1, 1882, to January 1, 1883.

Synod Treasury.

Intake:

From the Western District by Treasurer E. Roschke - 2337.90
From the Jllinois District by Treasurer H. Bartling 2649.79
From the Middle District by Treasurer C. Grahl 2410.08 From the Michigan - District by Treasurer Ch.
Schmalzriedt 627.25
From the Wisconsin District by Treasurer C. Eißfeldt 1094.44
From the Eastern District by Treasurer I. Birkner 1075.00 From the Iowa District by Treasurer I. P. Rade
maker 113.81
From the Minnesota and Dakota Districts by Treasurer T. H. Menk
.....43.98
From the Nebraska Drstrikt by Treasurer Festner- -56 .25
Sold property in Fort Wayne 181.00
Heater Sold in Fort Wayne 175.00
Sold timber from the old seminary building in
St. Louis 225.00

§10989.50
Surplus of Concordia Publishing 40025.00

§51014.50
Debt 3097.68

§54112.18

Issue:

Debt on January 1, 1882§5569.....55
Salary and house rent for Mr. Praeses
Swan 2160.00
Salary of professors and superintendents: inSt. Louis
6999.84
inFort Wayne-...
7760.47
in Springfield 4099.80
in Addison 6499.68
Pension for Prof. Biewend 249.96
Pension for Professor Lindemann, 15 months 375.00
Construction of a warehouse at the printing plant in St. Louis
..... 2466.00
Purchase of Prof. Stellhorn's apartment in
Fort Wayne 2750.00
House rent for student apartment in St. Louis 6 months 399.96
Taxes in St. Louis for 1881 and1882 .... 1182.43
Fume hood at St. Louis seminary 307.72 Construction of a kitchen on the old print shop building
Building in St. Louis 550.65
For repairs, improvements 2c. and for library expended by board of supervisors: in St. Louis 2049.21
at Fort Wayne 5511.63
in Addison 3103.87
in Springfield 1323.71
Travel expenses of the General Praeses and delegates 606.50
Woodcut of the new seminary..... 125.00
Other expenditure 21.20

§54112.18

L. Seminary Building Fund.

Intake:

Stock on January 1, 1882§13786..... .80
From the Western District by Treasurer E. Roschke 15665.98
From the Jllinois District by Kassie,er H. Bartling 13942.50
From the Middle District by Treasurer C. Grahl 9401.66
From the Eastern District by Treasurer I. Birkner 5347.92 From the Wisconsin District by Treasurer C. Eiß
fieldt 4388.54
From the Michigan - District by Treasurer Ch.
Schmalzriedt 2584.25
From the Iowa District by Treasurer I. P. Rademacher 1308.35
From the Iowa District by TreasurerH . Tiarks -- -175.00
From the Canada District by TreasurerG . Renfer-. 489.63
From the Minnesota and Dakota Districts by Kas
sierer T. H. Menk 409.00
From the Nebraska - District by Treasurer F. C.
Festner 175.85

§67675.48

Issue:

Premium for two plans§400 00
Demolition of the old college and excavation of the basement
..... 2561.00
Architect 1600.00
Foundation 8400.00
Carved stones 10000.00
Brickwork 20400.00
Carpentry work 11230.00

§54591.00 Inventory on January 1, 1883 ..... 13084.48

§67675.48

6. building fund.

Intake:

From the Jllinois District by Treasurer H. Bartling § 318.80.
From the Western District by Treasurer E. Roschke 10.45 From the Michigan - District by Treasurer Ch.
Schmalzriedt 10.00

§ 339.25
Debt on 1 January 1883 18863.67

§19202.92

Issue:

Debt on January 1, 1882§17290.....52
Architect for Professors - St Louis Apartment 174.00
Last payment for professors apartment in St. Louis
.....1000.00
Buildings in Addison 738.40

§19202.92

I). Fund for poor sick pastors and teachers.

Stock on January 1, 1882§ 241.27
Revenue 1533.18

§1774.45

Output§835..... .00
Inventory 939.45

§1774.45

L. Heiden Missionary Fund.

Stock as of March 1, 1881§8195..... .49
Receipt from Past. Sievers for sale of mission farm 3909.17

§12104.66

Issue:
For Student A. Meyer---§ 208.00
Stock§11896 ..... .66

§12104.66

General Inner Mission.

Intake:

From the Jllinois District by Treasurer H. Bartling §1200.00
From the Middle District by Treasurer C. Grahl-. 500.00

§1700.00
Output § 200.00

Stock §1500.00

Recap.

Dr. L'r..

ä. Synodal treasury§3097..... .68
8. seminary building fund .....§13084.48
6. building fund 18863.67
v. Fund for poor sick pastors and
Teacher 939.45
8. Heiben Mission Fund 11896.66
I?. General Inner Mission..... 1500.00
Stock 5459.24

§27420.59 §27420.59

As the above report shows, more than 100,000 dollars have been paid out by "me" the "general treasurer" alone (apart from what the treasurers of other funds have paid out) during the past year. That, in view of the great demands made on the treasury, it has not been completely emptied, but still shows a small balance in its overall financial statement, is something for which we have to thank God with all our hearts. It was He who made the hearts of so many dear Christians willing to contribute abundantly. May he also continue to be with us with his grace, which teaches us to recognize how rich in heavenly goods we have been made through our Lord Christ, and thereby impels us to continue to thank God with heart, mouth, and hands.

E. F. W. Meier, cashier.

With hearty thanks against the givers, the undersigned received: From Messrs. Backhaus and Droge at La Porte, Jnd. a barrel of vinegar, by Mr. I. H. Eh. Meyer of k. Hattstadt's parish in Monroe, Mich. for A. Lutz §31.80; by k. A. Neinke of the women's club s. Gem. for I. Meyer 15.00, for W. Schoenfeld and H. Bohl from the Young Women's Association 39.00, from the Young Men's Association 21.00; by 8th Tb. Wichmann for G. Wick- mann, collected at the wedding of Mr. Fr. Bruß in Freistadt, Wis., 8.00; by k. Blitz for Th. Claus of the Jungfrauen- Verein 5.00; by Mr. Backhaus in La Porte, Jnd. for C. Schlorff 1.00: by 8th E. Schulze of s. Gem. in Vallonia, Jnd. for M. Mertz 5.75; by k. I. F. Niethammer of sr. Gem. for C. Schlorff 29.79; by Hrn. H. Niemann of the Gem. of k. Ahner 32.00, by the Jungfrauenverein for Engelder 5.00 ; by k. A. Rcinkc for I. Meyer 18.00, for H. Bohl 9.00, for W. Schönfeld 9.00; by 8. A. Brömer for I. Klausing from the Frauenverein 15.00, from Mr. Joh. Knosp 2.50, from Mrs. Moormann 2.00; by k. Pennekamp from sr. Gem. in Topeka for E. Scheibe 12.00; by 8. F. Düver for Chr. Drögemüller 3.00, sent at the wedding of Mr. Fr. Gärtner; by Mr. I. H. Ch. Meyer from the women's club of the Gem. desk. Hattstädt in Monroe, Mich. 18.00.

Fort Wayne, Jan. 4, 1883, H. Dümling.

Received since July 21:

For poor students: By H. Pohlmann of Zion's congregation in New Orleans -17.00 and 23.95 for Lien- hardt; by ?. Janzow "by a lover of the word" in Zanesville, O., and by Widow Hemmann in Paitzdorf, Mo., 1.00 each for the English students; for the same by Treasurer C. F. Lange 10.00 and by Treasurer Schmalzriedt 2.00; by ?. G. Schumm, coll. on ?. I. Müller's wedding, 4.25 for L. Müller; by ?. Nütze! from members of his ? Gem. at Oshkosh, Wis. 10.33 for Engelbert; by P. H. at Carlinville, Jlls. 5.00; by k. W. Heyne, harvest coll. of the comm. at Lake Creek, Mo. for Herrmann, 15.35. Further, from the following benevolent women's clubs: at Cleveland (west side), O., 10.00; at Jacksonville, Jlls., 2 quilts; Indianapolis (?. Seuel's congreg.) 12 undershirts, 12 undershorts, 21 shirts, 3 pairs of socks and 3 quilts; Indianapolis (?. Schmidt's congreg.) 12 undershirts, 12 undershorts, 12 shirts, 12 sheets, 12 pillow cases, 20 towels, 2 quilts, 3 pr. socks. Through Mr. Heinz from individual friends in Carlinville, Jlls: 5 quilts, 2 woolen blankets.

For our organ: By Mr. ?. Liese in Quincy, III, by the children of the Sunday School 5.00.

God's blessings to all dear givers!

Springfield, Jan. 3, 1883. H. Wyneken.

For poor students received through Mr. Roschke from Mr.?. Fr. Nützet -5.00. G.

New printed matter.

Proceedings of the 24th Annual Meeting of the Middle District of the German Lutheran **Synod of** Missouri, Ohio, & other States. 1882.

This is the last of the eleven synodal reports of the past year. In it are found doctrinal discussions **on original sin.** This subject had been selected "because," as the synodal address says, "in the present doctrinal controversy the pure doctrine of original sin appears to be essentially injured on the part of our opponents." "The more we recognize, by God's grace, this most profound corruption of the whole human nature, the better we shall recognize and praise, 'that the glory of our beatitude is due to God alone, that the cause of our beatitude is not in our will, but only in God's mercy and Christ's merit, and therefore our beatitude is not in our hand, but in God's hand, namely, in the gracious, irrevocable election of God.'"

The report (76 pages) costs 25 cents.

Blutenlese aus der deutsch-christlichen Unterhaltungs-Litteratur. Containing stories, biographies, poems, descriptions 2c. With illustrations. Supply 4. St. Louis, Mo. Printed and published by Louis Lange.

Those who have already read the first three issues of this collection of useful reading material for Christians will certainly only need to be informed that the fourth and last issue has now appeared, but not our recommendation. However, we cannot refrain from noting here at least this much, that especially this last issue is particularly well equipped. Every taste is catered for. Whoever likes to read something quite lovely, or something deeply moving and shocking, or something truly poetic, or something appealing to Christians for imitation, etc., will find what he is looking for here. The original article by our dear brother P. Lochner in Springfield, III. which adorns this issue is alone worth a hundred times more than the price of the whole issue. In this article the aforesaid draws the picture of two excellent women, the wife of the godly Mathesius and the wife of the Elector August I. of Saxony, as truthfully, as delightfully, so that women as well as men can certainly not take their fill of it. The price of this delivery is 25 cents. For those who do not yet have the first three issues, the publisher has combined all four into one volume of 280 pages in large octavo, which is permanently bound and sold for the price of -1.00.

W. [Walther]

Changed addresses:

Rev. ?. 8. reicdinaull, ^Vein, Llarabliou Oo., ^Vls.

R "v. Lo686v6, 8t. Iraners, r^uvka Oo., Llirm.

Rev. 0. O. Hiller,

247 L. ^Va8lrmAtoll 8tr., Illckiallapolis, lull.

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ä. Hiller, 301 L. 115tlr 8tr., New ^orlr Oit.v.

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The "Lutheran" is published twice a month for the annual subscription price of one dollar for out-of-town subscribers, who have to pay "the same" in advance. Where it is brought to the house by porters, the subscribers have to pay 25 TentS Trägcrlobn ertra.

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Lnbereä ab tLs ?v8b Oülc" ab 8b. I-oul8, Llo., L8 8660 "ä-<:lL88 MLbbsr.


Und ich sahe einen Engel
fliegen mitten durch den Himmel,
der hatte ein ewig Evangelium
zu verkündigen denen, die auf
Erden sitzen und wohnen, und
allen Heiden und Geschlechtern,
und Sprachen, und Völkern.
Und sprach mit großer Stimme:
Fürchtet Gott, und gebet ihm die
Ehre, denn die Zeit seines
Gerichts ist kommen, und betet
an den, der gemacht hat Himmel
und Erde, und Meer, und die
Wasserbrunnen.
Offenb. Joh. 14, 6. 7.
Gottes Wort und Luthers
vergehet nun und nimmern

Herausgegeben von der Deutschen Evangeli
Zeitweilig redigirt von dem Lehr

Vol. 39, St. Louis, Mo. Feb. 1, 1883, No. 3.

Foreword

to the

thirtv-ninth vear of the "Lutheran."

(Conclusion.)

If God gives His pure Word to His Christians, as was the case, for example, in apostolic times and at the time of the Reformation, this is an unspeakably great grace. Hence Paul cried out to the Christians of his time, "Now is the pleasant time; now is the day of salvation" (2 Cor. 6:2.), and of his time Luther says, "God Almighty hath verily now graciously sought us Germans at home, and hath set up a right golden year." (X, 538.) Unfortunately, however, experience teaches that such seasons of grace have seldom lasted longer than about one human age. Luther is known to have said this repeatedly and at various times. Again and again he compares the pure Gospel to a "downpour" that soon appears here and soon there and quickly rushes by. Already in 1525 he wrote in the winter part of his church postilion: "In another way St. Paul points out the danger that one can be astonished. In this way he certainly indicates that the preaching of the gospel is not an eternal, lasting, permanent doctrine, but is like a driving downpour that runs along; what it hits, it hits; what misses, it misses; but it does not come again, nor does it remain, but the sun and heat come afterwards and lick it up. This also is proved by experience, that in no place of the world doth the gospel abide pure and undefiled above a man's remembrance. But as long as they remained who brought it forth, it stood and increased; and when they were gone, the light was also gone, and was followed as soon as it was given by the revolting spirits and false teachers. Moses also declared in Deut. 31:29 that the children of Israel would soon perish after his death, as the book of Judges testifies. As often as a judge died, when the word of God arose, so often they fell again, and were made worse. Jehoash the king did right as long as Jehoiada the high priest was alive, but after that he did wrong.



sgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.

Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. Februar 1883. No. 3.

it was finished. And after the time of Christ and the apostles, the world was full of false spirits and false teachers, as St. Paul proclaimed in Acts 20:29. 20, 29. also proclaimed and said: "I know that after my departure grievous wolves shall come among you, which shall not spare the flock. So it is now; the gospel we have fine and pure, and is the time of grace or blessedness and pleasant day; but soon after it shall be finished, the world shall stand longer." (S. Sermon on the Epistle on Sunday Invocavit. XII, 585.) Better known than this passage just quoted, are those truly prophetic words of Luther, which are found in his "Scripture to the Councillors of all the Cities of Germany," of the year 1524. There he writes as follows: "I think that Germany has never heard so much of God's Word as now; nothing of it is ever to be found in the histories. If we let it go on like this without thanksgiving and honor, it is to be feared that we will suffer even more terrible darkness and plague. Dear Germans, buy because the market is at the door; gather because it appears and the weather is good; use God's grace and word because it is there. For you should know that God's word and grace is a driving downpour that comes again where it once was. He was with the Jews; but gone is gone, they have nothing now. Paul brought him into Greece; gone is gone also, now they have the Turk. Rom and Latin country also hath had him: hin is hin, they have now the pope. And ye Germans must not think that ye shall have him for ever: for ingratitude and contempt shall not leave him. Therefore grasp and hold who can grasp and hold: lazy hands must have an evil year." (X, 539 f.) Further, in a weekly sermon preached in 1531, Luther said to his Wittenbergers, "The gospel will remain with you short enough, especially when we have laid down our head, who now preach the gospel. After our death it will not remain, for it is not possible for it to remain. The gospel has its course, and runs from one city to another: today it is here, tomorrow it is in another place. In a moment as a downpour goeth on, raining now here, and soon in another place, moistening the land, and making it fruitful. As the Lord Christ also saith, Match. 10,14.: 'If they drive you out, go from one city to another'; and when the cities are all gone, then will I come with the latter day." (Homilies on the 6th, 7th, and 8th Chapters of St. John. VII, 2305.) At last, in 1539, Luther said, "I reckon him often, and come nearer and nearer to sixty years; then I think it shall be an end. For St. Paul did not preach longer than forty years; item, the prophet Jeremiah also did not preach longer than forty years; the same also St. Augustine. And as often as the forty years were over, wherein the divine word was preached purely, it ceased, and a great calamity (distress) came upon it." (S. Tischreden. XXII, 2236.) And Luther was unfortunately not mistaken in regard to his own time. All too soon, after his death, the beautiful light of the pure Word of God, which God had rekindled through his ministry to Christendom, was almost entirely extinguished again; until, in 1577, this light was again set burning brightly on the lampstand in our church by the dear Formula of Concord.

Why is it, then, that Christians almost always keep the jewel of pure doctrine for so short a time, usually only about an age?

Is this because God granted his Christians this high and incomparable good only for a short time? - Let that be far off! No; just as God wants all men to be helped and to come to the knowledge of the truth (1 Tim. 2:4), so he also wants his pure word to be brought, preached, and preserved to all men everywhere and at all times. Christ gave the command, "Go ye into all the world, and preach the gospel to every creature. And teach them to observe all things whatsoever I have commanded you." (Mark 16:15. Matt. 28:20.) And lest it should be thought that this command applied only to the apostles and to the apostolic age, Christ also added to this command of His the promise: "And, lo, I am with you alway, even unto the end of the world."

(Match. 28, 20.) Accordingly, it is without doubt God's earnest will that His Word, and His pure Word at that, be brought, preached, and also preserved to all men without exception, even though history and experience may seem to speak against it. That the pure word, the pure doctrine of the gospel is a "driving downpour" is not God's fault. It is partly the fault of false prophets with their seductive teachings, partly the fault of tyrants with their raging against the pure Word of God, and partly, and above all, the fault of those to whom God had given His pure Word and who have lost it again.

As for the false teachers, this needs no proof. Daily experience teaches this. The holy apostles had to experience how false teachers penetrated the most flourishing churches they had founded, for example, the Galatian churches, poisoned them with their false teachings, and thus caused them to lose the treasure of pure doctrine. When, in the fourth century, the arch-heretic Arius came out with his doctrine that Christ was not the true eternal God, he and his fellow-heretics quickly robbed millions of Christians of the true Christian faith; and when, in the century of the Reformation, the false spirits Zwingli and Calvin appeared, they too quickly deprived millions of Christians who had accepted Luther's teachings of this treasure, which could not be replaced by all the gold in the world.

As for the tyrants, not only the bloodthirsty Roman Antichrist, but also many princes sold to him in many countries, in which the light of the pure Gospel once shone brightly, have extinguished this light again by streams of blood of the confessors of the same. Many fanatically Zwinglian and Calvinist-minded so-called Protestant rulers have also, by deposing, imprisoning, and expelling pure Lutheran teachers, as well as by forcibly imposing false Zwinglian and Calvinist teachers in churches and schools, both high and low, also by imposing false books, transformed whole once pure Lutheran countries into Zwinglian and Calvinist ones. *Even in our so-called humane century, the Union, this wretched mishmash of religions, has been imposed by many tyrannical rulers on whole large, once Lutheran territories, with both brute force and cunning.

But as often as Christians have had the pure Word of God and later lost it again, the false teachers and tyrants have never been the only ones to blame, but always those Christians themselves, and they above all. If the false teachers with their false doctrines did not find fault with the wicked flesh

*Even a recent Reformed writer, Max Goebel, does not deny that the Reformed also unjustly persecuted the Lutherans. In his "History of Christian Life in Rhineland and Westphalia" he writes, among other things, the following: "The relationship of the Reformed religion to the Lutheran religion was on the whole just as hostile and abrupt as to the Catholic religion. It is evident, however, that here the Reformed were far more the persecutors than the persecuted, though not in doctrine and in controversial sermons, but in preventing the worship and the formation of congregations of the Lutherans; and, as they often suffered injustice from the Catholic sovereign and his councillors and theologians, so they also often did injustice with the aid of their Reformed state government, and by such measures of violence embittered the Lutherans, who were the more zealous in word and writing against them." (A. a. O. II, 62 ff. 65.; Comp. 55.)

If the Christians had a confederate and if the tyrants with their threats and persecutions did not find Christians who were either unfounded in God's word or lukewarm or war-shy and fugitive from the cross, then the Christians would not be seduced into false doctrine by even the most cunning distortion of God's word and would not be frightened and moved to turn away from the recognized truth by even the most severe persecutions, but would rather be pawned off and thrown into prison, yes, they would rather leave house and home and fatherland than the truth. As often as Christians have lost the pure Word of God, the main cause has always been the lukewarmness, indifference to pure doctrine, security, satiety, and weariness that had already set in among them. The purer the word of God is preached, the easier it seems to be not only to obtain it for oneself, but also to retain it; by which thoughts, then, many Christians allow themselves to be made so secure, that they think they can never lose it again. And the more abundantly the sweet gospel is preached, the less it seems to be a matter of having it; by which delusion, then, many Christians are made indolent and ever more indolent to read it, hear it, and speak of it, and the former hunger for this food of the soul is at last replaced by satiety and weariness. Then it goes with the Christians as it once went with the Israelites. When they had long had and enjoyed the sweet manna in the wilderness in abundance, they at last exclaimed, "Our souls are disgusted with this loose food." (Num. 21:5.) But what is the consequence of this? - God is highly enraged by this shameful ingratitude against the unspeakably delicious gift of His pure Word, and now, out of righteous judgment, has such ungrateful Christians, through cunning false teachers, or through fierce tyrants in the world and in the church government, taken away from them the treasure they held in low esteem, even despised.

For God wants to have open eyes for the fullness of His gifts of grace. *)

Luther therefore wrote in 1529 in his Large Catechism, which, as is well known, was included in our dear Book of Concord: "Similarly, the disgusting spirits are to be punished, who, when they have heard a sermon or two, are sick and tired of it, as they can well do it themselves and no longer need a master. For this is the very sin which has hitherto been numbered among the deadly sins, and is called (in the Greek) akidia, that is, indolence or weariness; a hostile, injurious plague, that the devil may charm and deceive many hearts, that he may overtake us, and again secretly deprive us of the word of God." **) A year later, Luther, in his glorious exposition of the 117th Psalm, returns to this subject, and writes: "The frivolous, satiated, weary spirits, when they have once heard a word of God, it must be an old thing, and gape at something new, as if they knew everything and anything they have heard. Which is a dangerous plague and wicked secret trick of the devil, that he may make men fearless, sure, foolish, and apt to all manner of error and deceit.

*) See the song, "Mack thyself, my spirit, ready" 2c. V. 3.
**) S. Jubilee edition of the Book of Concord p. 288.

And this vice, which is called acedia, is slothfulness in the service of God. Against this St. Paul teaches Romans 12:11, that one should be ardent in spirit; and Revelation 3:15, 16, the Spirit speaks of such: 'Oh that thou wert cold or hot; but because thou art lukewarm, neither cold nor hot, I will spue thee out of my mouth.'" *)-

Up then, dear Lutheran readers! We too, by God's undeserved grace, now live in a time and in a land of great divine visitation. While the light of the old pure Lutheran doctrine is extinguished over there in our old fatherland, and only a small despised and persecuted group enjoys this light there, as if in a corner, this light, on the other hand, is now shining here in America, as if placed on a high lampstand, in bright rays, and indeed far out into all lands. We can again exult with the holy apostle, "Now is the acceptable time; now is the day of salvation!" (2 Cor. 6, 2.) and with Luther: "God Almighty hath indeed graciously sought us out at home, and hath set up a right golden year." (X, 538.) But, dear Lutheran brethren of America, must we not all confess that, alas! satiety and weariness creep upon us also? - Oh, let us therefore consider that satiety and weariness have always been the harbinger of God's having endured false teachers, who raged and raged against Christians who were still orthodox in doctrine, and took away from them the noble treasure of his pure, beatific Word by all kinds of conjuring games, without the deceived Christians noticing it, yes, while they thought that they had only now attained the right light.

If ye ask, What then shall we do, that this unspeakably great calamity come not upon us? the answer to this question is lately this.

First of all, we should try to recognize most vividly and consider before God what great grace God has shown us before millions, either by allowing us to be born in the true Lutheran Church, in the Church of the Reformation, or by leading us to it. This church alone is the true visible church of God on earth, for it is the only true Bible church that accepts God's word, which the Bible contains, not only in pretence or only half as the sects do, but really and completely as it reads; that really adds nothing to it and does nothing about it, and does not allow itself to be moved by any rational reasons to fiddle about with the mysterious teachings of the holy Scriptures until they rhyme with the blind reason of man. It therefore preaches to us nothing but the doctrine revealed by God in His Word, without all the teachings of men, and shows us the sure and straight way to salvation, without all deviations and detours. It teaches us as clearly as thoroughly all that we need to know for salvation, namely, first, to believe rightly, second, to live a Christian life, and third, finally, to die confidently and blessedly. Our church, indeed, preaches the law sharply, in order to awaken sure sinners from their sleep of sin, and to bring them to a true repentance; but at the same time it does not let any man who is alarmed at his sins despair, but then gives him a certain consolation against his guilt of sin, which even when he feels nothing of it, yea, holds fast even in the misery of death. It preaches

*) S. Luthers Schriften von Walch. Volume V. Page 1651.

the whole counsel of God unto our salvation, and withholdeth from us nothing that is profitable for our temporal and eternal salvation.

Secondly, as righteous Lutherans we should also be told that we accept nothing that is taught to us in writing or orally without examination, whether those who want to teach us call themselves Lutherans or not. But the touchstone by which we are to test all things should be God's written Word alone, for that alone is the lamp to our feet and the light to our path. In every doctrine, therefore, which is presented to us as divine truth, we should never be taken in by mere good appearances, but should always say with the Saviour, "How is it written?" and if we now find that it is clearly written in God's Word, we should also always accept it with confidence; on the other hand, what cannot be clearly proved to us from it, we should also confidently reject, even if the whole world should believe it to be true. As often as the clear words of Scripture are objected to by reason, and as often as Nicodemus said to Christ, "How can this be?" we should always speak as it is said in that beautiful song:

Reason must say nothing here, be she ever so wise;
He who wants to ask flesh and blood, He falls into self-deception;
I follow in faith the scriptures alone;
What these let me hear, Must be immovable. *)

But if we keep to the clear letter of the Scriptures, we need not inquire that we are even condemned for it. Christ was also condemned for the truth's sake, that is, he was called a heretical Samaritan; if we have to experience the same, we must therefore also bear this cross with joy. Let us not forget, however, that our dear Lutheran Church has laid down its entire golden doctrine in our dear Lutheran Small Catechism in a short summa so clear and concise that even the simplest Lutheran, yes, every well-trained Lutheran child, has an insurmountable fortress in it, in which there is security against all challenge with false doctrine. But since we are also to grow in the knowledge of the truth and not always remain children who are "swayed and lulled by every wind of doctrine, by the craftiness of men, and by deceitfulness, that they may deceive us" (Eph. 4:14, 15), we should also acquaint ourselves with the other confessions of our Lutheran Church, which are contained in our Book of Concord. For if a Lutheran Christian wants to know what our Evangelical Lutheran Church believes, teaches, and confesses in all articles of the Christian religion, we find this in this so-called Book of Concord, to which all preachers and teachers of our church are therefore also solemnly and sacredly bound before they are allowed to take up their office.

And now finally, thirdly, one more thing, dear Lutheran readers! The main doctrine of our Christian religion, and therefore also of our Lutheran Church, is, as you know, the doctrine that man is justified and saved by grace alone, without any merit on his part, solely for the sake of Christ's life, suffering, and death, without any action on his part, and therefore

*) See our hymnal no. 241, verse 1.

by faith alone, wrought of God, without any works. This doctrine of the justification of a poor sinner before God is not only the crown of all Christian doctrines, but it is also of the wonderful quality that, first, he who holds this doctrine certainly holds all other doctrines, for they all belong to it, and that, secondly, he who has rightly recognized this doctrine will not allow himself to be seduced into any false doctrine dangerous to the soul, however beautiful its appearance may be; while he who does not have this doctrine of justification purely, or yet does not hold it immovably, is not safe from any error, however great. Luther therefore writes in our Schmalkaldic Articles:

"From this article nothing can depart or yield, let heaven or earth fall, or what will not abide. For "there is none other name given unto men, whereby we may be saved," saith Peter Act. 4. And by his wounds we are healed, Isa. 53: and upon this article stand all things, which we teach and live against the pope, the devil, and the world. Therefore we must be quite sure of it, and not doubt; otherwise all is lost, and the pope and devil, and all things against us, retain the victory and right." *)

In another place, then, Luther writes of the doctrine of justification:

"In this article all things hang and stand, and all the others are drawn together with it, and all things are to be done for this one; that he who errs in the others is certainly not right in this one either, and though he holds the others, and does not have this one, yet it is all in vain. Again, this article also has grace, if it be diligently and earnestly adhered to, that it not be allowed to fall into heresy, nor to run against Christ and his Christianity. For it certainly brings with it the Holy Spirit, who thereby enlightens the heart and keeps it in right and certain understanding, so that he can give and judge pure and dry distinction from all the other articles of faith, and preserve and defend them mightily." **)

These words of Luther were the slogan or motto with which our "Lutheran" publicly came out thirty-nine years ago. The very first essay of this paper had the heading: "Testimonies of Luther, which is the main article of Christian doctrine," in which essay, among other testimonies of Luther to the doctrine of justification, was also the passage just mentioned. Difficult as the struggle was in which the "Lutheran" was involved soon after its appearance with the enthusiastic sects, with the religion-mongering Uniates, with the rationalists, and with the Lutherans, some of whom deviated and some of whom fell away altogether, it nevertheless, by God's grace, stuck to its first slogan, and it has incurred neither disgrace nor honor, neither praise nor blame, neither friend nor foe, to abandon this impregnable Lutheran stronghold, and this to this day, and with him the entire Synod of Missouri, Ohio and other states, of which the "Lutheran" became the organ as early as 1847. Thus, then, he again now calls out to each of his Lutheran readers, "Hold what you have, that never-. "I pray thee, let no man take thy crown." (Revelation 3:11.) To the devil and to those who are of his party, the pure doctrine of justification by grace alone, for the sake of Christ's merit alone, and by faith alone, without any action on the part of man, has always been the real stumbling block among all the doctrines of the Christian religion. It is against this doctrine that the enemies of truth have always directed their attacks, as against the true Lutheran fortress, and have either overthrown it altogether, or have sought here and there to make a breach in its walls. And evidently Satan is now again making an attempt against it. But the more often he has been put to shame in his struggle against it, the more cunningly and subtly he begins to take away our jewels from us Lutherans. Let us then watch and pray that we do not fall into temptation. Yes, let us be faithful in faith, faithful in love, faithful in patience, faithful in hope, faithful even unto death: so shall the Lord crown us with the crown of eternal life.

O, then, may the present 400th year of the birth of our Luther be a year of return to the truth for all who have strayed, a year of renewal to the first love of the same for all who have become sluggish, and finally a year of strengthening for all who have remained faithful! In this way, but only in this way, will this year truly be a year of rejoicing for us Lutherans.

May God help us all for the sake of Jesus, the Saviour of all people. Amen! In JEsu name Amen! W. [Walther]

*) See Book of Concord, St. Louis Jubilee Edition, Mo. page 224.

**) See Luther's Works of Walch, VIII, 504.

Dedication of the Progymnasium in Milwaukee, Wisconsin.

The 3rd of January this year was a day of celebration of a rare kind in Milwaukee. What the Synods of the Illi - nois, Wisconsin and Minnesota Districts of the Missouri Synod had decided last year, the faithful and merciful God has made possible: Concordia College in Milwaukee, a preparatory school for Fort Wayne, is completed and could be solemnly dedicated on that day. Guests came from near and far; from Chicago, Harlem and Addison alone, 60 members of our congregations, including some women, arrived in Milwaukee on the morning train; 20 pastors attended the celebration and the teaching staff in Addison had sent Prof. Selle as a representative. At 2 o'clock the celebration began in the auditorium. All tables and benches had been removed, for the merry crowd had to stand head to head all the way out into the aisles; the speakers were posted in a corner of the auditorium, and close in front of them stood Professors Huth and Hamann with their 40 lively students. The song: Lobe den HErren, den mächtigen König der Ehren (Praise the Lord, the mighty King of Honour) 2c. rang out from the top of their voices, followed by the consecration prayer, spoken by Praeses Strafen. Who could not heartily join in the words of the prayer: "Thou, O faithful God, hast built us this house; Thou hast given it to us"? For truly this has come to pass from the Lord, and is a wonder before our eyes, that He should so gloriously guide us at this very time, and so abundantly bless us, notwithstanding all our unworthiness. After the consecration prayer, verse 1-4 of hymn No. 350: "Be praise and honor to the highest good" 2c. was sung, after which Pastor Reinke preached the sermon on the words of the Holy Scriptures, Rom. Scripture Rom.

After the sermon, the high school students sang an English hymn under the direction of Mr. Dietz, a professor of music in Milwaukee. While verses 5-9 of hymn No. 350 were sung, a collection of Hl 21.03 was collected. Finally, President Strasen gave a heartfelt address to the dear students of the institution, in which he exhorted and encouraged them to fear God, to be faithful and diligent in their studies, to behave in a manner pleasing to God toward their teachers and one another, in short, to have the right zeal in godliness, and especially warned them against the so harmful and shameful arrogance and ignorance. With the singing of hymn No. 2: "Ach bleib mit deiner Gnade" 2c. the celebration had reached its conclusion. Most of the out-of-town visitors enjoyed the hospitality of the Milwaukeeans until the next day, and no one regretted making the trip to this festive celebration, indeed some may have wished: If only all our congregations in Illinois, Wisconsin, and Minnesota could have been present, their hearts would have been lifted up with joy, praise, and thanksgiving to our most gracious God.

But since this is not possible, the undersigned has been asked by the supervisory authority to describe the celebration in the "Lutheran". With this description, however, everyone expects to hear something about the building itself. As everyone knows, the first plan presented to the synods was to build the building of wood and to cover it only with a layer of bricks from the outside. But this was later seriously discouraged by experts, and the building committee had to realize that a solid brick building would be the most durable and the cheapest for the length of time. It was with a heavy heart that they proceeded to build, as, after all, the sum of $10,000.00 issued by the Synods must now be considerably exceeded. But even in the resolutions of the synods it does not say that this sum must not be exceeded, but the words are, "that the cost of the building shall not exceed $10,000.00 where possible." And I can at the same time report with pleasure that I have several times heard from congregations in Illinois not only no censure pronounced, but they said, "The Board of Supervisors have done right; brick is always better than wood for a college; to us at once the sum issued for the plan submitted seemed much too low." And now I can give the assurance to the dear congregations that, nevertheless, we have an astonishingly cheap building, and yet a very beautiful one, which suits our purpose entirely. It is not a botch-up, but a practical house, nothing half-built, but a beautiful whole, an ornament to the whole vicinityv. The building has a frontage of 104 feet, consists of a three-story mullion building and of 2 two-story wings. The whole still has an elevated basemenl. Jever missed a suitable turret, which would have been an ornament to the building, but it is only to be praised that the building committee wanted to spare the municipalities any not absolutely necessary increase in the height of the building.

But the most successful is the interior design. Here everything is spacious, light and friendly, not a gloomy and dull corner in the whole house. Wide and high bright corridors and halls lead to the rooms. On the first floor is the large auditorium and two beautiful bright and well ventilated classrooms, as well as the apartment of Prof. Hamann and the housemen. On the second floor are the living rooms and bedrooms of the students, a total of 8 rooms. In 2 rooms are occupied by 11 students each and their 2 bedrooms are adjacent to their living rooms; the same is true for the other 2 living rooms and bedrooms, which are occupied by 9 students each. There are also 2 smaller rooms, which have also found their appropriate use. The third floor of the middle building is not yet finished. This will later become the common dormitory when the number of students increases. If we now step down into the basement, we do not see any dull underground dark rooms, since it is 9 feet high and lies for the most part above ground. Here we find a spacious kitchen, a beautiful and friendly dining room in which about 100 students can dine comfortably, a bakery and washrooms for the students. The whole is arranged in such a way that no pupil or housekeeper has to get out of bed early in the morning before they can reach the kitchen or washroom. All rooms of the whole hemp can be easily reached within the building. In short, the interior design bears witness to the practical eye of Dr. Dümling, who was consulted by the building committee.

We also own a separate residential building, which was purchased with the land. Prof. Huth lives in it.

But what does the whole thing cost? the reader will eagerly ask. Well, I can give information about that, too. The land, including the land purchased from the Wisconsin and Minnesota Districts, costs H9,000.00. The contract sum for the building is H15,227.60. To this must be added the entire interior furnishings: school desks, tables, stoves, as well as wood and coal sheds, lavatories, 1324 feet of *sidewalk* to the main road and other unforeseen expenses for carpenters, bricklayers, etc., the sum of $1,416.94. Thus the whole construction cost $16,644.54, and with the purchase of land $25,644.54. For this sum have now been received from the Illinois District H3,228.85 from the Wisconsin District 5,199.14 from the Minnesota District 48,30

in total H8.476.29

This leaves a debt of 7,168.25. - Now what do we do, dear churches of Illinois, Wisconsin, and Minnesota, with this debt? I think we pay it off this year. Hitherto we have been too much occupied with St. Louis, and that has diverted attention from Milwaukee. But now it's time to take care of the youngest institution. And that's not so hard. Consider, if every voting member in the municipalities of the three states named would give an average of only $2.00, we have paid off the debt. Have you not now $2.00 left for your Lord JEsum? Thou hast his grace, his righteousness, his heaven, and his blessedness. And he, thy Saviour, sitteth indeed now at the right hand of God, but where on earth is his property, his churches and schools, his institutions, there he lieth still as poor as of old in his manger. Shall we not open our earthly treasures for him, as did the wise men of the east? Surely each one of us spent more than $2.00 on Christmas, not out of need, but only to make his own outwardly happy through Christmas presents. But here is need, and moreover the Lord Christ does not want to accept it for nothing, although we belong to him with all our goods and chattels, but he does not want to give it to us.

will reward you abundantly by grace, for he says, "It shall not go unrewarded." Therefore, blessed children of God, let us do good and not grow weary, for in his time we will also reap without ceasing.

But there is one more thing I must point out. You're all for thrift, aren't you? Yes, I am. But it is not possible to pay the whole amount of the debt at once. That's why we have to borrow money to give the workers their wages. We have to pay off at least 8-9000 dollars by January 28th. Are we supposed to pay interest on that? Just calculate for yourself: if we had to pay interest on the whole debt at only 4 percent, that would already amount to an annual outlay of over H684.00. We can pay a professor for that. We can easily save the interest, however, if those who have set aside smaller or larger sums lend them to our institution **without interest.** In return they receive a note from the trustees of the institution and the condition that they will get their money back as soon as they need it. Here the money is safer than in the bank, safer than even with many a good friend on interest. Therefore, whoever has a heart for the prosperity of this young institution, let him lend us at **once** any sum of money, however small, **without interest.**

Addison, January 5, 1883.

T. Johannes Große.

(Submitted.)

Lutheran Deathbed.

It was in November, in the year 1881, that I was called to my branch, twenty-five miles distant, to Father C., at the death-bed of a tried Christian woman, to administer to her the holy sacrament, and to bring the consolation of the word of God for her last struggle. This woman was formerly a Catholic. About seven or eight years ago she, with her husband and one married daughter, converted from the Roman Catholic to our Evangelical Lutheran Church. Her three other daughters, also married, still remained in the Roman church. One of them, however, came regularly to our services, the other lived in another area. When she became a widow, however, she came back to P. C. and then married a young man who belonged to our church, and from that time on she also always came to our services. The third is an extremely fanatical Catholic.

I found the sick woman quite prepared for death, which obviously could not be far off. She repeatedly expressed her joy that she would soon be delivered from all evil and that she would soon be able to see her Savior and Redeemer. When she had received Holy Communion, she said: "Now I have finished with this world, and I am ready at any moment to walk by my Saviour's hand through the dark valley of death. I know: My Jesus is with me, he will not leave me nor forsake me. For my own part I am now quite ready. But - and here she turned to her two daughters, who went into our church and who now, together with their other sisters, stood around their mother's bed - a wish is still stirring in my soon to break heart, a wish that concerns your salvation. I am now standing before the gates of eternity; already after a few hours I must appear before my God's throne, in order to speak before Him also about you.

...to give an account. Behold, I can die happy and blessed in my faith. I can say in the face of death: Christ is my life, and to die is my gain. I desire to depart and to be with Christ. But this I have found in my dear Evangelical Lutheran Church. And because I also wish you such a blessed Tob one day, I ask you: Do you not also want to become members of the Evangelical Lutheran Church? At this question of the mother, both went close to her bed, gave her their hands, kissed her and said: Yes, dear mother, we want to become so. Then the dying woman turned to me with the request that I instruct her daughters in the wholesome teachings of our church and that I accept them as members of it.

Now the strictly Catholic daughter also came close to her dying mother and said: Mother, I do not give you this promise that my sisters have made to you. I would rather die with you than deny my faith, and the holy Mother of God, Mary, will help me to do so. Her mother replied: "I did not ask you to make this promise, for anyone who does not allow himself to be taught and instructed by God's holy word will not respect the word of a dying mother.

Now the dying woman lay wearily still on her bed. I went with her husband into the other room and here he told me the following: Some days ago, probably at the instigation of my bigoted daughter, a Roman priest came while I was not at home. He told my wife to confess to him, to renounce her heretical faith, and to return to the bosom of the Church of the Saints. To this the sick woman replied: I have not had you called to confess to me; for that I have my pastor. I do not renounce my faith, for in doing so I would be denying my Saviour, whom I have taken in faith. Your church is not the only one that saves; you do not point souls to the only Saviour and Beatificator of whom the apostles testified: There is salvation in no other, neither is there any other name given unto men, wherein we must be saved (but the name of JEsu alone). The priest then said that she was doing injustice to the Catholic Church, for it was not in the Church as she said. But the woman answered him: "When I was still in the Catholic Church, I was taught to pray: 'Saint Barbara, thou noble bride, my body and my sea' are entrusted to thee, both in life and in death. Come to my aid in my last need! When my soul turns away from my body, take it into your hand. "Keep her from the pains of hell, and lead her to heaven." Now tell me yourself: Is not this to seek salvation from another? The priest, unable to answer, said: "The Catholic Church is the most numerous, and such an ignorant woman should not think herself wiser than the more than 200 million Catholic Christians, who all know that this alone is the true and only saving Church. What, he exclaimed, is the Lutheran Church in comparison! To this the woman replied: Yes, the Lutheran Church is a small group compared to yours. But we read that the Lord Jesus prayed for the little company and not for the great multitude.

In response to this answer, the priest now wanted to prove by the celibacy of the priests that the Roman Church

was the only true church, and then asked the woman, "Why then did not the Lord Jesus marry? To which the woman answered, Because the Lord Jesus came not into the world to take a wife, but to save sinners.

With such blasphemous questions and speeches this priest tormented this poor woman until her husband came in and showed the intruder the door. The much-tried sufferer told me herself: "God still gave Satan permission that he could still try me hard. But, thank God, I did not succumb to the temptation. Once, she said, this priest even wanted to trample my dear Bible underfoot, but the Lord still gave me the strength to stand up on my bed, take my dear Bible book to me and tell him: You must not do such an outrage before my eyes.

The woman passed away the next day, soft and blessed in the Lord, whom she loved to the end. Her two daughters were instructed in our pure doctrine and received into our church. God the Lord has clearly shown that even today his power is still mighty in the weak.

T. S.

To the ecclesiastical chronicle.

I. America.

Sudden Death in Church. The Indiana State paper, which is published at Fort Wayne, reports the following in its number of January 15: "Yesterday morning Mr. Wm. Schmidt was attending the Lutheran church on Barr street as usual, apparently quite well. At the second verse of the hymn 'Allein Gott in der Höh' sei Ehr" he suddenly turned pale, leaned back in his seat, and Mr. Leinker, who was sitting close to him and thought he had fainted, rubbed his hands vigorously; Mr. Wilhelm Meyer also hurried over, but noticed to his horror that he was dead. The body was quietly taken out and to the apartment, while the service was continued in all quietness and devotion." The deceased had for many years been a faithful and generally respected leader of the congregation, which is served by the Revs. Dr. Sihler and Sauer. The speedy death of the aforesaid had occurred in consequence of paralysis of the heart.

W.

[Walther]

Important judicial decision concerning state and parochial schools. Readers of the "Lutheraner" will remember that some time ago it was reported in the "Lutheraner" (Year 37. No. I.) how one wanted to force Pastor Rademacher and several of his parishioners to send their children to the non-religious free schools. When they refused to comply with this request, they were sued and fined by a justice of the peace. This unjust sentence was appealed to a higher court, and at last, after many an inconvenience, caused by traveling to and fro, and the pecuniary sacrifices involved, the sentence was overturned. After citing the statute in question in his decision, the judge continued, "This statute was enacted, not to compel children to attend the public schools maintained by the state, but to compel parents and guardians to give their children an opportunity to acquire a certain proficiency in the subjects specified by law to be taught in every public free school, whether the child receives such instruction in a public or private school. Consider the present case, it is clear that the defendant has satisfied the law in every respect, and no plaintiff can prove him wrong." - The defendant's counsel speaks in very similar terms: "One must wonder how it is possible that such clear and plain language as we have in the statute cited can be misunderstood and misconstrued, and that merely because it is a matter of a few dollars and cents, thereby the school hiking tax is increased or diminished. Yes, it is yearly to be lamented that the instigators of these complaints have not themselves had sufficient schooling in their youth that they would be able to comprehend such clear and distinct language, and accordingly respect the rights of their fellow citizens." - It is certainly not likely that any attempt will ever again be made - at least not in this region - to interfere so grossly and ignorantly with the liberty of the citizens that they should not be permitted to have their children educated in the schools which they themselves build and maintain. J. W. G.

Rockville, Connecticut. In No. 21 of the previous volume it was reported that Pastor Sörgel felt compelled to sue two slanderers in the secular court. Dear readers will certainly be pleased to hear of the outcome of the trial. The trial ended already on the second day with the two slanderers signing the following appeal suspended by the judge:

Revocation.

Since in a meeting of the German Lutheran Church at Rockville, Ct. held April 4, 1882, in the heat of debate I used words which Pastor Sörgel and his friends have interpreted as if I had brought a charge of indictable offense against him, I now testify that when I used those words I did not intend to accuse Mr. Sörgel of indictable or improper conduct. I know of no such conduct, nor do I believe that he has ever committed anything for which one could justifiably bring such an accusation against him. Conrad Sachse.

Bernh. Tennstedt.

Tolland, December 14, 1882.

Canada. In Montreal a fair was recently held in the local "Temple Immanuel" for the benefit of the community. Now, however, the city authorities have come and demanded that the congregation pay taxes for the building, because it is only exempt from taxes as a church and not as a place of sale. But, they explain, it was made the latter by the fair that was held. Rightly so. (Pilgrims.)

II. foreign countries.

Luther Celebration. As we see from German church papers, on November 10 of this year Luther's birthday is also to be celebrated in Wittenberg, where Luther once lived and worked. That is of course no longer cheap. But how does one commemorate the great event? - One wants - should one think it possible? - the life of Luther by means of a public spectacle! - This will, of course, attract many people to the church; but is it not frightening that in Wittenberg of all places one thinks one must resort to a play in order to induce the people of Wittenberg to join in the celebration? W. [Walther]

From Saxony-Meiningen, the "Pilgrim from Saxony" of December 31 of last year reports, among other things, the following: "On the Reformation Day and on November 10 of this year (1882), the District Administrator Sch. in S. in Saxony-Meiningen had four Christian working-class families in V. seized by his official servants for the fourth time, and left them the already few

In vain were their pleas that their consciences and their faith be spared; in vain were their appeals to all the higher authorities; in vain were their pleas that they be spared at any time and hour of the week. In vain were their pleas that their conscience and faith be spared, in vain did they appeal to all the higher authorities, in vain did they offer to take part in the fire drills at any time and hour of the weekdays after the end of the holiday, in vain did they seek refuge with the doctor who truthfully testified to the sickness of their suffering bodies: the district administrator proceeded ruthlessly, so that these poor people were forced to emigrate in order to escape prison. This emigration is now also in prospect. Salzburg emigrant time has come for Saxe-Meiningen. In the next few days further garnishments will be made against the poor woodworkers, who will have to console themselves with Luther: It is hard to do anything against conscience. What horrible conditions there are in Thuringia, even in Saxe-Memingen, can be gauged from the fact that there, on the highest feast days of Christianity, the confession had to be interrupted early and the sermon often had to be closed because of the most abominable disturbances of the peace, yes, that such loud blasphemous curses came from the street into the house of God that a church service became impossible. The complaints in this regard were unsuccessful." -

The description of the life of Pastor Keyl by Pastor Köstering, which has already been published in the "Lutheraner" of December 1, last year, is described in the following words by **Pastor Willkomm.** December of last year, Pastor Willkomm describes it in the following words: "An extremely interesting and valuable booklet, which first of all gives a clear insight into the movements preceding Stephen's emigration, as well as into the emigration itself, and then shows the work and struggles of our Lutheran brethren in America through the outstanding example of a particularly gifted and blessed pastor, and at the same time contains an abundance of excellent hints for the conduct of the holy ministry of preaching and instructive individual traits. We reserve the right to communicate particulars from the booklet later, but cannot recommend the reading of the whole enough both to preachers and hearers." May this voice of praise for the excellent biography, with which Pastor Köstering has presented us, also contribute to the fact that neither laymen nor preachers among us, especially the latter, do not overlook the delicious gift presented. As entertaining as the Scripture is, this is still its least value, which consists in the rich instruction that every reader, but especially a preacher, can draw from it.

W. [Walther]

A new sect in Finland. The Hanoverian Kreuzblatt of December 24 of last year reports the following: "The husband is the head of the wife," says the apostle, and wants "the wives to be subject to their husbands as to the Lord. Now, however, a sect has arisen in Finland, whose adherents must swear that they will be wholly subject to their wives in all things, and that they will make a confession to them once every week. The wives elect among themselves a matron, who is to see that the men keep their oath, and by whom, in case of transgression, the transgressor is awarded his punishment. Incredible!

Verily, verily, the pope is a governor of Christ: he hath cast out Christ, and cast him out, and set himself up in his place as a lord, and hath set up for the priesthood of the Spirit a childish and carnal priesthood. Luther 28, II.

Obituaries.

It has again pleased the merciful God to redeem one of His faithful servants in the preaching ministry, our dear Wilhelm Ludwig Stiegemeyer, by a blessed death from his protracted suffering, and to receive him from the contending into the triumphant Church to eternal rest and refreshment. -

Rev. Wilhelm Ludwig Stiegemeyer was born Feb. 13, 1847, in New Mile, St. Charles Co. mo, 50 miles from St. Louis, where he was instructed in the Evangelical Lutheran doctrine and finally confirmed by Father Ottmann in 1860. - In the 18th year of his life he decided to serve the Lord, his Creator and Redeemer, in the ministry of preaching, and therefore entered the Seminary in St. Louis to prepare himself for the sacred office of preaching reconciliation. After six years of faithful and diligent study, he passed his examination in 1871, and took charge of two churches in Clinton County, Iowa, where he pastored five years, and labored in blessing. I may be permitted to quote a testimony to this effect from the pen of his neighbor in office at that time. Father Cl. Seuel writes: "I believe I can say in truth that Father Stiegemeyer administered his ministry with no small amount of pastoral wisdom and devoted fidelity, even though often hampered by his illness. What was particularly striking to me about him, and indeed from the beginning, was his humility and sincerity, and above all his confident certainty of salvation. In truth, one could say of him: an Israelite in whom there is no falsehood, a true Nathanael soul. He had truly delicious qualities, and also a rare gift for hitting the void in practical matters; he was a whole man and Christian, a resolute character with all his mildness and gentleness." - In 1876 he answered the call of the Dubuque congregation. May it be permitted here also to speak of his heart position and his fidelity to the office in that place to his neighbor in office at that time. Mr.?. Leßmann writes: "I must testify of my former dear neighbor in office, Stiegemeyer, that I have often been delighted by the sincerity of his heart, especially by his simple childlike faith. How he was always so cheerful and confident of heart in spite of all the grievances that were to be found in his congregation! How he was so humble with his good gifts! Although he was already suffering greatly at that time, and was often ill, yet, in spite of all his weakness, he administered his office with great fidelity and conscientiousness; indeed, I believe he devoted himself over a fortune to his official work in Dubuque." The great burden of work, which threatened to consume his feeble powers in a short time, induced the Blessed One, after only three years' service in Dubuque, to accept the calling of St. John's parish at Lanesville, Jnd. which is not only easier to serve, but is also situated in a milder climate. Here the blessed deceased assumed the pastorate shortly before Pentecost in 1879, and the congregation soon became convinced that the Lord had given them an excellent pastor, to whom they then also fell in hearty love. They proved this not only by always excusing their weak pastor when he could not attend to his duties, but especially by not wanting to know about his resignation, even though he was no longer able to preach and hold school for more than half a year. In return, the gracious Lord would soon give the bent congregation a shepherd after His own heart, who would feed them and lead them to the living springs of water!

The approach to his protracted lung disease formed about 15 years ago, as he was an assistant preacher in Iowa following a severe cold, the lung-

got a fever, which was not thoroughly cured. His composure and patience were admirable. Never, never did a sound of discontent pass his lips. To all who asked him how he was, he answered with the words: "O good! for he firmly believed that he was doing well according to God's gracious will. - The deathbed of our unforgettable friend, where this writer stood, was a place of rich consolation. As long as he could speak, he testified that death was welcome to him, that he relied entirely on the grace of God in Christ, and that he would confidently depart on the faith and doctrine he had preached to others. The little saying in John: "The blood of Jesus Christ, his Son, makes us clean from all sin" was the last word of comfort on which his faith hung when his senses were already beginning to waver. - On the first Sunday of Advent he was in church for the last time as a listener; and after receiving Holy Communion on Christmas Day to strengthen his faith, he entered the triumphant church on January 2, 9 o'clock in the evening, into eternal rest, at the age of 35 years, 10 months, 15 days. - The solemn funeral took place on January 5, at which Father Huge of Vincennes, his friend of many years, preached a consoling sermon on the 121st Psalm. Father Mehr of Bradford said a heartfelt prayer in the house and delivered the funeral sermon on Matth. 25, 21. - The man who fell asleep in the Lord leaves behind his deeply saddened widow, a née Pohlmann, with whom he lived eleven years in the warmest harmony and fathered six children, three of whom preceded him through death into blessed eternity. In the case of the three still living children and the very bent widow, may the Lord make his promise come true: I will be the father of the fatherless and the counselor of the widow. - May the Lord, according to his eternal faithfulness and grace, grant all of us who are still here in the valley of misery a joyful and gentle passing away!

F. W. Pohlmann.

Rev. C. F. Steinbach died at Fairfield Centre, De Kalb County, Jndiana, on January 11.

Inaugurations.

On the first Sunday after Ephiphany, Prof. C. A. T. Selle was installed as assistant preacher of the Lutheran St. Matthew's congregation in Chicago by order of the honorable President Wunder von Unterzeichnetem.

H. Engelbrecht.

On the 2nd Sunday after Epiphany Mr.? F. W. Brueggemann, by order of Mr. Praeses Wunder, was instituted at Lyons- ville, III. Joh. Strikter.

By order of the honorable Mr. President Clöter, Mr.? F. Bösche, after having accepted a calling from the congregations of Stanford, Burns and Bradford, Minn. was installed by the undersigned on the first Sunday after Epiphany.

I. Fackler.

Address : Uev. ?. 8c "68eü6, 8t. ?raneis, bliun.

On the 2nd Sunday after Epiphany Mr. ?. C. G. Hiller, by order of the Presbytery Middle District, was introduced by undersigned into the congregation at Minden, Marion Co, Jnd. C. C. Schmidt.

Address: Uvv. 6. 6. Hiller,
247 L. V7u8Ül "Atc>Q 8tr., Inäluvapolw, Ivck.

Church dedications.

On the 4th Sunday of Advent, the Lutheran congregation of Trinity in Toledo, O., consecrated their newly built church to the service of the Triune God. The sermon was preached by the Honorable Mr. General Pres. H. W. Ouerl.

On the 2nd Sunday after Epiphany the newly built church of the new congregation on the mountains near North East, Pa., which had gone out from the congregation in North East, was dedicated to the service of the Triune God. The sermon of dedication was preached by? W. Broker, the dedicatory prayer was said by ?. E. Leemhuis and in the English language preached **H.** Sieck.

On Septuary Sunday, St. Paul's congregation near Falls City, Nebr. dedicated their newly built church (28X46) to the service of the Triune God. In the morning the undersigned preached in German, in the afternoon ?. Weller in English.

C. H. B.

Notice.

To give notice to the congregations concerned, that Mr. P h. Krumsieg, at Bongard, Carver Co, Minn." has been appointed visitator until the next synod, in place of Mr. k. C. Schulze, who has followed an appointment to ine Honorable Minnesota Synod. O. Clöter,

d. Z. President of the Minnesota & Dakota District.

Conference - Ads.

Quincy Special Conference, February 6-8, Quincy, Ill. -G. Wolf.

The General Mixed Teachers' Conference of Minnesota will hold its sessions, s. G. w., February 20-23, in the school of Trinity (?. Tirmenstein's) parish at St. Paul. Ch. Roediger.

Income to the Illinois district treasury:

For the synodal treasury: Christmas collections from the parishes of the ??.: Klevp'sck in Troy §17.35, Blanken in Puckley 6.50, Schmidt in Schaumburg 29.00, Muller in Cbester 25.45, Schroeder in South Litckfielv 15.00, Kowert in Montrose 11.40, Love in Wne Hlll 15.86. New Year's Feast Collections from the commons of the ??..: Schlechte at Stewarvson 7.02, Große at Harlem 30.00, L. Lochner at Chicago 20.04. From the Gemm. of the kk.: Rametow at Elk Grove 16.36, Beck at Jacksonviüe 10.00. Freterking at Dwigbt 18.20, Norden at H nckley 7.16, Bötticher at Mount Pulaski 8 80, Brewer at Brecher 16.72, Schlechte IN Stewardson 4.50 (communion coll.), Fritze at Cowling 2 70, Wagner at Chicago 88.00, Weisbrodt at Mount Olive 18.70, Koch in Wbeaton 2.80, Schwartz in Mount Carroll 6.90, Hieber in Town Rich 10.01, Bartling in Chicago 22.00, Engelbrecht in Chicago 8.00, HölterinChicago35.56, Succop in Cbicago51.60, Kattkain in Hoyleton 6.00, Nightingale in Wartburg 4.00. By k. Sieving from the Gem. at Manito 2.00, from the Gem. on Sand Prairie 3.07. By P. Strikter from the Gem. in Proviso 55.60, from the Gem. in Lyonsviüe 6.40. By k. Noack from the parish at Dalton 9.50, from the parish at Lansing 5.75. By ?. Wagner in Chicago from widow Schmidt 1.00. By ?. Kollmorgen from some members of his congregation in Nashville 5.00. Gem. in Nashville 5.00. By P. Kowert in Montrose from Johann Möller 3.00. By B. Meyer in Element by the Dreiein'gk.-Gem. in Osnabrück 7.65. Epipkaniasfestkoll. by ?. Mießlers Gem in Carlm- Me 4.45. (S. §629.05.)

For new construction in St. Louis : ?. Strieter's congregation in Proviso 50.00. By ?. Miracles in Chicago by H. Rumsfeld 25.00, L. Frenke 5.00, N. N. .50. By teacher reprimand of members of the congregation in Dundee 14.00. ?. Bötticker's congregation at Mount Pulaski 25.00. ?. Burfeind's congregation in Mich 10.00. ?. Gruber's parish in Be-hlehem 154.00. ?. Brewer's parish in Beecher 29.35. Through ?. Döderlein's parish in Hom-wood, 6th, 91.00. Willow and New Year's parish of ?. Döderle ns Gem. tnHomewood 19.18. x. Flacksbart's comm. in Dorsey 22.00. IV Achenbach^ comm. in Venedy 100.00. B. W. v. Schenck's comm. in Algonquin 13.00. ?. Blanken's Gem. in Buckley 30.25. coll. by F. Steinmeier of members of the Gem. of ?. Schmidt in Schaumburg 93.00. k. Gotsch's congregation at Uork Centre 25.00. From ?. Hiebers Äem. in Tcwn Rich 123.50. By ?. Bartling in Chicago from Karl Weaner 5.00. Otto Sckubkegel in Mascoutah 1.00. New Year's Coll. from P. Bebrens' Gem. in Morris 5.50. By ?. Suc-copinChtcagovonTeacherJobnson, I.Z.. 10.00. (S. §851.28.)

For the English Mission: By P. Döderlein in Homewood from N. N. 1.00.

For inner mission: Fr. Sieving's parish at Manito 5.00.' By ?. Döderlein at Homewood by Kath Hellberg 1.00. B. Fr tze's congregation at Cowling 3.30. By ?. Wagner in Cbicago by Mrs. Huwatd 1.00. By ?. Bartling there by Emil Reinhardt 1.00. (p. §11.30.)

For Gentile Mission: Epiphany Festival Coll. of ?. Eirichs Gem. in New Minden 15.48.

For Negro mission: P. Sieving's parish at Manito 5.00. By P. Döderlein in Homewood by H. Ehlers .25. By ?. Große in Harlem by H. Karsten .75. (p. §6.00.)

For emigrant mission: ?. Sieving's parish at Manito 2.27. Strieter's parish in Proviso 22 00. (p. §24.27.)

To the St. Louis household: ?. Weisbrodt's comm. in Mount Olive 10.00. ?. Schroeder's congregation in South Lttchfield 7.00. (p. §l7.00.)

To the Springfield household: ?. Döderlein's comm. in Homewood 5.17. ?. Weisbrodl's comm. in Mount Olive 10.00. (p. §15.17.)

For poor students in St. Louis: ?. Hiebers Gem. in Town Rich 8.34. Through ?. Engelbrecht in Chicago for Mrs. Reppin 1.00. By ?. Burfeind in Rick for Hermann Brauer 7.00. ?. Wartens' Gem. in Danvckle for Lübkemann 12.50. For A. Bünger: Jmm. Gem. in Chicago by ?. Hölter 20.00. (D. §48.84.)

For poor students in Fort Wayne: From ?. Hölters Gem. in Cbicago for Ed. Tappenbeck from H. T. 1.50, Jul. Gre- sens 2 00, Mrs. Fieberitz .50. (S. §4 00.)

On the household in Adbison: P. Schröder's Gem. in South Liichfield 6.20.

For poor sck students in Addison: By ?. Hieber in Town Rick from sr. Filialgem. 4.75. By ?. Burfeind in Rich for E. Petzet 11.00. By ?. Hansen in Worden, Hockzettskoll. at Christian Nobbe. for M. Kirsch 5.00. From Milwaukee from the Singverein in P. Strasens Gem. for P. A. Dapper 6.53. (S. §27.28.)

For the Milwaukee Progymnasium: ?. Ackenbach's parish in Venedy 15.00, P. Kollmorgen's parish in Nasbville 7.80. For construction: By ?. Miracle in Chicago by H. Niemann 10.00, ?. Löber's church in Niles 35.00. ?. Döderlein's lot in Home Wood 24.50, by H. B. in Addison 5.00, ?. Mueller's gem. in Cbester 25.00, by P. Gotsck's gem. in Uork Centre 25.00, by k. Hieber in Tvwn Rcck by sr. F lialgem. 71.10. k. Lochner's Gem. in Cbicago (5th Z) 24.75, ?. Engelbreckts Gem., 3rd z., 36.00, ?. Eissfeldt's congregation, South Cbicago, 21.00. For the household, ?. Wagner's parcel in Cbicago, 57.00 ?. Hieber's comm. in Town Rcck 8.52, ?. Engelbrecht's comm. in Chicago 18.00. For salaries of professors: ?. Wunders parish in Town Rieb 30.00. (p. -413.67.)

For sick pastors and teachers: Weihnacktssestkoll. of ?. Dor^s Gem. in Pleasant Rcdge 15.00. Du ch ?. Schroeder in S. Litcksield by N. N. 5.00. (S. -20.00.)

For the widow's fund: ? Norden's parish at Hinckley 6.29. H. Jlsemann the, thank-offering, durck ?. Norden's 5.00. ?. Norden's children, that. .50. Thank you?. Sieving at Manito by H. Schnelle 1.00. Durck I?. Grüber at Berh'ehem by Aug. Leppin .50 Aug. Muckow .50. Durck ?. Kollmorgen in Nash- ville by 2 women in s. Gem. 2.00 each. ?. Weisbrvdt's Jmm. comm. in Mount Olive 10 00. By ?. Love in Wine H>ll: Uebersckuß von der Cbristbaum-Koll. 2.05, Neujahrs-Kollekte 8 35, Beitrag für 1881 u. 1882 8 00 und von Hrn. Jnselmann 1.00. Durch ?. Hölter in Ch cago for Widow Albrecht from the Women's Association 12.25. (p. -59.44)

For the deaf and dumb: By k. Sieving at Manito by H. Schnelle 1.00. Durck k. Grüber in Betblebem by A. Leppin .50. DurckL. Hölter in Chicago: by Wolfg. Rößler 5.00, teacher Paul's pupils 8.50. F. 8th Kraqe in Addison 1.00. Lrbrer I. Brase's pupils in Crete 1.25. Durck k. Bartling in Chicago by Kath. & Elisa Backmann 1.00. Durck ?. BehrenS tn Morris from the Woman's Club 2.50. By k. Meyer in Element from Aug. Sebening 5.00. (S. -25.75.)

For the orphanage near St. Louis: ?. Sieving's Gem. on Sand Prairie 4.50. k. Bad Scküler in Steward- ion 4.20. Durck 1'. Flacksbart in Dorsey, Christmas Eve collection, 5.75. Durck ?. Ackenbach tn Venedy vou W. Maßmann 5.00, N. N. 1.00. k. Weisbrvdts Gem. in Mount Olive 18.10. (p. -38.55.)

For the orphanage near Boston: Durck k. Engelbrecht in Chicago from Ella, Frieda u. Clara Treide 1.50.

For the comm. in Omaha, Nebr.: k. Hiebers Gem. in Town Nick 2.00.

For the Rockville, Conn. congregation: k Hieber's congregation in Town Rich 6.75. From Chicago: by ?. Hölter of s. Gem. 24.25, durck 1?. Lochner of H. Burmeister 1.00, by 1?. Engelbrecht of Mrs. Treide 1.00. (S. -33.00.)

Correction.

In my receipt dated 2 Jan. 1883 (Luth. No. 2) read under "Widwenkasse": From ?. Strieters Gemeinde in Proviso -25.00.

Addison, III, Jan. 15, 1883; H. Bartling, cashier.

Incorporated into the Wisconsin District Caste:

On the construction of the Progymnasium in Milwaukee: By ?. Doehler 2.00. ?. Georgiis Parish in Cedarburg 33.00, in Fredonia 9.00. I?. Markworth's comm. at Calcdonia 14.50, at Fremont 9.70, at Fremont Road 11.75, at Schroeder's Corner 13.10, at Wolf Rivcr 3.15, from W. Kruger 4.00. k. Mark- worth 5.00. ?. Strasens Gem. in Watertown 11.50, in Leba- non 50.00. From the Young Men's & Maidens' Club in Watertown 20.00. k. Wickwann's church in Freistadt 31.50. k. Osterhus' congregation in Williamsburg 100.00. k. Wegener's congregation 5.45. Collection at the dedication 121.03. Surplus from the Chicago Galt factory for the dedication 22.50. H. Kannen- berg 5.00. G. A.H. Büning 5.00. ?. Schumann's church at Waierford 14.45. ?. Wesemann's congregation at Grafton 25.83. W. Dettlöff 11.00. k. Damms Gem. in Bloomfield, 1st Sdg., 35.85. ?. I. C. Heyner's Gem. at Mondovi 5.75, at Eau Galla 5 70. W. Kroger 1.00. I. Mackmeyer 1.00. Dr. F. Jobn 100.00. By k. Präger of Zarlling 2.00, H. Volke 1.00. Tb. Hoffmann in Milwaukee 10.00. C. F. Dietz 5.00. Ebr. Widule 50.00. ?. Schütz 10.00, whose comm. 6.36. W. Gröh- ler 1.00. H. G. Boste in Milwaukee 20.00. Trinity comm. in Sheboygan 32 00. A. Riche in Milwaukee 5.00. k. Rohr- lacks congreg. in Reedsburg 11.00. Mrs. H. 5 00. by k. Tb. Bünger 1.00. G. Wolläger in Mi waukee 10.00. Janke 1.00. Wedding coll. at I. H. Normann 4 23. (S -852 35.)

For the maintenance of the Progymnasium in Milwaukee and for teachers' salaries: ?. Leybe's congregation at Sigel 9.25. k. Robr- lccks church in Reedsburg 13.00. I?. Winters 2 comm. 11.00. 1'. Schumann's church 4.50. ?. Damms Cbristus Gem. in Bloom field 5 20. ?. Gruber's gem. at Golden Lake 5.81. (Summa -48.76.)

For Wisconsin Dist rict Inner Mission: ?. Schütz' Gem. 9.00. W. Berger .25, W. Maas .25, Mrs. Eskau 1.00, Pauline Eskau .50. ?. Rohrlacks Gem. 13.50, Msssionsstunden- koll. 10 00. Paul Wollangk in Osbkosb .20. k. Mueller's congregation in Jackson, 11.50. Ledeburs Dreieinigkeitsgem. 1.50, St. Johannis - Gem. 1.75. (S. -49.45.)

For the widow's fund: From the ??..: F. Schneider 5.00, F. Steyer 2.00, A. Rohrlack 4.00, G. Präger 2.00, M. Otto 3.00, C. S rasen 4.00, F. Schumann 3 00, H. Rathjen 2.00, I. C. Heyner 5.00. Ledrer Grotbmann 3 00. Ernst Köhler in Mequon 1.00. ?. Leßinann's Gem. 5.70. k. Schneiders Gem. in Reedsville 6.00, wedding coll. at H. Schütte 4.50. ?. Georgii's church in Cedarburg 7.25. W. Volkmann in Watertown 2 00. k. Sckumann's Gem. at Waterford 3.50. W. Utteck at Grafton 1.00. Of the school children at Bloomfield 8.00. A. Hencke at Mondovi 5.00. Mich. Breiter 5.00. k. Ledebur's St. John's comm. 1.85, wedding coll. at Bro. Brandt 7.30. (S. -91.10.)

For the Gem. tn Planitz, Saxony: Bertha Grahl in Milwaukee 1.00.

For the deaf-mutes: H. Stirnweiß 2.00. Mrs. Ed. Korth in Ajbippun .50. Miss Hartmann's pupils 2.45. ?. W. C. Schilling's Sunday School 2.25. ?. Theel's Gem. 12.00. By k. Keller von Flöter 2.00. ?. Schumann. Twenty-five.

I*. Hudtloffs St. Martin's congreg. 7.30, St. John's congreg. 1.10. (p. -29.85.)

For Negro Mission: k. Schütz'Gem. 6.11. Paulina Eskau .50. St. Paul's Gem. in Sheboygan Falls 5.00. Trinity Gem. in Wilson 4.00. (S. -15.61.)

To the Sr minarbau in St. Louis: ?. Sckütz 10.00. F. Krüger 1.00. A. Thunack sen. 2.00. C. Uhlmann 2.00. Fr. Wrrcy 2.00. W. Maasch 2.00. A. Krüger 3.00. E. Mallow .50. W. Braajch 5.00. M. Born .50. A. Bwsckke 1.00. W. Braatz 1.00. W. Grübler 1.00. F. Butzke 2.00. Jul. Borckard .50. C. Gendrich .50. C. Korth 2.00. I. Pritzlaff in Milwaukee 500.00. 1?. Steyers Gem. in Avnapee 4.50. ?. W nter5.00. ?. Grothrs Consolidated, 2nd S., 50.00. ?. Döbler 2.00.

Keller's congregation in Racine, 9.50. I?. Herzer's St. John's congregation in Plymouth, 2nd S, 75.00. ?. Martwortb's congregation 4 80. ?. Fcustel's congregation in Concord, 39.20. I?. Strasen's congregation in Watertown, 2 S's, 50.00. ?. Wickmann's Village of Freistadt, 8.00. ?. Sckumann's compound in Waterford, 2.00. ?. Robrlack's congregation, 30.00. Chr. Sckmidt in Logansville, 5.00. ?. Doehler 5.00. D. Tockelwald 1.00. (p.-827.00)

For poor sudents in Springfield: N. N. 5.00. ?. Doehler 1.00.

For English Lutheran Mission: k. Rohrlack 2.00.

For the orphanage in Boston: Teacher Weigles student 2.50.

For the synod treasury: ?. Sckütz' Gem. 20.10. Hoch- zeicskoll. bei W. Lwiener 2.00. ?. Scknecders Gem. in W ryside 4 00. Dreielnigk. Gem. in Milwaukee 61.00, Heil.-Gecst Gem. 12.03, St. Stephans Gem. 57.00, Jmm. Gem. 29.11, Kreuz-, Gem. 13.15. ?. Müller's congregation in Kwckhcnn 6.25. ?. Leyhe's church 10.00. ?. Erck's parish of Wausau, 10:00. Hieber's parish at Sheboygan Falls 8 a.m., Wilson 9 a.m. ?. Walker's parish at Maple Creek 2.47, at Bear Creek 4.36, in New London 5.05. ?. Nützel's Gem. at Osbkosh 16.92. k. Arnold's Gem. at Calumet 10.25. I'. Präger's compound in Granville 5.23. k. Leßmann's parish 7.40. k. Grothe's parish 8.00. k. Herzer's parish 14.73. ?. Wambsganß' parish in Adell 24.70. k. Georgii's parish of Cedarburg 4.60. K. Reichmann's parish 4.00. 1^. Keller's Gem. tn Racine 18.81. k. Markworth's Gem. in Cale- donca 4.67, on Rat River .83, on Fremont Road 2.41, on Schroeder's Corner 3.10, on Manteufel 1.71, on Fremont 1.15, on Wolf River 4.52. k. Strasen's Gem. at Watertown 58.69, at Lebanon 9.78. k. Feustel's comm. at Concord 9.50. k. Wich- mann's comm. in Freistadt 26.68. k. Sagehorn's Trinity congregation 8.00. k. Pröhl's Gem. 20.00. Jmm. congreg. in Tberesa 5.25. H. Hapel in Granville 1.00. W. Weckendorf in North Prairie 1.00. k. Schumann's Gem. in Waterford 7.75. k. Wesemann's Gem. in Grafton 9.70. 1'. Schlerfs Gem. 20.00. St. John's Gem. on Washington Road 1.29. 1?. Damms' congregation at Bloomfield 9.00. ?. Rathjens Parish 3.00. k. Seuels Gem. at Portage 11.50, at L "wisron 3.20. Upper Jmm. Gem. at Tberesa and Herman 13.00. I'. Rehwinkels Gem. 7.00. k. L.deburs Dre rinigk.-Gem. in Mequon 2.92. I'. Weigles Zions- Gem. cn Larabee 3.21. St. Martins-Gem. in Clintonoiüe 5.04. k. Ebert's Gem. in Bonduel 4.07, in Shawano 1.43. k. Aulich's Gem. 5.00. (p. -633 57.)

For the orphanage near St. Louis: teacher Weigles Scküler 2.50. Mrs. Schicke 1.00. Emma Oldenburg .25. k. Winter 2.00. k. Tbeels Gem. 12.50. k. Kellers Gem. in Racine 13.05. mother Pritzlaff in Kirchhain 1.00. from teacher Falke's Schulbückse 3.50. (p. -35.80)

For I'. Nickels Rectory: t'. Rohrlacks Gem. 15.00.

For the student sons of the 1'. Schumann: Hockzeits coll. at Sam. Scidec 7.03.

For synodical reports: teacher Grothmann 2.00. k. Winter 2.00. k. Sckumann 3.00.

For I'. M. Wyneken: Women's club in Freistadt 8 00.

For the orphanage at Addison: teacher Lausir's pupils at Portage 3.00. I?. Schilling's Sunday ckule 5.41. k. Leybe's comm. in Sigel 5.75. baptismal coll. b^i Val. Reyer in Wilson 2.10. k. Wambsganß'Gem. m Hancock 12.85. By?. Nützet, Christian teaching coll., 5.60, Ämalia Anger .20. ?. Theel's congregation, 12.50. Jmm. congregation, Milwaukee, 5.23. Sckul's congregation, Bloomfield, 4.00. ?. Ledeburs Trinity Gcm. in Mequon 3.95. Women's Club in Wilson 5.00. (Summa -65.95.)

For the orphanage in Delano, Pa..: ?. Wambsganß' Branch at Lake Linden 10.00.

For the Negro Church in New Orleans: W. Volkmann in Watertown 2.00. Baptismal coll. with Ratke in Jackson 2.55. (p. -4 55)

Milwaukee, Jan. 18, 1883, C. Eissfeldt, cashier.

Entered the caste of the Minnesota - and DakotaDistrict:

For the synodal treasury: From ?. Schaaf's congregation -4.00. ?. Cousin 8.00. ?. Hertwlgs Geme'nde 2.00. ?. Zahn's St. Peter's parish in Elysian- 5.20. ?. Dubbeistein's parish in Wykoff 4.60. Ahners parish in Greenjsle 10.00. ?. Johl's Gem 15.00. ?. I. v. Brandt 1.00. ?. Hertrick's parish, 8.50. Landeck's parish, 2.00. Its parish, 4.00. Miller's Johams comm. 10.00. Brandt's comm. - Township 4.75. Hmst's comm. 13.90. ?. Mäurer's parish in Brloidere 10.00, in Gillford 3.25. (Summa -118.20.)

To the seminary building in St. Louis: ?. Schaaf's parish, 5.00. ?. Frederick's church, Waconir, 1 st Sdg, 50.00. H. H. Brand- borst, St. Paul, 8.00. ?. V tter 7.00, by the same 9.00. By ?. Börneke by H. Müller 1.00, Aug. Müller 2.00, Gottfried Müller 1.00, C. Böttcher 5.00, W-Börtchcr 1.50, Aug. Goitschalk 1.00, GottliebKelling 2 00. C. Fritzke 2.00, F. Weckwertb 1.00, C. Kelling 2.00, C. Müller 2.00, W. Fntzke 5.00, C. Grützmackicr 1.00, G. Schröder 1.00, M. Grützmacker 2 00, M. Helwig 3.00, L. Holz 1.00, A. Bade 1.50, Aug. Bade 2.00, W.Koplin 3.00, E. Müller 1.00, G-Fr- tzke 1.00, F. Fritzke 1.00, F. Brüske 5.00, C. Brüske 1.00, August Grawunder 1.00, A. Eichhorst 1.00, M. Weckwerth 1.50, L. Clempcrt 1.50, Jul. Behalt 1.00. John Deubler tn Danville 5.00. ?. Kolbe 2 00, deffcn Gem. to Howard Lake 18 00. F. Kuhlmann in St. Paul 5 00, by members of theZwns-Gcm. that. 25.00. F. Henke 2.00. By ?. Jobl 15.00. ?. Horst's congregation at Hay Creek 30.00. ?. Schulz's Filialgem, at Dundas 4.50. (p. -240.50.)

For inner mission in the Northwest: By k. Rädeke from L. Klingberg 2.00, F. Gössel 1.00, I. Ebel.25, Mrs. Spreu 1.00, P. Beuch .25, F. Busse 1.00, G. Müller.50, I. Febllland .50, I. Klingberg .50, H. Dubbe 1.00, Drewianka .25, A. Brandt 1.00, Cb. Klinaberg .50, H. Timermann .75. by k. Rolf of Mr. Gudert in Milwaukee 5.00. k. Maurer's Gem. at Gillford 2.70, at Belv-dcre 6.75. k. Stülpnagel's comm. at Potsdam 14.43, at Plain View 5.12. By k. Cousin 12.00. By ?. Hertwig, Harvest Festival Coll., 9.80, by k. Kolke 1.00. ?. Dubberstein's comm. in Waltham 3.40. By treasurer E. F. W. Meier 200.00. T- H. M. 2.00. (S. -272.70.)

For the deaf and dumb: By?. Schaaf for tracts sold 2.85, coll. sr. Gem. 1.15. k. Mueller's Jokannisgem. in Dakota 5.15. Landeck's Gem. 10.00. (S. -19.15.)

For the widow's fund: k. Börnekes Gem. in Alma, Harvest Festival Coll., 4.60. k. Maurer 4.00. By ?. Ross from widow Dühlmeyer in Arlington 2.00. By ?. Dubberstein, wedding coll. at Mr. Jäckel's in Wykoff, 4.40. k.Kretzichmar 2.00, thanksgiving coll. sr. Congregation in Gaylorb 5.00, communion coll. sr. Congregation in Dryden 5.00. k. Vetter 4.00. k. Kolbe 1.00. ?. Lanbeck's congregation 11.00. ?. Schmidt at Rockester 2.00. ?. Jobl 5.00. k. Stülpnagel 4.00. ?. Schutze 1.53, wedding coll. at H. Lange in Courtland 5.47, F. Gieseke 1.00, Mrs. Gieseke 1.00. k. v. Brandt 2 00. k. Vomkof 4.49, whose Jobannis comm. 4.21. k. Streckfuß 4.00. k. Hertwig 4.00. (p. -81.70.)

For Milwaukee progymnasium: k. Schaaf's parish 3.00. k. Börneke's parish in Danville 3.68. k. Ross' Gem. at Arlinaton 22.50. k. Horst's Gem. at Hay Creek 10.00. k. Kotbe's Gem. at Lewiston 18.75. k. Mäurer 1.00. Nativity evening coll. of Zion's congreg. at St. Paul 20.00. k. Schmidt's congreg. at Rockester 8.50. By C. Wendt of k. Schultz's congreg. in Faribault 15.50. Communion coll. in k. Ahner's congreg. in Green Jsle 5.00. (p.->07.93.)

For the orphanage at Addison: by k. Börnekes Gem. at Mapleton 2.47. By ?. Hertwig, wedding record with Mr. Hugo Heusel, 3.60. Anna and Klara Streckfuß .75. (p. -6.82.)

For the orphanage near St. Louis: By k. Kotke. Wedding coll. by Mr. Luebmann at Lewiston, 10.50. k. Zabns St. Peirt Gem. at Elysian 7.50. By L. C. Hertwig, Hoch- zei sk 'll. at Hugo Heusel, 3.60. ?. Johls Gem. in Hart 10.00. (p. -31.60.)

For the budget of the Milwaukee Progymnasium: k. Horst's comm. 7.00.

For poor Minnesota students: k. Mäurer's comm. at Gilford 2.65, at Belvidere 6.75. k. Mueller's St. Jobannis parish 2.00. k. Vomkof 1.00, whose St. John's congreg. 5.50. whose Grace congreg. 2.80. T. H. M. 2.00. (S. -22.80.)

For Negro Mission: Through k. Kolbe from Aug. Gerber to Howard Lake 1.00.

For the township of Nockford, Minn..: By Treasurer H. Bartling 6.89.

For poor and sick pastors and teachers: k- Ahners Gem. in Green Jsle 3.35.

St. Paul, Minn, Jan. 15, '83, T. H. Menk, treasurer.

For the Lutheran Orphanage near St. Louis, Mo. received since Dec. 8, '82: From k. P. F. Germann at Fort Smith. Ark-, 1 pr. pants, 1 jacket. Mrs. Prange at Edwards- ville, III, 800 dd. Calico. Emil Bachmann in St. Louis 1 bottle of M-diz'n. From ?. Mevers parish in Black Jack, Mo., from Wi we Kasp. Trampe 2 sack potatoes, 1 p. turnips; Heinr. Trampe 2 pots apple buters; Kasp. v. d. Str. desgl. and 5Buso. Potatoes; Heinr. Tramve 8 bu. Potatoes, 1 Bu. Apples, and turnips. From I'. Left Gem. in St. Louis from the Women's Club 6Bl inkets, 21 girls' shirts, 2 dresses, 4 Pr. stockings. K. Wehkmg -5.00. Cath. Hirschhausen in Staun ton, III, .50. Mrs. Hnsckbausen .50 as a Christmas gift. From k. Lenks Gem. in St Louis: by Scklickting 10.10, from Jos.W Brau" 7.50 W. Roch 1.50. From the Cross Dist ict: by Lebrer Kö-n r 3 50, by Schumann 10.30. From the Dreieinigke ts Dist : by Hänjchen 3 00. by Mustard 1.50. From the Jmmanuels - District: by Guenther 8.00, by Huning 9.20. Nützel's congregation in West Ely, Mon, 5.00. Fr'U jiobann' Körner in St Louis 5.00. By 1'. Savper in Soutb St. Louis, found at his silver wedding, 3.00. By Fr tz Reu'er's Association in Fort Wayne, Jnd. 2.00. Mrs. Ziegler in St. Louis 2 dresses, 2 girls' pants. By?. Q'iebl, Ch istenlebr collections sr. Congreg. in Mtnneapolis, Minn., 2.55. From the Woman's Club in La Fayette, Jnd, some dress cr- stuff. From the schools of Trettin and Heise liverymen in Staun- ton, III, 5.00. By I'. Stemmermann in Onaga, Kans. from W. Kufakl .50, H. Kufahl .25, A. Schäfer 2.50, L. West phals children .60. durck ?. Polack at Uniontown, Mo. coll. on C. Metsn rs infant baptism, 1 10, of widow H. .40. Lebrer I. R edels school children at Fort Wavne, Jnd. to give Christmas presents 5.00. From Virginv pure of Cross district in St. Louis 10.00. Lebrer Gotsch and reffen school children at New mile, Mo, for the Christmas sugargiving 3.50. Rudolph Löhr in Holland, Jnd., 2.00. K. Wehk'ng in St. Louis 10.00. By k. B ltz in Concordia, Mo., from N. N. 10.00, H. Röpe 2.50, from the Fr luenverein for the children for Christmas 12.50. Durck ?. Dulitz from sr. Gem. in Napoleon, O., 24.65, in Fiat Rock ^.25, in Lunenburg 5.10. Durck I>. Umbach in Prairie City, Mo., ofTh. M. 2.50, M. S. 2.00. teacherMackensen's school children in St. Louis" to the Weibnacktsgesckenk, 7.00. Mrs. Aug. Bobn in St. Louis 5.00. By ?. Which in Jefferson City, Mo , by Job. Niegborn .50, Reinb. Fischer 1.50, L. Beck 1.25, A. L. Wesche 2.75. S. Markgraf in Peoria. III, 1.00. By Lebrer Zitzlaff in Evansville, Jnd, of s. school children 11 40, W. Bever .25, of cl. Job. Däuble .50. durck Lebrer Deff- ner in St. Genevieve Mo., 12.25. from Teacher Almstedt's school in St. Louis 3.45, Teacher Roscke's school 6.05. from d. Tri- einiak.Distr., Children's Godd enstkoll. on k. evening, 57.48. I. Meuschke in Lincoln, Mo., Christmas present, 5.00 By 1^. Lrntzsch inLoom'ng, Mo., by Bro. Walter 10.00, thank offering by Mr. H. 2.00, S. Nabe 1.50. From Lebrer Güntber's school in St. Louis 3.85. By ?. R. Pieper in Man towoc by Mrs. N. N. 5.50. From Meyers Gem. in Black Jrck Mo. Coll. sr. Gem. on h. Evening, 11.50. children's go'tesd enst coll. of Gem. k. Michels' in Franklin Co, Mon, 7.50, F. Nienberg the. 5.00.

Chr. Lowes at Columbia Bottom, Mo. to build school house 1.00, to maintain 1.00. By k. Pennekamp at Topeka, Kans. from Mrs. Rosa Klein 1.50. Coll. of the comm. k. Willes near Brownsville, Mo., 5.20, by H. Steinkuehler 2.00. I'. Ne- tbing's school children at Lincoln, Mon., 10.00, et al: W. Keuper .50, D. Meusckke 25, W. Bökmer 2.00, H. Meuschke .25, W. Jäkel.25, P. Böhmer 1.00, A. Gerken.25, A. Kesemann .25, W. Lumpe .15, M. Eckkoff .85, K. Gerken .25, S. Maas .05, B. Hesse .20, H. Loxen .25, I. Böhmer 2.00, M. Goosen .25, S. Jäkel.25, L. Hesse .15, M. Tubcsing .05, M. Netbing.55, L. Goosen .25. From the comm. at Ellisville, Mo. by: Mrs. L. Wilmas iBush. Potatoes, widow Wagner 1)^Bu. do., 1 Bu. Apples, 1 gall. Apple butter; H. Kleinsorge 1)2 Bu. Potatoes, 15H Bu. Corn meal; H. Kidney 2 gall. Apple butter, 1)2 Bu. Potatoes, i bag of cabbage; W. Arft i Bu. Potatoes, 2 gall. Apple butter; H. Wallenstein 1)2 Bu. tr. peaches; Chr. Bakeme'er 1)-2 Bu. Turnips, 1)^ Bu. Potatoes, 2 gall. Apple butter, 2 p. of shank tallow; D. Remke 1>2 bu. Potatoes, 1 Bu. Turnips, >2 Bu. Apples; H. Sckmidt IBu. potatoes, IBu. Apples, 2 Bu. tr. apples ; W. Schmidt about 15 lbs. meat and sausage; B. Schäfer 1 Bu. Potatoes, 1 Bu. Apples, 1 Bu. dried. Apples, 2 gall. Apple butter; W. Oppermann 2 bu. Potatoes, 2 Bu. Apples, 1 p. cabbage, 1 gall. Apkel butter, 1 gall. Peach butter; A. Kleinsorge 2 gall. Apple butter; H. Reinke 1 p. turnips, 1 p. grain; E. Dörscklen 2.00; I. Weis 2.00; F. Niere 1.25; F. Senf 1.00; F. Röner.50; Theodor, Emma, Wilhelm & Klara R. together 1.00; N. N. .25. From the Women's Club at St. Charles, Mo., 17Skirts, 8Pr. children's stockings, 5Pr. socks, 10 bodices, 4boy's clothes, 12Skirts, 2 dresses, 8Pr.underpants, 11 girls' clothes, 2 bed-pieces, Candy,H>erth 2.00.

Sincerely thanking all dear friends

St. Louis, Jan. 8, 1883. i. m. Estel, cashier, cor. 3cl L UutZer 8t8.

Report of the General Treasurer of the Preachers' and Teachers' Widows' and Orphans' Support Fund for the Year 1882.

Revenue. Cash on hand on January 1, 1882 ..... -62 .03
Durck Hrn. M. C. Bartkel Surplus from "Magazin" 141.00 From the Illinois District (Treasurer U. H. Wunder)
Contributions-498 78
Gifts .....' 978.55
--------- 1477.33
From the Middle District (Treasurers M. Conzelmann and C. Grabl)
Contributions and gifts 1237.84
From the Westl. Dtstr. (Kass. E. Roschke u. C. Güntber)
Contributions-257 90
Gifts 827.46
--------- 1085.36

From the Eastern District (Treasurer I. Birkner)
Contributions-122 00
Gifts 429.17
Legacy of the blessed Fräul. Bertha Nöl-
ting inRichmond, Va,
301.22
852.39
From the Wisconsin District (Treasurer C. Eißfeldt)
Be'ing-222 70
Gifts 390.04
---------- 612.74
From the Michigan District (TreasurerC. Sckmalzriedt)
Be träge .....-128.80
Gifts 331.66
---------- 460.40
From the Iowa District (Treasurer P. Fr. v. Strobe)
Contributions-128 00
Gifts217 76
----------345.76
From the Minnesota and Dakota Districts (Treasurer T. H. Menk)
Contributions and Gifts 101.55
From the Canada District (Treasurer G. Renfer)
Contributions- 2.00
Gifts 23.00
--------- 25.00
Gift from an unnamed friend 100.00
-6501.40

Issue.
Support to 56 pastors and Lebrer widows with
78 Orphans .....-6189.71
Expenses for postage. Registering letters, postal and bank orders, etc. --17 .90
-6207.61
Balance in cash on January 1, 1883293 .79
---------- -6501.40

So then, in spite of the great demands made on our treasury during the past year, the faithful God has given what we needed. Thanks be to Him and the dear donors on behalf of our widows and orphans. Sckon quite a number of widows have been reported for assistance this year, who have hitherto managed without it, but now know how to help themselves. So it seems that the needs will become even greater in this new year. The kind and faithful God will open hearts and hands and give what is needed this year, and will regard everything that is given to these poor people as if it had happened to Himself.

C. F. W. Sapper,
*general cashier.

For poor students received with heartfelt thanks by Mr. ?. B. Sievers in Cape Girardeau, Mo., collected on Mr. F. Botts infant baptism -3.75. By Mr. ?. Lobr in Jackson, Mo., from Mrs. wid. Nothdurft 12 pairs of woolen stockings. By Mr. ?. A. Rehwalrt of his... A. Rehwalrt from his church at Haven, Reno Co., Kans. 11.50. To Mr. P. Weisbrodt at Mount Olive, III. from the Boys' Association of his church the sum of 20.00. Parish that. 20.00.

C. F. W. Walther.

For the preachers' and teachers' widows' and orphans' fund

(of the Iowa District)

have been received:

1. contributions:

From theSS.: I. Seßler, Th. Mattf.ld, Ph. Studt, F. Eh- lers, C. W. Baumhöfener, C. F. Herrmann, A. Detzer each -4.00; Th. Händschke, I. Aron each 2.00; Tb. Brauer 3.00; G. Haar, I. Thurner each 5.00. Teacher W. Hild 4.00.

Two. Gifts:

By S. Zürrer: From G. Richter, Mrs. Richter each 1.00. From W. B. Hanken in Montieello 5.00. G. Vogel in Dubuque 1 00. St. Johannisgem. at Montieello 13.65. S. Reinhardts Gem. 11.00. Thank offering from Mrs. S. Reinhardt 2.00. F. Völz by S. Studt 1.00. S. Reisinger's congregation 6.00. S. Strobel's congregation 5.50. S. Herrmann's congregation 4.75. H. Goeppinger by S. Guentber 5.00. S. Grafelmann's congregation 5.50. S. Stephen's congregation 12.07. St. Paul's congregation at Fort D odge by F. L. White 10 00. (S. -132.97.)

Montieello, Iowa, Jan. 15, '83, F. v. Strohr, cashier.

Received **for the English Lutheran Mission in the West** by Teacher H. H. Hensick of the Concordia Choral Society at Manistee, Mich., -8.00. By Missionary A. Bäplrr, Coll. at an English service at Perryville, Mo, 2.80. By the same for books sold .20. By Mr. S. C. L. Janzow of the congregation of Mr. S. H. Albrecht in Bremen, Minn., 2.00. By Mr. F. Schuricht of the Trinity congregation here, part of the collection on Epiphany, 25.00.

St. Louis, Jan. 20, 1883. c. f. Lange, cashier.

509 Sraukliu ^ve., 8t. Souls, Llo.

Received

for poor pupils by Mr. S. Meyer in Adams Co, Jnd, -6.20, collected at the wedding of Mr. Koldeway; by Mrs. A. Heitmueller in Washington, D. C., 12 quilts; by Mr. S. E. I. Frese for C. S. from H. Hamann, 1.00, W. Hamann, 2.00, H. Spractis, .50, F. Hirschfeld, 1.00, Bro. A. Roh- wer, 1.00, N. N., .50, I. F., 4.00; for I. Beyrr, from etl. members of the congregation at Altenburg, Mo., 10.00.

Thank you very much. R. A. B is ch 0 ff..

Received for church building in Erte, Pa: From the North East congregation of S. E. Lermbuis -20.00, I. F. Oldach 5.00, Friedr. Schultz 5.00, Frank Sckmltz 2.00, I. H. Leembuis 20.00, Christ. Neurndorf 2.00, Friedr. Siesten, Joh. Nccker 5.00, Joh. Maaß 5.00, Friedrich Luck 2.00, A. Hendrick 2.00, F. I. Oldach 2.00, C. A. Oldach 2.00, Mina Görndt 1.00, Lena Rief- üakl 1.00; from the comm. of Mr. I". Töwe 10.00, of Mr. k. Wetnbach 23.00. Many thanks to the dear donors!

_____H. Sieck.

Received for the Baltimore Emigrant Mission: From Mr. Siehr in Milwaukee-1.00. Through S. Flek- kenstein from Mr. Tossold 1.00. Mr. Gremcr in Pennsylvania 1.00. Through S. Wickemeyer in Richmond, Jnd, 1.00. Mr. F. Schürmann in La Fayette, Jnd, 2.00.

Wm. skimmer. 205 N. Sromont 8 t.

Having received for my local congregation for the building of a church from Mr. S. A. Ernst's congregation in Euclid, O., -16 45 and through Mr. Treasurer C. Grahl 68.02, sincerely thanking and wishing God's rich blessing to the dear givers

South Bend, Jnd, Jan. 10, 1883. P. H eid.

Received

for Student Wirt to procure a violin: From the worthy members of the Smgverein at Cbampaign -4 00. From Hrn. k. Wartens in Danville 5.00. God bless the dear givers.

Springsield, III, 1t. Jan. 1883. I. S. Simon.

Cold from the congregation in New Minden. III, -25.21 for the pupil G. Koch; from the Salems congregation of Mr.?. Polack 7.10 for pupil Kretzmann; from Schirmeier "L Co. 8 pr. underpants, 8 undershirts, 2 bust shirts and 12 pr. stockings for impecunious pupils.

With sincere thanksH . W. Diederich.

Received for student H. Mueller -5.00 from the congregation of Mr. S. W. Weber at Perryville, Mo. M. Guenther.

Received for needy students as a basis to a source of income by Mr. S. A. Lohr in Jackson, Mo. from Widow Nothdurft -300.00. E. Roschke.

Received from Lebrerswitwe Marg. Wolf, thank-offering for happy birth of a grandchild. Birth of a grandchild, -3.00. O. Hanser.

AM" The receipts of Mr. Bartling and Mr. Schuft, as well as those of Mr. P. Zollmann will follow in the next number.

Available from Concordia Publishing:

Passion Book. Devotions for the Domestic Celebration of the Holy Passion Season. Collected and edited from the older treasures of the orthodox church by F. **Lochner**, pastor of the Lutheran Trinitatis parish at Springsield, Jlls. St. Louis, Mo. 2nd ed. Plain bound -1.25. In gilt -2.00.

Changed addresses:

Rev. S. ^V. SrueMemaun, ^Cillovv 8prin<rs, 600k Oo., Inä

Rcv. I. Sakko, 454 6Iaiborn 8tr., Nerve Orleans Sa.

6llas. SvrA, 454ZH X. Llaiboru 8tr, Xovv Orleans, Sa. 6th Naxel, 1633 VVurrou 8tr, 8t. Souls, 51o.

Lutoröcl Lt tke kost OlLev s-t 8t. Soul", Ü4o., "8 sseosä-olass MLttsr.


Gottes Wort und Luthers
vergehet nun und nimmermehr
Und ich sahe einen Engel
fliegen mitten durch den Himmel,
der hatte ein ewig Evangelium
zu verkündigen denen, die auf
Erden sitzen und wohnen, und
allen Heiden und Geschlechtern,
und Sprachen, und Völkern.
Und sprach mit großer Stimme:
Fürchtet Gott, und gebet ihm die
Ehre, denn die Zeit seines
Gerichts ist kommen, und betet
an den, der gemacht hat Himmel
und Erde, und Meer, und die
Wasserbrunnen.
Offenb. Joh. 14, 6. 7.

Herausgegeben von der Deutschen Evangeli
Zeitweilig redigirt von dem Lehr

Vol. 39, St. Louis, Mo. 15th Feb. 1883, No. 4.

Synodal sermon on Joh. 15, 1-8.

Venerable Synodal Comrades!

It is already painful to be reviled by the world because we hold to Christ's words, but it is even more painful when this happens even to those who bear the same Christian name with us, and even profess the same precious faith with us before the world.

We have had to experience this. Men whom we thought were brothers have turned away behind us unawares and are now even calling out to us: It is not we, but you who have fallen away. No matter how stubbornly you hold to individual words of Christ, you are not Christ's true disciples, for you have departed from his mind and spirit. So do not be surprised that we turn our backs on you; take it as a sign that the Lord has turned away from you. And if ye continue in your dark doctrine, which taketh away all things from man, and thereby destroyeth all diligence and zeal for good in him, take heed lest ye be found fruitless branches.

That hurts. But more than that, it is a source of temptation. For who would always be so sure of his state of grace that even under such reproaches not even doubting thoughts would arise in him? Who would always be so sure of his doctrine that even persistent, vehement, and cunning denial of it would never be able to make him doubtful? Who, by nature, is not already too inclined to consider himself abandoned by God, when at last even his brethren depart from him? Who, finally, who knows himself a little, could even think, without shuddering, of being handed over to the fire as a dry vine?

Without a doubt, most of us have experienced something of such inner challenges in recent times, through which the outward attempts actually only become dangerous. Therefore, we hope that the consolation which the text read to us gives so abundantly in the face of such trials and temptations will taste all the sweeter to us today.

These words were spoken by the Lord on the evening when he spoke for the last time with his disciples of the Gospel.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. Februar 1883. No. 4.

He drank the fruit of the vine and gave them his blood to drink under the wine. He knew that he was now approaching his great suffering. He saw what they did not see, what heavy temptations were waiting for them. He saw how Peter denied him, how all the others forsook him, saw the anguish of conscience, the anguish of heart, the desolation into which all his dear disciples would fall. And as he has just admonished and warned them, so he will not leave them without comfort. They are not to be frightened too much when now that really happens what he had announced to them before. They should not despair even when they stumble and fall. They are to know in advance that temptation, fear, trouble, in short, everything will only be for their good, if only they do not let themselves be completely torn away from him and his word. That is why he speaks this parable of the vine and the branches, coupling himself and them, his suffering and their suffering, into one, as it were, and calling out to them: "Only abide in my word, and there will be no need.

These words of comfort are not only for the first disciples. The Lord's promises of grace are given to all his disciples. Let us then also hear and take heed

The comfort that also remains for us as long as we abide in Christ's words;

but that consolation is threefold, and that is:

1. as long as we remain right vines at the spiritual vine;
2. so long must all that Satan and the world do to us be nothing but the work of the heavenly gardener;
3. ..so long also shall we not lack the fruit which the LORD of the vineyard desireth.

1.

Neither, because we will not give out or reinterpret a word of Christ, that the whole of the doctrine may rhyme better with reason, shall we fall away from the spirit of the gospel, and cease to be true disciples of Christ.

The reasoning is so light, but the accusation itself is so heavy, which is raised against us. For nothing more serious can be done to a Christian than to make him lose his faith and his state of grace. If we are to keep our feet on the ground, if all our hopes are not to be built in the air, if we are to have support in life and comfort in death, we must be sure that we are God's children. If we are no longer sure that we are Christ's children, we have already fallen.

But how can we be and remain sure of this? Are we to devise all kinds of marks ourselves and test ourselves by them? It would be terrible if we had to do that. We would deceive ourselves. But no, the Lord Himself tells us in clear words, and also in our text today, who those are whom He recognizes as His disciples. He speaks, indeed, not to all his hearers, but to his very disciples alone: "I am the vine, ye are the branches." Here we hear: Those who are so connected with him, who have become as one with him as the branches with the vine, those, but those only, he recognizes as his disciples.

But how did vines come to be attached to the vine and become one with it? Did they make themselves, take on the shape and form of vines, attach themselves to the vine, or at least let it be known that they would not wilfully resist being incorporated into it? None of these things. The true vines have not done the least of these things. They are produced, born, and grown from the trunk of the vine, and are supported and borne by the trunk. From this alone they have the nature and character of the vine. From this they have become one with the trunk, and the sap and power of the trunk live and work in them.

So it is in the spiritual. No one has ever become a disciple of Christ by taking the Christian name, practicing Christian ways, learning Christian speech, and joining a Christian community. There may be self-grown saints, but there are no

Christians. For kind cannot be changed from kind, and nature cannot be changed by works. No, here it must not be assumed, put on, learned; but it must be begotten, born, grown, and that born and grown of Christ, if there is to be a Christian.

But now, how and by what means is a man, who is not in Christ by nature, born again of Christ and incorporated into Christ? This also the Lord himself tells us in our text: "Ye are now clean because of the word which I have spoken unto you." Here we hear: it is by the word of Christ that a man is made clean, so also that he becomes his (Christ's). For no one becomes clean unless he becomes his. The Lord also says the same thing in the words, "If ye abide in me, and my words abide in you," that is, if ye abide in me, and my words abide in you. Here, therefore, we hear again that in abiding, and so also in being in Christ, it depends on the word. And how can this word do such great things? Because this word is the seed, the incorruptible seed of regeneration, out of which, according to his almighty will of grace, man is born again from above, as the Scripture says: "He has begotten us according to his will by the word of truth. For where this word - and this is not the law, which cannot give life, but the gospel - where this word, which he does not merely call to us from afar through others, but which he himself speaks, in which he himself is, comes to us himself with all his power and grace, wherein he presents himself to us as the Saviour of sinners, calls to himself all who are oppressed, troubled and burdened by the law, offers, presents and promises to us all the fruits of his redemptive work, his life, suffering and resurrection, namely forgiveness of sins, life and blessedness freely and without cost; where this word, which we hear daily in preaching, baptism, and the Lord's Supper- where this word, I say, falls into the heart, and works faith in that heart, which takes hold of this word, and in the word, of Himself, the Saviour: there the great work is done. For then is the sinner made one with the Saviour of sinners. One first in God's sight and judgment. Therefore the ungodly is justified for the sake of the righteous, with whom he is reckoned as one. But one then also in and of himself. For at the same moment that the child of wrath is regarded and accepted as a child of God for Christ's sake, something is born in him that is entirely new, that is of Christ, of Christ's kind and nature, in which is Christ's spirit, and which therefore also clings to Christ, and is one with Christ, as the branch is with the vine.

And as it is through the word that a man is drawn to Christ, that he is incorporated into him, that he becomes his disciple, so it is also through the same word that he abides with, in, and with Christ. As long as he abides in the word, and in such a way that the word abides in him, so long does he abide in Christ. For so long abideth his seed in him. And this seed, out of which the new creature was born, is also the one that continually renews and sustains it. So then all our being and abiding in Christ depends solely on our being and abiding in his word. As we stand by the word, so we stand by Christ.

Now then that we come to the real matter, what answer then does the Lord give us in this text, if we want to know whether we are really his true disciples? He speaks thus by this parable: Take heed to my word, whether it be in thee; that is, whether thou think it true, whether thou love it, whether thou rejoice and take comfort in it, whether thou trust and build in it, whether thou dare it against sin, death, and the devil, whether thou be grieved and ashamed of it, whether, however cold, indifferent, and hostile the old man may be, there be in thee something that hath become one with my word, and therefore cleaveth to me, and would rather lose all than leave me? If there is nothing of all this in you, but only the opposite, then be afraid and strike yourself! For then you have a sure sign that you are not yet mine, but are of the world and of the devil. But if something is really in you, or if you would gladly trust and believe my word with all your heart, then take heart, for my word is certainly already in your heart. And if my word is there, then I myself am certainly also in you and you in me, that I have become yours and you mine, yes, there we are both so rooted in each other and afflicted, like vine and branch. Now do not ponder long how I am in you and you in me. Thou understand'st not, nor 'tis no concern of thine; 'tis my affair. Enough that thou shalt know it one day. For now be content that you have become pure and mine through the word, through the word which I have spoken to you in sermon, sacrament, and absolution, and which is in you.

And let us ask again, O Lord, with all our thinking and reasoning, sorrows and griefs, still we cannot grasp this and that of thy words, and rhyme them together; how shall it end? Can we, with all our other weaknesses and infirmities, still remain your disciples? What is the answer he gives us in our text? He saith, O thou of little faith, why doubtest thou? What is the use of thy sorrow and thy grief? Has it ever brought thee forward, and not rather always backward? So let this go. Who asks this of thee? I would thou wert to search my words... But where have I ever said, Only he who understands all my words and learns to rhyme them shall remain my disciple? and have I not spoken plainly, If you abide in my words, you shall remain my disciples? Suffer this to be known. Let not my word depart out of thine hands, nor out of thine ears, nor out of thine heart. Move it on and on. Stand by it as it stands and reads, even if it offends your reason, even if it offends your pious feelings. Add nothing to it, nothing to it, to make it more acceptable to reason. If then thou canst not rhyme it all - all the same! that will be found. But you must stick to my word if you want to remain my disciple!

Sayest thou now in thy mind, I hear then, that I myself must at the bottom of my abiding, that thou, O Lord, mayest abide in me. But how, if I do not and cannot, I poor man, I weak man?" What will be the answer? - It shall be: O thou fool, and slow of heart to believe, how long wilt thou be slow of understanding? Tell me, who did it, thou or I, that my word came to thee? Thou or I, when thy heart went out? Thou or I, when a hand stretched out in thee toward my hand? Whose work is it?

that you've stuck with me this far? Hast thou kept me, or have I kept thee? Was it not I, or was it not all my ability and great strength? Hast thou not thyself confessed this to me a thousand times with praise and thanksgiving? And now thou still wilt not understand what I mean when I say, Abide with me. Do I not know better than thou that thou canst not? Have I not therefore always given myself what I asked of thee, and done myself what I bade thee do? Should you not then have learned at least so much by and by, that I myself will give your will and performance in this matter as well? Can your intellect not yet fathom how my will and action and your will and action relate to one another and rhyme and interlock? You should know this much, already from your own experience, that they must rhyme and really do rhyme. So now fresh to it! Stick to my words, may reason, feeling, heart, may the whole world say what it may; and then you stick just as firmly to it that you are and remain mine.

Let us remember this, my brethren. Let us remain confident in all the words of our Lord, and all the more earnestly and steadfastly, the louder our adversaries cry, and the more vividly we recognize our sins, distress, and danger! As long as we continue in this way, the first consolation of our text remains with us, that we are and will remain true disciples of Christ, true branches of the vine.

2.

But, says one, does not this make you mad, that not only the unbelieving children of the world, but also your own fellow believers rise up against you in such great numbers? Would it be possible, could the great God permit it, if you were really Christ's true disciples?

We answer: It is true that this sometimes makes us think hard. But our faithful Lord also knows such temptations of his own. Even in this piece he did not want to leave us without teaching and consolation. Therefore he says in the text, "My Father is a husbandman: every branch that bringeth forth fruit will he cleanse." He means to say, "If it offends you, my dear disciples, that the Father in heaven, who could so easily prevent it, nevertheless allows so many hard and bitter things to happen to you from Satan and from the world, consider what an ordinary husbandman does, to whom his vineyard is dear, and who would like to have good branches? Indeed, he does many things which at first sight seem just the opposite. He does not let his vines grow and sprawl as they please. No, he comes with shovel and hoe, with knife and tongs, digging, scraping, hoeing, chopping, and cutting in the vineyard, as if he wanted to destroy everything together. If such a wooden grapevine could speak, it would probably say, "Hey, man, what are you doing? You used to act as if you liked me very much. But how cruelly thou dealest with me now! You tear the earth from under my feet, you set your iron teeth on my branches, you snap and chew at me as you do at no other tree. And as if that were not enough, I must also suffer that you defile my tender roots, which should prepare the noble blood of the grape, with the unclean dung that one cannot stand even in the stable!

But the vintner would probably have something to say against that. Dear wood, he would say, you are unintelligent, you do not know what is good for you. What I am breaking out of you are "water-rice" and wild tendrils. You should be glad to be rid of them. They only stand in your way and rob you of sap and strength. And how can you bear fruit without me digging and fertilizing around you?

And would the vine then continue to dispute and say: You say that, but it feels quite different - the vinedresser would probably reply: Well, then, you may try how it feels when you are cut down as a completely useless tree!

Now then, our Lord Christ says in this parable, just as this vinedresser does, so also does my Father in heaven. He does it no differently with me. It is the same with me as it is with that vine. Day after day my Jews shower me with the filth and dung of their lies and blasphemies. The heathen will make it worse. They will smash me and tear me to pieces, so that all the world will think that I am finished. But it must be so. For all this is nothing else than the fertilizing and pruning of the vine, and the heavenly vinedresser has this done to me so that I may bear much fruit, that is, so that through my suffering and death I may make many children of men blessed. - Well, then, do not be surprised if a little of what happens to me comes to you. The disciple is not above the Master. What the tribe has to suffer, the branches should willingly endure. Everything happens for the sake of the branches. If you remember this, you will not be surprised that your heavenly Father allows Satan and the world to do all kinds of evil to you.

Behold then, my dear brethren, in this way our Saviour interprets all the sufferings which befell him, and which may concern us, to mean that they must be nothing else than the faithful work of the vinedresser, which the heavenly husbandman does on his vines, that they may be purified.

Yes," says someone, "I would accept that if it were God. But it is not God, but the devil and the world, who do us all this heartache, and they do it not out of love, but out of pure hate and envy. - It is true that it is Satan and the world who have the hoe and the knife in their hands. But thou forgettest that there is another who has the devil and the world in his hand. His name is God. And he speaks to himself: You think to make it evil. But I have other thoughts. You want to spoil my vineyard. I want to cleanse my vines so that they will grow and flourish and bear fruit. And ye shall help me to do it, ye may know it, ye may will it, ye may not. So hoe and prune all the same, but no further than I will. You shall never become lords and masters to me; you shall be and remain hoes and tongs. This you shall see. You can hack, beat, torture, kill, but I can do more. I can make everything you do to harm turn to good; everything you kill with must be for life; all the hardships you cause my children to fall into unbelief, despair, and other great shame and vice must help to strengthen their faith and make their prayers all the stronger and more responsive. In sum, if I will, with all your wrath you must do my dear children far more good than all the angels and saints put together.

Now verily, my brethren, if it be so, and it is so, what do they gain much, our enemies, though they scuffle and chaff us so much? They get nothing but our wild tendrils and water-trees. I think we might let them have those. For what do they get out of it? As soon as the heavenly gardener has used devil, world, and false brethren enough to work his vineyard here, he casts all these tools aside, yea, into the fire. But he keeps his dear vines, cares for them in the best way, and finally transplants them from the Zammer valley to the new earth, to the eternal mountains.

Of course, if this is supposed to make us happy and comfort us, it requires an art that is not everyone's cup of tea and is called faith. But he who knows this art has something to gain from it. To such a one especially this parable becomes so sweet and powerful that, though the world afflicts him, even though death itself strikes him on the head, he can speak with confidence: Behold, these are the knives and hoes of my God; now shall I be pruned, circumcised, and cleansed.

This is how the dear martyrs of old regarded their suffering, such as Ignatius. When he was to be thrown to the lions, he did not complain long, as we do about every little thing, as if something strange were happening to us, but he said, "Come, let us go in God's name. For I am God's grain, and must first be ground and crushed, if anything good is to come of me. This was a fine interpretation of the text. It meant that he looked at the matter in a different way than flesh and blood are able to do. This means that he had faith and looked at God's promise more than at what was before his eyes. Therefore he could regard the teeth of lions and bears as nothing more than God's millstones, and think, "What can all my enemies do to me, even if they vent all their anger, but help me the sooner out of this misery to my Lord Jesus in heaven?

Oh, that we could all learn this art, my brothers! Shall we learn it? Well, let us stick to the word of Christ. From this word comes faith; from this word come the eyes of faith which alone see aright; from this word the courage and patience of faith; from this word the victory, triumph, and crown of faith. As long as we abide in the word, and this is the second consolation given by our text, all that the world and Satan and false brethren do to us must be nothing else than faithful work, which the heavenly vinedresser does to us, so that we may be purified.

Now add to that

3.

So long shall we also not lack the fruit which the Lord of the vineyard desires.

"Your doctrine killeth all earnestness and zeal to create his blessedness, and to be after sanctification; it shall make you unfruitful branches"-so they cry unto us. Now we know that this is not so, for it cannot be Christ's word, in which we abide, that makes us slothful and indolent; yet we should not be sure, but should turn even the cries of our enemies to our own good, so that we may watch against the danger, which is always present, with the greater earnestness. For we know our old Adam, and we know that by nature we are only too inclined, under the pretext that

It is only by God's grace that we should lay our hands in our laps and not make excessive effort and work with the exercise of faith and love. And woe to us if we were to follow the flesh here! It cannot possibly be the mind of God to throw away the pearls of his grace to lazy wretches who do not want to bring forth the fruits of this grace. No vinedresser is satisfied with his vines growing long and slender, but he also wants to see grapes on them. To this end he has tended them and waited so long. This is also what the heavenly Vinedresser wants from us. For this purpose he created us in Christ Jesus, namely for good works. For this purpose he has let the sun of his grace shine on us, and has given us rain and dew from heaven.

And what great earnestness he is in this, we hear from the mouth of his Son in our text. He says, "Every branch of mine that bringeth not forth fruit he will take away; and they wither, and are gathered, and cast into the fire, and must burn." Now those are worrisome words! The right branches, even if they are weak and puny, even if they have a break or a crack here and there, he does prune them, but he still leaves them standing. But what happens to the unfruitful ones? First, they are taken away, cut off from the spiritual vine, because they are not true branches, separated from fellowship with Christ, so that they henceforth have no part in his grace, and then cast away, that is, given up to their wrong mind. Even if this were to happen secretly, in God's hidden judgment, even if they were to remain in the outer fellowship of Christianity, how terrible this judgment is!

But further, "They wither." As a natural branch, torn from the vine and thrown on the ground, loses what sap it had left, withers and becomes barren, so such barren ones lose all that they otherwise had about them, and, remaining so, become more and more obdurate and hard. They break at last, but they no longer bend.

"And they are gathered together." So there is no need for any muzzling Christian or hypocrite to think that he will not be recognized, that he will be overlooked and forgotten, or that he will get away in any other way, that he will flee wherever he pleases. None will escape; they will all be brought into one heap. Whoever has had the highest semblance of Christianity, if he has been a barren vine, only a hypocrite and a sham Christian, he will be bound together in a bundle with Pharaoh, Saul and Judas, so that they will receive their reward together. And this does not begin at the last day. Even now one hardened man after another is thrown into the pit, until they are all together. Then they are ready and waiting to be thrown into the fire.

"Un'v must burn." This will be a different fire than the fire of tribulation, which also true Christians have to suffer on earth, which certainly also hurts, but by which they are purified and from which they are saved in due time. But here it is said, Remained in it for eternity, always burning, never burned, always dying, and yet not dead. For this fire does not go out.

Behold, such exceeding dreadful judgment shall come upon all who have been false and unfruitful vines. Should we not all fear it to death, when we see the great sluggishness and security of our old hearts? Yea, could we

...might not almost come to the thought..: If the matter stands thus, then in the end faith is not enough for salvation. Let us therefore leave faith, and cast ourselves instead upon works! ?

But woe to those who give place to such thoughts! Instead of escaping from hell, they plunge straight into the hellish fire. For he that forsaketh faith, and walketh in works, that is, he that seeketh to find works which he can shew to be his righteousness, without and apart from, or even apart from, the Lord Christ, findeth not only nothing to help him, but findeth things to condemn him; and loseth not only these vain works, but all that he hath ever had of Christ, word and faith. He that dealeth in works is under the curse, because he hath rejected him of whom the scripture saith, There is salvation in no other, neither is there any other name given unto men, whereby they may be saved. No matter how many fools think that such works are the most delicious grapes, the heavenly gardener spurns them as shoots, because they have not grown from the juices of the spiritual vine, but from the stale water of the old nature. Let those who show off with such works be admired by all men as the choicest vines, but before the eyes of the heavenly vinedresser they are just thereby revealed as wild tendrils and water vines, and will be consigned, together with their fruits, to the eternal fire. Here is their judgment. All that is not of Christ is destroyed. Nothing else will come of it. Let them see this.

But what shall we do then, that we may escape the terrible judgment of the unfruitful branches? Answer: We must hear what the Lord says: "Abide in me, and I in you. As the branch cannot bring forth fruit, except it abide in the vine; so neither can ye, except ye abide in me. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." So, far from abandoning his word and faith, we are to abide in his word with the greatest diligence.

If we continue in his word, "we shall ask what we will, and it shall be done unto us." For "in this his Father is honored, that we bear much fruit, and become his disciples."

He that abideth in his word abideth in Christ, and Christ shall not leave him unfruitful. As little as a true vine, in which the juices and powers of the stem flow, can remain without grapes, so little and still less can he who abides in Christ be found without fruit. If not all of them bear a hundredfold, if one fruit is not as perfect as another, and if some of them are corroded and crippled, they are still fruit of the right kind, as long as we abide in the Word; as long as we abide in Christ, the Lord of the vineyard puts up with them, and even rewards them with an eternal reward, all for the sake of the spiritual vine, his dear Son, who is he, of whom we are, and therefore also our fruit.

May the heavenly Father and Lord of the vineyard grant that we may keep the word and bear fruit. Give it to each individual, give it to the assembled district, give it to the whole synod, which has chosen the vine as its emblem and seal, for the sake of this heavenly vine, his dear Son JEsu Christ. Amen. H. C. S.

Our emigrant mission in 1882.

Looking back on the experiences of the past year in the area of our emigrant mission, I must exclaim with the Psalmist: "Give thanks to the Lord, for He is kind, and His goodness endures forever." There has been no lack of work, it has been crushing at times, but the Lord has graciously helped through. It went through. Honor and dishonor, through evil rumors and good rumors; but the LORD has guarded against arrogance and pusillanimity, and so arranged it that the good work among the immigrants has had its quiet and blessed progress. No doubt there have been many mistakes and errors, but the Lord has helped so that the good reputation of our mission has not, as far as I know, suffered any damage. Whoever has sought and enjoyed the services of our mission must, if he wishes to give the truth the honor, certainly testify that everything in it is done honestly and properly, and that obedience to God and love for the stranger are the real driving forces of the whole work.

The immigration of last year was the greatest our country has ever experienced. According to the statistical reports from Washington, a total of 712,542 foreigners entered our country through the various ports. Of these, 455,450 landed at Castle Garden. This crowd was brought to New York by 30 different lines of steamers (sailing vessels, as is well known, no longer bring immigrants) in 1021 trips. The number of German immigrants landed here amounted to a round total of 230,000, of whom the Bremen brought 73,000, the old Hamburg steamer line 69,000, the rest coming from Antwerp, Rotterdam, Amsterdam, Havre or Liverpool. Since the two old German lines from Bremen and Hamburg have been making two or three trips a week to New York, German emigration via England has been greatly diminishing, which is but fortunate for the emigrant. Unfortunately, however, the Bremen and Hamburg steamship lines were particularly unfortunate last year, as several of their steamships were badly damaged and some were completely wrecked. Fortunately, however, as far as I am aware, no human lives were lost.

Among last year's immigrants, the Russian Jewish refugees caused a particular stir. The children of Israel had never before come to our country in such masses. In spite of their poverty and need of help, however, most of them displayed such insolence that they had to be forbidden to stay in Castle Garden for any length of time. Today 300 of these people still lie unprovided for on Wards Island. It is remarkable that almost no so-called Reform Jews were to be found among them. Most of them hold the Old Testament to be God's revealed word, of course according to the interpretation of the Talmud. Through my conversations with them I have become convinced that it is precisely among these Russian Jews, who belong more to the peasant, artisan and worker classes, that missions could be successfully carried out, because they have not yet lost their respect for the Word of God in the Old Testament. Hopefully we can soon at least begin to pay off our Christian debt to Israel, which has been struck with blindness, by sending to each of them at least one man from our midst who, as a physical descendant of Abraham, but through God's grace, has come to the right knowledge of Jesus, unbelievers, and the faithful.

He is able to speak to his brethren after the flesh in their own language, and to convince them from the Scriptures of the Old Testament of Christ's deity and the only purpose in him.

The main task of our church in this land of immigration, however, is and remains the spiritual care of our Germans from the church at home. It is true that they move in large numbers to places where Lutheran congregations already exist, i.e. where Word and Sacrament are available. Word and Sacrament are to be had, but thousands and thousands also move to regions where far and wide no Lutheran preacher is to be found. Oh, how eagerly we should therefore continue to do the work of inner mission, so that we may keep what belongs to us or rather to the Lord Christ. May the faithful God give our Synodal Conference more and more willing and capable young men who are ready to sacrifice themselves to the Lord by taking on the laborious office of traveling preachers. May the Lord our God make our Lutheran Christian people ever more willing to sacrifice, so that there will be no lack of means to equip new heralds of peace.

If I am now to tell the dear reader what has happened in and through our emigrant mission in the last year, I must again speak in numbers. My work cannot be easily described in short words; it has to be experienced. Whoever wants to form a clear picture of the sufferings and joys of an emigrant missionary must have been an eye and ear witness to his daily experiences. Those from our circles who have had the opportunity to do so have, as a rule, gone home with quite different ideas of the importance and blessing of our work among the immigrants than they had when they arrived. To my delight, our Venerable General Mr. President Schwan has visited me twice now during his presence in New York, and has gained a precise insight into the state and conduct of our mission among the immigrants.

So, calculated by numbers, my work and that of my assistants last year was as follows: About 3000 calendars of our Synod, 33,000 tracts and 25,000 Lutheran children's sheets were distributed free of charge, 5376 letters and postcards were received, 3951 were written and sent. 5266 persons were received, counseled, and forwarded according to orders received. Of these, 214 persons traveled to Germany on visitation, the remainder moved on to Lutheran congregations in our Synodical Conference, namely, 1096 persons to Illinois, 305 to Wisconsin, 575 to Michigan, 432 to Ohio, 317 to the city or state of New York, 298 to "Indian," 236 to Iowa, 228 to Minnesota, the remainder to various other states. Besides the 5266 persons mentioned, several thousands more, of course, have sought advice and assistance from me, and, so far as it was in my power, have found it. About H78,000 was sent to me, partly for the transportation of immigrants, partly for, shipment to Germany. $116.25 of this remained in cash on the 31st of December. H8645.83 was advanced in whole or in part to destitute immigrants to reach their destination. Of this, and from former times, the considerable sum of H4994.00 is unfortunately still outstanding. Whoever reads this and knows of an old debtor of our treasury is kindly requested to sharpen the conscience of the person concerned and to work for the early reimbursement of the deliberate advance. H664.00 have been placed under the

I was able to provide work and income for 227 people, all of whom were housed in such a way that they had the opportunity to use the means of grace in addition to their earthly bread. I was able to provide work and earnings for 227 people, all of whom were accommodated in such a way that, in addition to earthly bread, they also had the opportunity to use the means of grace. One of my most difficult concerns and tasks is to provide for the families of our faith who are poor in blood, who have no friend in the whole country and thus no particular destination. Often with tears I am implored by such as these for instruction of employment. I cannot send them to the West because it costs too much. So where to take them? Good advice is often expensive. By God's providence, since last fall, I have found a place in Fairchance, Fayette Co, Pa, where I can send poor families. It costs only H7.75 a person to go there. There is work there in the rich warehouses of clay, coals and iron ore. The labourer earns $1.25 a day. In addition, 10,000 acres of land, cultivated and uncultivated, are to be had at $15-H50.00 per acre on ten years' installment. The company in question wants only Germans, and Christian laborers at that, and is willing to make a place for holding church and school as soon as possible, and to pay a part of the parson's salary as soon as a preacher can be placed there. So far I have sent to the 90 souls, mostly families. For the present they are being ministered to spiritually from time to time by our pastors in Pitts- burg. The other day I was there myself, preaching, and convinced myself that the people must work hard, but must thank God that they can support themselves by the work of their hands. As I am able to send more families there from time to time, God grant that in time a congregation may arise in which God's Word and Luther's teaching will find a lasting place.

The Hamburg Mission for Emigrants, which has now been working hand in hand with me for almost ten years for the benefit and good of the emigrants, has also proved highly beneficial in the past year and has earned the thanks of all those who have come into contact with it. Considering that Hamburg is the most frequented German port for emigrants to all parts of the world, one can only be pleased that the church there so kindly assists the wanderers with words and deeds. Mr. H. TormähJork len, 14 St. Annen, has taken the place of Missionary Sitzmann, and Mr. V. L. Meyer, Alte Gronnigerstraße 13, kindly takes care of all correspondence. In future, therefore, all emigration matters should be addressed by letter to Mr. V. L. Meyer.

Since the end of last year we have again had our own emigrant assistant in Bremen. This is Mr. W. Vopel. His address is Breitenweg No. 20, Bremen. His employment, salary and supervision are entirely in the hands of my esteemed committee. Mr. Vopel is to make himself useful to the emigrants to the best of his knowledge and belief, and in particular to give advice and help to those whose care is placed in my hands from here, or who turn to him themselves sooner or later over there. Furthermore, he has to direct the emigrants, if they travel via New York, to me and, if via Baltimore, to Mr. Sallmann. Since Mr. Vopel also procures ship's tickets via New York or Baltimore, let his address be sent from here in good time to such as go to Germany to emigrate.

but can pay for their journey themselves, so that they can contact him by letter and have him provide them with everything they need for their journey. It is also so important that emigrants via Bremen receive Mr. Vopel's address in good time, because for some time now the Uniates in Bremen have also been engaged in an emigration mission, but they openly oppose me and even warn against me. They hold church services with the emigrants, whom they gather from various inns, and celebrate Holy Communion. I know examples that even members of our Lutheran Free Church in Germany have allowed themselves to be tempted and have gone to the Lord's Supper in Bremen, but have subsequently fallen into no small trouble of conscience because of it.

Finally, a word about the German Emigrants' House in New York. That our former relationship to this house has long since been dissolved does not yet seem to be generally known, although this can already be read in the report of our Synod of Delegates in 1881. If the Emigrant House had been simply a Christian hostel without any special synodical connection or influence, and with a Christian landlord at its head, we would undoubtedly have continued to recommend and use the house; but as it is not only subject to the General Council, and in the course of time the actual Emigrant Mission of this church body^ has been transferred into it, and is carried on there in the spirit and spirit of the Council: so there was nothing left for us but either to continue to use the house with a stricken conscience, or to separate from it altogether. The latter has happened for two years now, after my committee had left no stone unturned to enable us to share the use of the house. But where do the immigrants referred to me stay? As long as we have no house of our own that we can publicly recommend, I make do with those that are there. There have always been good inns here and there are still some today. They do not have a chapel, of course, and beer and wine are given away there; but the guests find a friendly welcome, plentiful and tasty food, clean beds and fair treatment. And that, after all, is what one first looks for and expects in an inn. To my knowledge, the immigrants assigned to me for the past two years have been satisfied with their lodging. By the way, I sent only a small part of my people to an inn; my endeavor is rather to save them from unnecessary stay and expense and to transport them on as quickly as possible.

For the current year I am again counting on the faithful assistance of all who know my profession and love the foreigners. In this piece, too, it is important not to tire, despite all the annoyances, difficulties and frequent disappointments that the care for immigrants brings to all those who offer a hand. Let it therefore be confidently hoped that in future all orders for the transportation of immigrants will again come to me. Only then can I work successfully, if pastors, teachers and congregation members of our Synodal Conference assign me quite a lot of people.

May our little work among the strangers continue to be commanded to the Lord. May he help that it may be for the glory of his name and for the physical, spiritual and eternal well-being of many pilgrims.

S. Keyl,
No. 10 Battery Place.

To the ecclesiastical chronicle.

I. America.

The "Lutheran Church Friend" and the Doctrine of Christ's Deity. In the "Witness" of December 15, we had to make the painful announcement that Pastor Severinghaus, the editor of the "Kirchenfreund," was proceeding quite carelessly in the acceptance of articles, since he allowed a certain E. Thomas to deny the deity of Christ. At the end we expressed the hope that the known gentleman would still honestly confess the second article of our Christian faith and would therefore ask his readers not to believe a word of the shameful article in his paper. We have been mistaken in Pastor Severinghaus. He is neither honest with his Saviour nor with his readers. For what has he to reply? This: In his "Witnesses to the Truth," Pastor Sieker has also again sniffed around at the church friend, and with his heresy-sniffing nose he really thinks he has discovered heresies that are quite frightening. When he then, in his holy indignation and unctuous concern for our orthodoxy, also names our New York pastors, as if they were partly responsible for the contents of the Kirchenfreund^, one "notices the intention and becomes disgruntled." - This is more than recklessness; it is dishonest deceit. A sincere disciple of JEsu would have confessed with pain and sorrow: I have let my Saviour, and the Saviour of all sinners, be denied in my leaf, as if he were merely a man. He would have gone alone with Peter, and wept for his grievous sin. He would have asked every reader to take no offense at his recklessness. Instead of which appears the miserable evasion printed. Of course, such a "General Synod" man is accustomed to suppress his conscience at all times out of complacency and consideration, and so it should not be surprising that the "church friend" should have the deity of Christ denied by a correspondent and should also bring this upon his conscience. (Witness to the truth.)

The Presbyterians have an amazing abundance of preachers. Hundreds are jobless. Many are resorting to some kind of employment. We find a great many as agents for fire insurance, life insurance, sewing machines, book colporteurs, and other trades. When a preacher's position becomes vacant, there are dozens of applications. Recently the Presbyterian congregation at Orange, N. J., became vacant, and after only 14 days 67 applicants had come forward. (Pilgrim.)

II. foreign countries.

"Diaspora Conference. Under this name, a number of men in Germany who certainly mean well have formed an association which wants to work so that the foreign preachers who were once sent out of Germany, or who may yet be sent out, remain in a certain connection with their home church and the latter with them. In order to achieve this purpose, the Association seeks to arouse and maintain participation for the German preachers in Germany by means of reports on the effectiveness of the German preachers abroad. This is why the association calls itself a "Diaspora Conference"; Diaspora means those who live "back and forth" in the dispersion outside their homeland. (Joh. 7, 35. 1 Petr. 1, 1. Jak. 1, 1.) Members of the association are mostly such preachers, who in former times had themselves administered the ministry among the Germans living abroad. On September 14 of last year, the Association held its first meeting in Leipzig under the chairmanship of the General Superintendent, Dr. R. Trautvetter in Rudolstadt. In the

In the report on this, it is stated that in the course of the last 40 years, far more than 1,000 emissaries have been sent from Germany to other countries. The secretary of the association, Dr. Borchard from Ummendorf near Eisleben, has only been able to determine this much: During the period mentioned, 218 emissaries were sent to North America from Neuendettelsau in Bavaria, 210 from Steeden in Nassau, 194 from Basel in Switzerland, 177 from St. Chrischona near Basel, 53 from the Berlin Association, 50 from Barmen in the Rhine Province, 37 from Hermannsburg in the Province of Hanover, 22 from the Rauhen Haus near Hamburg, 11 from the Johannisstift (in Langenberg, not far from Elberfeld?) 11, from Mühlheim an der Ruhr in the Rhine Province 10, from the Goßnersche Missionsanstalt in Berlin 6. 14 went to South America from Barmen, 11 from Basel and 5 from St. Chrischona; to Australia 17 from Hermannsburg, 9 from Basel, 2 from the Rauhen Haus and 1 from the Johannisstift. In addition, the Protestant High Church Council in Berlin sent 105 emissaries to South America, Southern Europe, the Orient, Holland and England. Accordingly, within 40 years more than 1100 missionaries sent out from Germany to German congregations in various parts of the world have stood, and for the most part still stand to this day. Without a doubt, however, the number of these is considerably greater than Dr. Borchard was able to determine. If all of these saints had brought with them into their congregations the pure doctrine which God, through the work of the Lutheran Church Reformation, once bestowed upon Germany out of great grace, then the blessing thus bestowed would certainly be a quite incalculable one, which would be worthy of being loudly proclaimed and promoted to God's praise by an association founded especially for this purpose. Tob. 12, 8. W. [Walther].

Obituary.

Again the Lord of the church has unexpectedly called away a faithful servant. Thursday, the Uth of January, in the midst of his congregation at Fairfield, De Kalb Co, Ind, Rev. C. F. Steinbach died cheerfully in the faith of his Saviour. After preaching with his usual freshness and vigor during the Christmas holidays and on the Sunday after Christmas, he was seized with a violent illness on the night of Sunday and New Year's Day, which left little hope of preserving his life. He recognized this himself at first and prepared himself seriously for the end. Not only did he immediately put all his earthly affairs in order, but above all he prepared his soul with the consolation of the divine word for a joyful journey home and desired the holy night meal to strengthen his faith, just as in the great pain of his illness he constantly dealt with the especially comforting sayings of the divine word and did not call upon his God for the preservation of his earthly life, but always only for a blessed hour of death. So then he fell asleep in the confident confession of his Saviour. His last answer to the question put to him by the writer of this, "Whether he would die in the faith of his Saviour, which he preached, if God so decreed?" was, "In no other, no other!"

In the one who has gone home, the Lord has once again taken to his church a faithful, zealous servant who carries out his ministry with great conscientiousness. He knows very well why he is doing this, why he is now hiring out one faithful worker after another. May we pray all the more diligently that the Lord will also "send faithful laborers into his harvest.

The deceased is mourned by his now widowed wife and two adult children. May the Lord be their advisor and father!

On Sunday, the 14th, the deceased was given a Christian burial with a large attendance of his congregations in Fairfield and Auburn, and many strangers. The funeral sermon was preached to him, at his request, on Psalm 103:1-4. by the writer of this. Mr. P. Jox, of Logansport, an old friend and brother minister of the Blessed One, in a second sermon, spoke hearty words to the congregation, showing them what a faithful servant of Christ they had had in the departed. Father Reichhardt officiated at the graveside. Hebr. 13, 7, G. S.

Inaugurations.

On behalf of the Honorable Presidium of the Illinois District, Mr. ? I. Streckfuß was introduced at St. Peter's parish, Chicago, on the first Sunday after Epiphany, by the undersigned. L. Lochner.

Address: Uev. ck. Ltreckkuss,
3932 8. veardorn 8tr, (ÜNieuAO, III.

According to the order received, Mr. ? A. O. Engel, after accepting a profession from my branch parish in Columbia, Monroe Co, III, was introduced by me on Sunday Sexagesimä.

F. W. Holls.

Address: Rev. Dr. O. LvAel,
Oolumbiu, lUonroe 6o., III.

Church consecration.

On the 24th Sunday after Trinity, 1882, St. Peter's Lutheran Church was dedicated in Sigel Township, Huron Co, Mich. W. Schwartz.

Conference - Display.

St. Louis' next one-day conference will be held the last of February.

Entered the caste of the Western District:

For the synodical treasury: collections: from ?. Demetro's congregation in Perryville, Mo., -16.00; from ?. Sandvoß' congregation in Augusta, Mo., 4.25; from ?. Polack's Gem. in Marshall Co, Kans, 29.00; of ?. Stemmermann's Gem. in Pottawatomie Co, Kans, 9.25; of ?. Gräbner's gem. in St. Charles, Mo., 28.65; of ?. Lehmann's gem. on Sandy Creek, Mo., 3.50; of ?. Stoeckhardt's gem. at St. Louis, 12.15 & 61.23; of ?. Germann's gem. at Fort Smith, Ark. 11.25; of ?. Senne's gem. at Alma, Kans. 12.00; of ?. Weber's gem. at Perryville, Mo. 6.50; ?. Heyne's gem. at Lake Creek, Mo., 6.00; ?. Michels' gem. in Franklin Co. mo. at 5.65; ?. Guenther's gem. at Cole Camp, Mon., 7.40; ?. Grupes Gem. in Eisleben, Mo., 4.00; ?. Frese's congregation at Port Hudson, Mon, 6.00; ?. Vetter's congregation at Osage Bluff, Mon., 8.00, its branch congregation that. 4.20; ?. Lohr's congreg. at Jackson, Mon., 4.00 ; ?.Bartels' congreg. at West St. Louis 10.60; ?. Mießler's gem. at Des Peres, Mo., 13.50; ?. Polack's gem. at Uniontown, Mon., 7.30 ; ?. Meyer's parish at Cole Camp, Mon, 6.00; ?. Umbach's comm. at Prairie City, Mon., 5.00. N. N. at St. Louis .55. Triune Distr. that. 7.05. (Summa -301.03.)

For college maintenance: cross comm. in St. Louis 5.55.

For inner mission: ?. Lenks congregation in St. Louis 35.00. Coll. of ?. Grimm's congregation in Washington, Mon., 7.00. Virgins' Association of the Triangle District in St. Louis 9.00. Collections of: ?. Gräbner's congregation in St. Charles, Mo., 10.15, the Cross congregation in St. Louis 53.64, ?. Köstering's congregation in Altenburg, Mon., 13.90, ?. Vetter's congregation at Osage Bluff, Mon., 5.00, ?. Polack's congregation at Uniontown, Mon., 12.60, ?. Janzow's congregation at Frohna, Mon., 18.85. Miss C. Jdler by ?. Germann at Fort Smith, Ark, .50, Mrs. B. B. by ?. Cousin at Osage Bluff, Mo., 1.00. widow Nothdurft by ?. Lohr at Jackson, Mo., 100.00. teacher Lindörfer's school children at Cape Girardeau, Mo., 5.20. (S. -271.84.)

For Negro mission: Koll. von ?. Grupes Gem. in Eisleben, Mo., 4.50. G. Hilpert in Frohna, Mo., for New Orleans .25. (S. -4.75.)

For heathen mission: I. Dietrich by ?. Polack at Uniontown, Mo., 1.00. Herm. Brundieck at Wisner, Nebr., 1.00. (S.-2 00.)

For the deaf and dumb: Koll. von ?. Kösterings Gem. in Altenburg, Mon., 1.40. Mrs. Mayer through ?. Wesche in Jefferson City, Mon., 3.00. (p. 16.40.)

For poor sick pastors: ?. Gräbners Gem. in St. Charles, Mo., 5.55. widow Nothdurft through ?. Lohr in Jackson, Mon., 100.00. (p. -105.55.)

For new construction in St. Louis: ?. Lenks Gem. St. Louis, 4th row, 100.00. ?. Demetro's compound, Perryville, Mo., 30.00. ?. Polack's compound in Marshall Co., Kans., 2nd line, 20.00. ?. Brandt's congregation, N. St. Louis, 58.80. ?. Michels' congregation in Franklin Co., Mo., 3rd line, 95.75. ?. Vetter's compound in Osage Bluff, Mon, 2nd line, 15.00. ?. Wesche's compound at Jefferson City, Mon, 2nd line, 12.00. ?. Bartels' compound at W. St. Louis, 2nd quarter, 100.00. ?. Mießler's compound at Des Peres, Mon, 3rd line, 84.25. ?. Polack's Uniontown, Mon, 4th line, 29.25. ?. Fack

ler in Canton, Mo., 5.00. R. Obermeyer's gem. in Little Rock, Ark. 1st t., 275.00. R. Bayer's former gem. in Osage Co. 2nd t., 40.00. R. Umbach's gem. in Prairie City, Mo. 9th t. Two gem. P. Mueller's in Junctton City, Kans., 12.84. Trinity Distr. in St. Louis, 7th T., 157.50. (Summa -1043.89.)

For poor students: Bequest from N. N. -1000.00.

For the widow's fund: contributions: P. Sandvoß in August," Mon, 2.50. R. Matthias in Paola, Kans, 5.00. k. Mießler at Des Peres, Mo., 4.00. U. Fackler at Canton, Mo., 4.00. U. Jungck at Palmer, Kans., 2.00. P. Müller at Wells- ville, Mo., 4.00. k. Fick in Boston, Mast., 1.00. P. Winkler in St. Louis Co. mo., 2.00. R. Matuschka in New mile, mo., 4.00. P. Mäße in Wentzville, mo., 2.00. P. G. H. Hörnicke in Plaeerville, Cal., 4.00. Pres. U. Gräbner's Gem. in St. Charles, mo, 10.00. R. Guenther's congregation at Cole Camp, Mo., 7.20. From the poor fund of the congregation P. Grupes at Eisleben, Mo., 8.00. P. Frese's congregation at Port Hudson, Mo., 4.75, W. H. Volte 2.00, Heinr. Schroeder .50. Widow Nothdurft through R. Lohr at Jackson, Mo., 100.00. Three congregations of the Jungck at Palmer, Kans. 9.44. Widow Wulfekötter at New Melle, Mo. 1.00. W. Schiermeier 5.00. (S. 182.39.)

St. Louis, February 8, 1883. E. Roschke, cashier.

Income to the Illinois district treasury:

For the synodical treasury: Thank offering from Mrs. C. Schnake in Addison "for happy delivery of twins" K5.00. Delivery of twins" K5.00. By 1?. Riedel's congregation in Bloomington 48.25. By 1?. Kühn in Belleville from F. Tiüing 1.00. By R. Ponitz from sr. Gem. in Sigel 3.10, sr. Filialgem. in New Schaumburg 7.20. k. Ottmann's congregation in Colltnsville 10.95. Fr. Schäfer's congregation in Renault 6.75. coll. by R. Schuricht's congregation in St. Paul 10.20. Christmas & New Year's collections by Fr. Hartmann's congregation in Woodworth 29.00. R. A. Wangerin's congregation in Sumner 6.25. By Prof. K. Brauer in Addison "for organs in the seminary" 4.60. U. Drögemüller's congregation in Arenzville 5.80. P. Pissel's congregation in Benson 10.00. By ?. Reinke in Chicago by sr. Gem. 40.65, by Aug. Strike 2.00. By P. Lochner this. by sr. Gem. 4.43, by C. Jörn 10.00. 1?. Bohlen's gem. in Sum- at 7.80. Herm. Luebrs in Addison 2.00. 1?. Frese's gem. in Champaign 4.05. (p. -219.03.)

NR. In my last receipt ("Luth." No. 3) it should not read: From P. Engelbrecht's Gem. in Chicago "8.00", but: 18.00.

For new construction in St. Louis: R. Graf's Gem. inBluePoint 52.60. By R. Riedel in Bloomington by L. W., W B., I. D. 5.00 each, I. I. Sr. & I. Gl. 3.00 each, G. E., I. I. jr. & A. L. each 2.00. H. G. Buess at Udall, Kans., 5.00. R. Lußky at Sterling 5.00. R. Eirich's Gem. at New Minden, 3rd plat., 100.00. ?. Gruber's Gem. in Bethlehem, 3rd count, 50.50. By P. Lochner in Chicago by C. Jörn 40.00. By R. Große in Hartem by K. Schuh; 2.00. R. Wolbrecht's Gem. in Okawville, 5th count, 53.50. By R. Erdmann in Red Bud by Konrad Rowold 5.00. By ?. Miracle in Chicago by H. Klahre 25.00, Tb. Lamprecht5.00. (p.-370.60.)

For internal mission: Fr. Kühn in Belleville 4.00 & half of Epiphany coll. sr. Congregation 6.35^ Epiphany coll. of ?. Schuricht's congregation in St. Paul 15.65. R. Lochner's congregation in Chicago 11.40. (p.-37.40.)

For Jewish mission: R. Gerkens Gem. in Clayton 1.50.

For Heathen Mission: Through R. Wunder in Chicago from the piggy bank of Karl Amhaus' children 1.00.

For the Negro Mission: half of the Epiphany collection from k. Kühn's parish in Belleville 6.35. By teacher Molte in St. Paul coll. at Christmas party 4.50, from Friedchen & Wtllie Malte's piggy banks .50. By R. Große in Hartem from K. Schulz 2.00. (S.-13.35.)

For the Negro Church in New Orleans: Epiphany coll. by R. Wolbrecht's congreg. in Okawville 4.00.

For the Negro Mission in New Orleans: By R. Willner in Quincy from N. N. .50.

For emigr. mission inNcw Vork: R. Ottmanns Gem. in Collinsville 6.80.

For poor S tudents in St. Louis: R. Wolbrecht's congreg. in Okawville for thrust cone 10.00.

NR. In my last receipt ("Luth." No. 3), under the heading "for poor students in St. Louis" are the 4 first items for poor students in Springfield.

For poor students in Springfield: R. Ottmann's parish in Collinsville 9.25. By R. Mangelsdorf in Geneseo, wedding coll. at Gustav Bonkowske, 3.15. P. Pissel's parish in Benson 5.00. By R. Wunder in Chicago from the Young Men's Association 5.00. R. Röder's parish in Arlington Heights for H. Wehling 20.00. By P. Wunder in Chicago from Jul. Love- now for Joh. Rien 10.00 and from the Young Men's Association for D. Kosche 5.00. (p. H57.40.)

For poor students in Fort Wayne: By 1?. Schuricht in St. Paul for Karl Albrecht: from the Women's Club 3.35 & 4.50, H. Bernhard 1.00, N. N. 2.50. R. Great Comm. in Addison by W. Bäder 20.00. (S. -31.35.)

For poor students in Addison: teacher Kirchner in Hokah, Minn. 1.00. N. N. in Okawville for Johann Mueller .60. R. Great Comm. in Addison for Pfaff 20.00. (S. -21.60.)

For the Progymnasium in Milwaukee: By R. Wagner's Gem. in Chicago by M. Otten 3.00, L. Rührdanz 1.00, C. Lübke 5.00. By R. Wolbrecht in Okawville: Christmas Coll. 28.00, by C. Feiger 2.00. For Bau: By H. B. in Addison 9.00. By R. Wunder in Chicago by F. W. Roth 10.00, K. Kaiser 2.00, Th. Lamprecht 5.00 & C. Warneke 2.00. By R. Lochner in Chicago from C. Jörn 40.00. By R. Große in Hartem from K. Schulz 2.00. By E. H. Puscheck of the Young Men's Association of Zion's Congregation in Chicago 43.10. (S. -152.10.)

For the deaf and dumb: R. Schuricht's congregation in St. Paul 15.85. By Teacher Schuricht in St. Paul from the Middle School District 1.60. From the poor fund of P. Gruber's congregation in Bethlehem 7.30. Teacher I. Richter's pupils in Chicago 3.00. From Addison from the pupils in the Western District 4.06. (Summa -31.81.)

For the orphanage at St. Louis: From Bloomington by the school children in Fr. Riedel's parish 9.80. By R. Kühn

in Belleville by Mrs. Kath. Siegele .25. By ?. Franck in Steelville, coll. at Christmastide, 2.50. By ?. Schuricht in St. Paul by S. Bernhard 1.00. (S. $13.55.)

For the orphanage near Boston: By ?. Franck in Steelville, Coll. at Christmastide 2.50. By ?. Schuricht in St. Paul by S. Bernhard 1.00. (S. K3.50.)

For Studying Orphans From Addison: By ?. Great in Hard by K. Schulz 2.00.

For the parish of Omaha, Nebr.: ?. Ptssels Gem. in Bcnson 1.00.

For the commons in rockvtlle, conn.: From Addison: by ?. Great Gem. 14.00, W. Rotermund .46, H. Matthews 5.00. ?. Wagner's Gem. in Chicago 21.00. ?. Piffel's compound in Ben- son 4.00. ?. Heinemann's compound at Okawville, 9.50. One." W. v. Schenck's compound at Algonquin, 8.50. (p. K62.46.)

XL. In my last receipt ("Luth." No. 3) read under "Salary of Professors in Milwaukee": From?. Wunders Gem. in Chicago 30.00.

Addison, III, Feb. 3, 1883; H. Bartling, cashier.

Entered the Middle District caste:

For seminary construction, from Michael's parish at Fort Wayne, 3rd line, K33.25. From Werfelmann's parish at New Dcttelsau, 5.00. ?. Ernst's parish of Euclid, 3rd line, 40.00. ?. Steinbach's compound in Fairfield, 5 mark, 167.50. ?. Runkel's parish of Aurora, 2nd line, 75.00. ?. Kolbe's parish of Jndependence, 145.00. ?. Seuel's parish of Indianapolis, 2nd zone, 316.00. ?. Evil's compound at Ridge, 100.00. Off ?. Hitler's compound at Pomeroy, 2.00. Off. Zagel's compound at Fort Wayne, 4th T., 35.00. ?. Zimmermann's painting at Purcell's Station, 4.00. From? Ernst's compound at Euclid, 8.00. Out. Jox's compound at Pulaski, 15.00. From his compound at Royal Bentre, 2.00. (p. H947.75.)

For the Toledo commune, O.: ?. Hassold's parish in Hun- tington, 4.70. ?. Spiegel's comm. in Adams Co., 12.00. (p. S16.70.)

For the Negro Church in New Orleans, Mrs. Kessler at Fairfield .25. N. N. at Pomeroy 1.50. (S. K1.75.)

F or the comm. in 8 ogan, O.: G. F. in 8a porte 10.00, Mrs. Gebeke the. 1.00. (S. $11.00.)

For the English mission: ?. Niemann in Cleveland 1.00.

For the congreg. in South Bend: Mrs. Ch. Schneider Liverpool.50.

ForJews misston: Mrs. Ch. Schneider in Liverpool .50.

For the church in Rockville, Conn.: ?. Zagels Gem. at Fort Wayne 12.60. ?. Meyers Gem. in Adams Co. bet 26.31. G. Schaefer by ?. Niemann at Cleveland 1.00. G. F. at La Porte 10.00. Mrs. C. Knutts das. 1.00. C. Herpolsheimer at Carlisle 1.00. I. Schnaible at La Fayette 1.00. ?. Rauh's James Cong. at Sugar Grove 10.00. (p. G62.91.)

For ?. W.: Widow K. by ?. Niemann in Cleveland 1.00.

For the community in Planitz, Saxony: I. C. Fülling by ?. Niemann in Cleveland 6.00. ?. Niemann's Gem. that. 91.75. By ?. Niemann by H. Heil 5.00, I. Hille 2.00. (Summa $104.75.) .

For Emigr. Missi on in New York: From?. Heintz's Gem. in Crown Point 1.00.

For emigrant mission in Baltimore: From?. Heintz'Gem. at Crown Point .60.

To the Springfield household: ?. Werfelmann's parish in New Dettelsau 8.00. ?. Niemann's comm. in Cleveland 35.05. (S. H43.05.)

To the household in St. Louis: ?. Werfelmanns Gem. tn Ncu-Dettelsau 8.00.

To the household in Fort Wayne: ?. Werfelmanns Gem. in Neu-Dettelsau 8.35.

To the household in Addison: ?. Werfelmann's comm. in New Dettelsau 8.00. ?. Niemann's comm. in Cleveland 35.05. (p. K43.05.)

For poor students in Fort Wayne: 1) for O. Kleist: ?. Kleist's Gem. in New Haven 5.25, wedding coll. at Riemenschneider's das. 11.30; 2) for Scheibe: ?. Zschoches Gem. in Marion Tshp. 7.00; 3) for Naumann: the same 8.00; 4) for I. Meyer u. A. Werfelmann: Hochzeitskoll. bet Fr. Scheiderer in Neu-Dettelsau 6.54; 5) for I. Reinhardt: Jungfrauenverein der Zionsgem. in Cleveland 25.00; 6) for Dunkel: by ?. Niemann in Cleveland by Chr. Z. 5.00, W. u. 8. 1.00 each; 7) for Zapf: virgins club in ?. Niemann's congreg. 10.00; 8) in general: virgin's society of Zion's congreg. in Cleveland 25.00, wedding coll. by K. Weber in Cleveland 5.00, bci H. Kaane das. 2.00, by W. Mink das. 1.50. (p. $113.59.)

For sick pastors and teachers: ?. Kolbe's congregation in Jndependence 12.00. Denhardt, Wegner & Bender in La Fa- yctte 3.00, I. Kahl that. 6.00. (p. $21.00.)

For inner mission: From the mission fund of the parish vr. Sihlers in Fort Wayne 28.86. Bro. Wischmeyer in Cleveland 5.00. Missionary box of the Gem. ?. Zorn's that. 3.26. N. R. by ?. "Spiegel" in Adams Co. 1.00. Missionary hours at Cold Mater Road 4.50. (S. H42.62.)

For Negro mission: M. Wolfs in Neu-Dettelsau 2.00. From?. Heintz's Gem. in Crown Point 1.50. (p. G3.50.)

For poor students in St. Louis: Wedding coll. with Mr. Benz in Fort Wayne 4.50.

For poor students in Springfield: wedding coll. at W. Mueller's in Cleveland 9.25.

For poor schoolgirl Addison: wedding coll. at K. Bul- temcyer in Adams Co, 15.25, at H. Claus in Cleveland 12.75. M. Gößwcin in La Fayette for Michigan sophomores 5.00.

For the synodal treasury: ?. Werfelmann's parish in Neu- Dettelsau 18.65. ?. Schmidt's congregation in Elyria, 10.67. Zucker's congregation in Mark Township, 6.75. Kolbe's congregation in Jndependence 14.69. ?. Huge's township of Vincennes, 43.25. Rupprecht's congregation in North Dover 5.80. B. Umbach's in Darmstadt 2.00. ?. Rauh's parish of Sugar Grove 7.00. ?. Berg's congregation in Adams Co. 6.10. Schumms' compound in Kendallville 31.47. ?. Heintz's gem in Crown Point 3.50. ?. Hitler's compound at Pomerov 14.50. ?. Scheip's Hobart comm. 8.06, its branch 2.88. ?. Jox's compound at Logansport 14.20. ?. Michael's parish of Fort Wayne, 11.89. Schmidt's compound at Seymour 13.00. ?. Germann's compound in Peru 10.26. ?. Schoeneberg's compound at La Fayette 44.00. ?. Spiegel's congregation in Adams Co.

14.00. P. Rauh's Triune comm. at Sugar Grove 3.00. k. Kaiser's comm. at Liverpool 9.51. ?. Nunkel's comm. at Aurora 15.00, its branch at Cold Springs 6.00. Fr. Ernst's comm. at Euclid 13.7F. ?. Schwan's congregation in Cleveland 23.75. Dr. Sihler's congregation in Fort Wayne 145.00. Fr. Zorn's congregation in Cleveland 137.00. (p. P635.65.)

For the deaf and dumb: Widow N. N. in Seymour 10.00. k. Kolbe's congreg. in Jndependence 13.15. P. Huges congreg. in Vincennes 4.75. ?. Brakhage's parish 8.00. Mrs. Dolch in Liverpool 1.00. P. Hassold's parish in Huntington 4.02. W. Murhow in Cleveland 2.00. I. Voigt's children das. 1.00. Fr. Hess das. 1.00. Wedding coll. at A. Prill's in Fort Wayne 2.00. From Dr. Sihler's parish das. 2.35. (p. K49.27.)

For the orphanage in Boston: B. Umbach in Darmstadt 2.00. Women's club in P. Zorn's congregation in Cleveland 25.20. N. N. in Indianapolis 3.00. Members of the Jmm. congregation in Fort Wayne 66.00, teacher Lindemann's class that. 6.00, teacher Kampe's class 2.00. (P. $104.20.)

For the orphanage in Addison: N. N. in Indianapolis 3.50.

For the orphanage near St. Louis: C. F. at Vincennes 1.35. ?. Brakhage's parish 7.70. N. N. at Indianapolis 3.50. N. N. at Pomeroy 1.50. Habben at La Fayette .30. Den- hardt, Wegner L Bender at La Fayette 3.00. Wedding coll. at A. Schwiers at Darmstadt 3.50, from the alms box there .30. (p. $21.15.)

For widow's fund: ? Michael's congregation at Fort Wayne 16.27. ?. Zimmermann's congregation at Purcell's Station 4.00. Wedding coll. with J. Fuchs at Neu-Dettelsau 8.55, withPH. Bietsch 6.91. U. Schmidt in Elyria, contribution, 4.00, whose Gem. 16.00, thank offering by A. Ingwer 2.00. ?. Niemann in Cleveland 10.00. Through dens. of Mrs. M. Schäfer 5.00. ?. Mertz's Gem. at Brownstown 8.65. Kindtaufkoll. Lei W. Lerner at South Bend 3.35. I>. Rupprecht's comm. at North Dover 10.20. ?. Franke's comm. in Leslie 4.50. ?. Steinbach's parish of Fairfield 16.31. k. Lothmann's parish of Akron 10.50. B. Umbach's parish of Darmstadt 1.00. ?. Hiller's congregation at Pomeroy by Mr. Conzelmann 14.25. F. Toensing at Bedford 1.00. ?. Heintz's Gem. at Crown Point 10.50. G. Fürboff at Cleveland 2.25, C. Beyer 4.00, Th. Wollmann 1.00, ?. Wiseloh 2.00, Bro. Heß 1.00. Heintz' Gem. in Crown Point 2.77. N. N in Pomeroy 2.00. Scheips Gem. in Hobart 6.89. Mrs. Voigt in Logansport 1.00. A. Simmermacherin Pulaski 1.00. G. Spiegel in Fort Wayne 1.00. U. Spiegel in Adams Co. contribution, 5.00, whose Gem. is 9.00. ?. Brueggemann at Darmstadt, contribution, 4.00, whose Triangle comm. 7.65, Petri comm. 2.85. P. Heintz at Crown Point, contribution, 2.00. (S. K208.40.)

Fort Wayne, Dec. 31, 1882, C. Grahl, cashier.

Proceeds to the Eastern District treasury:

For the synodical treasury: From the congregation at Tona- wanda $10.00. Jmm.-Congregation in Baltimore 55.00, Martinigem. there 47.07. u. Ahners Congregation in Pittsburg 39.86. Congregation in Roxbury 10.57. Congregation in College Point 10.00. Congregation in Little Valley 3.60. Congregation in Otto 3.00. Congregation in Little Valley 3.75. comm. in Washington 26.62. comm. in North East 6.82. St. John's comm. in Brooklyn 15.52. comm. in Freedom 4.75. comm. in Uork 18.10. comm. in Ellicottsville 6.00. comm. in Paterson 11.34. (P. $272.00.)

For the widow's fund: N. N. in Tonawanda 5.00. ?. Schulze 2.00. A. H. Sieck in Baltimore 4.00, Chr. Krieger 2.00, G. Stubenrauch 10.00. widow Marie Mueller in Pittsburg 2.50. Mrs. Fries in Eden Valley 1.00. E. H. in Port Richmond .25. comm. in Bayonne 6.70. father Schindel in Wollcottsburg 1.00. Mrs. Lizzie Will in Philadelphia 1.00. women's club in ?. Sturken's Gem. 15.00. A. Sch. in Baltimore 5.00, Bro. Sievers das. 2.00. Miss W. Gerberding in Pittsburg 5.00, Heinr. Steinbrück das. 2 00, N. N. 1.00, Mrs. S. Seßler 1.00., Wm. Rehren 1.00. F. E. in Accident 1.00. Mrs. D. B. in Uork 2.00. Mrs. Gernegib in Albany by P. Frey 6.25, A. G. 1.00. Wedding coll. at Bro. Vick's in Hamlin 6.25. (S. H82.70.)

For the orphanage near Boston: Mrs. Clara Walt in College Point 1.00. Gem. in Cohocton 9.30. Kindtaufkoll. at A. Wendler's in Wolcottsburg 2.32. By Ahner from Victor Kemper 2.00, from W. Behren's children 1.00. By ?. Sieker from Mrs. Nähr 2.00, H. Feste 2.00, from Sieker 3.00. W. Schaumlöffel in Baltimore, share of profits in Jubilee medals sold, 12.50. By ?. Frey in Albany from Mr. Nottke 2.00, Mrs. Gutherz 5.00. Through the Children's Gazette total 60.00. Marriage collection from Joh. Manz in Bayonne 12.50. Desgl. from H. Facklam through ?. Krafft 4.00. D. M. in Baltimore 2.00. Confirmands ?. Frinckes Jr. 5.00. wedding coll. at C. Lins in Wolcottsburg 3.10. school children of Leemhuis 3.18. E. Felber in Smallwood 5.00. Mrs. ?. Fleckenstein .50, their children .50. virgins club in ?. Sturken's Gem. 10.00, by same of H. Treide 5.00, Bro. W. 5.00, A. Sch. 3.00, Bro. T. 1.00, F. Hutzel 1.00, Bro. G. .25. Mother Peters in Buffalo 2.00. Gem. in Lockport 6.70. By ?. Walker of W. B. 2.50, s. school children 4.10, s. children 3.00, Miss L. M. 2.00. congregation at Ellicottsville 5.50. Thank offering from Chr. Siedentop & wife at Wellsville for the birth of a little daughter 5.00. From a girls' wreath 5.00. (p. G200.21.)

For the orphanage near St. Louis: Mrs. Treide in Baltimore, 5.00. Mrs. N. N. in Pittsburg, thank offering for happy recovery, 10.00. W. Schaumlöffel in Baltimore, share of profits for Jubilee medals sold, 12.50. Through the Children's Gazette, 40.00. Mrs. Lizzie Miü in Philadelphia, 1.00. E. Felber in Smallwood, 1.25. A. Sch. in Baltimore, 3.00. (p. H72.75.)

For the orphanage at Addison: Mrs. Treide in Baltimore 3.00. W. Schaumlöffel the., share of profits for anniversary medals sold 12.50. Gratitude offering from Grandmother Börst in North East 1.00. E. Felber in Smallwood 1.25. A. Sch. in Baltimore 3.00. (S. K20.75.)

For the orphanage at Mount Vernon: E. Felber at Smallwood 1.25. Mrs. Clara Walt at College Point 1.00. Gem. at New Uork 20.25.

For the deaf and dumb: Mrs. Clara Walt at College Point 1.00. Victor Kemper at Pittsburg 2.00. Mrs. Roesch at New Uork 1.00. Mrs. Lizzie Mill at Philadelphia 1.00. E. Felber at Smallwood 1.25. Gem. at Accident 12.35, at Cove 6.30. A. Sch. in Baltimore 5.00. School children ?. Sturkens 12.75. (p. K42.65.)

For poor students in St. Louis: Congregation in Little Valley 1.80. Women's Association in P. Sturken's Congregation 10.00. Same for Merkel 10.00. H. Treide jn Baltimore 5.00, A. Sch. das. 5.00. E. Felber in Smallwood 5.00.

For poor students in Fort Wayne: Washington congregation from the baptismal font 1.25. Women's club in? Sturken's congregation 10.00. A. Sch. in Baltimore 5.00. Trinity congregation in Buffalo for Gräßer 13.85.

For poor students in Springsield: ?. Schulze 1.00. A. Fedder in Scharpsburg for compatriot 2.50. Mrs. Gutherz in Albany for Heidelberger 5.00. Women's club in P. Stürkens Gem. 10.00, for Her 10.00. A. Sch. in Baltimore 5.00.

For poor s ch ildren in Addison: Women's Club in P. Sturken's parish 10.00. Same for breast 10.00. Maidens' Club of same parish for breast 5.00. A. Sch. in Baltimore 5.00.

For Negro mission: Mrs. Rösch through ?. Sieker 1.00. Widow Marie Müller in Pittsburg 2.25. A. Fedder in Sharpsburg 2.50. Mrs. D. B. in Uork 6.75.

On the college building in St. Louis: Jmm. - Gem. in Baltimore, 4th Sdg., 140.00. Gem. in Cohocton bare tr. 2.00. Martinigem. in Baltimore, 9th S., 36.50. Gem. in Woleotts- burg 16.00. ?. Ahners Gem. at Pittsburg, 3rd p., 126.82. I. Steinmetz at Kingsville 5.00. Louis Stiegler that. 5.00. Gem. at College Point 40.00. Gem. at Bayonne 130.00. Gem. at Rondout nude 23.34. Gem. at Alexandria 32.50. (p. H557.16.)

For the mission to the Jews: Frl. Blohm through Fr. Sieker 1.00.

For heathen mission: A. Sch. in Baltimore 5.00.

For inner mission: A. Sch. in Baltimore 3.00. Miss. box of the parish in Uork 20.00.

For sick pastors: Mrs. Lizzie Mill in Philadelphia 1.00. A. Sch. in Baltimore 3.00.

For printing English tracts: P. Schulze.50. B. H. Succop in Pittsburg 1.00.

For the congregation in Rockville, Conn. Schulze and other parishioners 8.00. Fr. Sander and other parishioners 6.00. Treasurer Tiarks 9.00. St. Andrew's parish in Buffalo 11.25. (p. K34.25.)

For college maintenance fund: W. Schaumlöffel in Baltimore, share of profits on anniversary medals sold, 21.56.

For the orphanage at Richmond, Ind: W. Schaumlöffel, same 12.50.

For the congregation at Fenton, Iowa: N. N. by P. Frincke, Sr. 1.00.

For the comm. in St. Joseph, Mo.: A. H. in Port Richmond .50.

For Buehler's Mission Organ: A. H. in Port Richmond 1.00.

For the emigrant mission in Baltimore: Mrs. Fanny Sien- knecht 5 00. Treasurer Tiarks 3 00.

For the Erie, Pa. community: W. Zesch & A. Wendler in Wolcottsburg 2.50.

For the New Uork Progymnasium: ?. Lindemann's comm. in Pittsburg 21.00. New Uork local conference, Ueberschuß 2c. .45.

For the community in Omaha: N. N. by ?. Frincke sen. 1.00.

New Uork, January, 1883. i. Birkner, cashier.

For the orphanage in Addison, Ill..,

received since 4 October 1882:

From congregations 2c. in Illinois: from Chr. Blieber- not in Elmhurst H5.00. Through P. Löber in Niles: from I. B. 1.00 and collection at teacher Järnecke's wedding 5.32. From Arlington Heights: from Th. Röder "for sold pictures at the orphan festival" 4.80 and through I?. E. Röder from N. N. 1.00. From Chicago: from Heinr. Westfahl 5.00; through U. Hölter: from A. P. 5.00, F. Ricke 1.00, Marie Keller 2.00, Mrs. Dor. Boy 3.00, Joh. Spörl, C. Schröder, Wm. Altwasser, Mrs. Heinlein and Mother Teßmann 1.00 each, Mohr 1.50, Mrs. Föde, Mrs. Laib, I. Medrow and Mrs. Fieberitz .50 each, Chr. Weimar and Heinr. Fieberitz .25 each, Aug. Tappenbeck and Karl Eckart 5.00 each, Mrs. Parthier 3.00, N. N. 3.00; by ?. H. Wunder: by F. Schröder 2.00, N. N. 1.00, H. Lemmerich 1.00, L. Krüger, Mrs. Thiede 2.00 each; by ?. L. Lochner: from Karoline Zoschke, Genoveva Williams, Hugo v. Hermann u. F. Sprick each .50, A. Meike u. Otto Bartels each .25, Wilhelmine Knoop, Louise Schulz, Auguste Pechel, Bertha Jung, Frau Gareis u. Julie Lützinger each 1.00, Witwe Tröller u. Georg Lawall each 2.00, for sold orphan reports 4.75, as Christmas present from Frau Karoline Müller, Wm. Zwenske, Widow Scheffler, Karl Neumann, Mrs. Kittendorf, Mrs. Hinz, C. Behn, Joh. Hopp, Joh. Stenzel, F. Stenzel, W. Nebel each .50, Hirsch, N. N. & Borst each.28, Wm. Köhn, Wm. Meyer, Wm. Oken, Mrs. Hummrich, Schwarz, Aug. Fischer, Miss Jda Kube, Alb. Geisemann, H. Bergmann, W. Lenz, I. Gareis, C. Bergmann, A. Bubolz, C. Ganzer, F. Homann, H. Tang and C. Klockgiem 1.00 each, Mrs. Kath- mann 5.00, Miss G. Williams, Joh. Paul, Wm. Zinke, Wm. Schmidt, C. Spitz, C. Holtz, D. Kohrs and A. Stolte 2.00 each, I. L. T. and Albert Horn 3.00 each; from the St. Petri congregation, Reformation Festival collection, by Prof. Selle 14.21; by ?. Bartling by Karl Gülzow 2.00, Joh. Bader 1.00, Mrs. A. L. 2.00, Joh. Becker, Friedr. Sievert and Aug. Baumann 1.00 each, coll. of workers in E. H. Fischer's cigar factory 17.45, E. H. Fischer and Mrs. Emma Schröder 5.00 each, Bertha Kutzbach 1.00, Chr. Grawe 2.00, Aug. Buske 1.00; by U. Engelbrecht: from Joh. Badke 1.00, Mrs. Helms .50, Mrs. Schulz, Mrs. Riede! 1.00 each; by ?. Wagner: by H. Schulz 5.00, Mrs. A. Beduhn 5.00, Mrs. H. Perlick 5.00, Joh. Kummer 5.00, by the Gem. 82.00; by F. A. Hoffmann to Christbescherung 1.00; by U. Succop: by Wm. Milan 2.00, Karl Abel 1.00, Karl Brandenburg 2.00, Dabelstein 1.00, Magd. Berner 1.00, Clara Bocke .50; by I. N. Raithel for Christmas 5.00. From Rodenbcrg: for the year from June 20, 1881 to June 20, 1882 by?. Grupe 30.00 (late), by sr. Gem. also 5.40, H. Hinze 5.00, widow Chart. Geistfeld 3.00. By

Trautmann in Lyons ville by Karl Beckendorf 1.00, H. Seidel .50. by P. E. Hieber inTownRich by H. Sick- mann 1.00, from the collection bag 9.25, H. Blume 2.00. by

?. North by the congreg. in Ltndenwood 3.50 & 2.82. By k. Wehrs'Gem.in Oak Glen 7.25. By P. Frank in Steel- ville from M. B. 1.00 and thank offering from Mrs. H. B. 2.00. By P. Grüderin Bethlehem, wedding coll. at W. Krö- ning, 5.35, by A. Allwart .50. by P. Winter in Hamp - ton by H. Struß 1.00, Joh. Wenke 5.00. by H. T. Meins of P. Lußky's Gem. in Round Grove 11.25. by k. F. M. Great's Gem. in Hartem: half of the Reformation Festival Coll. 12.80, half of the Christmas Festival Coll. 13.59. By ?. Eißfeldt from South Chicago congreg. 10.00, from Whittng congreg. 10.00. From P. Rabe's Cross congreg. at Yorkville 10.00. Harvest Festival coll. from P. W. Gräf's congreg. at Palatine 13.30. By P. L. v. Schenck "Proceeds from orphanage reports sold" at R ockford & Pecatonica 3.00. By P. G. Erdmann at Shiloh Hill, wedding coll. at Heinr. Fedderke's, 11.00. By Mrs. Rademacher at DesPlaines & Mr. Härtet das. each .50. By P. Holtermann at Lost Prairie, wedding coll. at Aug. Sehmann's, 3.50. By k. Pisset at Benson by Bro. N. 3.50. By P. H. Weisbrodt at Mount Olive on Christmas Day 1.00. Harvest Festival coll. by k. Frederking's comm. at Dwight 26.40. By P. Nuoffer at Eagle Lake from Herm. Kahle 5.00. By P. Döderlein at Homewood by N. N. 1.00, N. N. .50. By P. T. I. Great Gem. at Addison: by L. Balgemann 28.30, by F. Stünkel Sr. 34.75, by W. Buchholz 60.90, by W. Grote 36.25, by D. Krägel by N. N. 25.00, by Herm. Lührs 21.75. by I. Lunow, communion coll. of P. Lewerenz' congreg. in Effingham, 8.50. by P. Lewerenz of the Concor- dtaverein that. 4.00. by P. Krebs in Aurora of Karl Abel 1.00. by I'. Hansen in Worden, collected at Mr. Schreck's wedding, 6.00. By 1'. Schrader in Ruma 2.00. By P. Schüßler in Ioliet from the Women's Association 20.76. By P. Bohlen in Summit from H. Röpke 2.00, Mrs. Schütt 1.00, Lina Paape & Karl Paape each .50. By P. I. G. Schliepsiek, communion coll. from the Chenoa congregation, 2.50. By P. Steege in Dundee, thank offering from Mrs. Kunstmann, 5.00. Christmas offering from H. Dierking in Se- cor 5.00. By P. H. Loßner at Lake Zurich from Mrs. W. Teyler 1.00. By P. Uffenbeck from Mrs. Dreymüller in Lockport 1.00. From P. E. A. Sieving's Gem. on Sand Prairie 4.50. By P. E. Beck from H. Luken in Alexander 5.00. From ?. F. Schröder's Gem. in Macedonia 4.91. By k. Strikter in Proviso from the orphan box 13.67. Suffragette coll. from P. Mueller's Gem. in Kankakee 15.00. By k. Achenbach in Venedy fromW. Maßmann 5.00. By Fr. Noack's congregation in Dalton 20.73. By Fr. H. Sieving in Ottawa from the orphan box in the church 1.50. By Fr. Kollmorgen's congregation in Nashville 7.55. By Fr. Kowert in Montrose, sent from etl. congregation - members under the Christmas tree 5.00. By Peter Wolf in Bethlehem 2.00. By ?. Koch's congregation in Wheaton 2.45. By Bro. Schuldt in Batavia 1.00. By K. K. A. Meyer in Element by Aug Sebening 5.00. Thanksgiving offering by H. G. S in St. Paul 5.00 and by Bro. Schuricht that. by S. Bernhard 1.00. (S. 9895.71.)

From parishes 2c. outside Illinois: by cashier C. Eißfeldt in Milwaukee, 10.56, 17.60 and 8.00. By cashier Ch. Schmalzriedt inDetroit, 13.02 & 14.90. By cashier H. Tiarks in Monticello, Iowa, 29.36. By cashier T. H. Menk in St. Paul, Minn, 07/18 By Treasurer Renfer at Wellesley, Ont. 7.00. By Lu- cian White at Fort Dodge, Iowa, 2.00. By Aug. Bode at Nicole t, Minn. 2.00. By P. Kuechle at Mi lw a ukee, Wis, For Christmastide from Mrs. Buchholz 2.00, Mrs. Lam- brecht, W. Fieting, Mrs. Gundlach, Mrs. Wergin, Mrs. Dredup, Mrs. Dolberpuhl & Mrs. C. Trömming each .50, Mrs. C. Stre- low, Mrs. Winter, Mrs. Tank & Mrs. A. Mahnke each .25, Mrs. N. Kröning, Mrs. B. Hoffmann, Mrs. Wäch, Mrs. W. Krö- nina, Mrs. F. Kröning and Mrs. A. Stüber each 1.00, Mrs. A. Zastrow .75. from Mrs. A. S. in Papillion, Nebraska, 2.00. by P. Jox in Logansport, Ind, By the Women's Christmas Association, 10.00. By P. D. Stemmermann at Onaga, Kans. by A. Schaefer, 2.50. By P. Traut- mann from Mrs. E. Stahlhuth at Columbus, Jndiana, 1.00. By H. G. Bueß at Udall, Kans. 5.00. By wl. P. Steinback at Fairfield, Ind. for Christmastide, 2.00. (P. 9158.76.)

By children: By teacher Grimm at Fort Wayne: Ind. of s. pupils 2.00. Acknowledged in children's paper 428.66. (S. H430.66.)

To board money: From Chicago, III: from Mrs. Hanley 5.00. I. N. Raithel for Groh siblings 100.00, Mrs. Luegge l.50, Karl Sckmock for Wordelmanns 30.00, Mrs. Vogel 5.00, Mrs. Lc Grant 1.75. From Joh. Frey in Morris, Iowa, 10.00. (S. G153.25.)

For purchase of a piano: By P. Lochner in Chicago, III, from T. L. I. 2.00, W. Wcstfahl .50, H. Pe- tersen 1.00 ; by the same at Christmas from Wm. Zwenke .50, by the students in Town Lake 7.80, Ferd. Stenzel .25, Joh. Stenzel.25, I. L. T. 1.00. By P. Succop das. by Christ. Wood 1.00. By I. O. Piepenbrink in Crete, III-, 5.00. (p. 919.30.)

Addison, III-, Jan. 20, 1883. H. Bartling, cashier.

For poor students received with hearty thanks by Mr. P. Rauh, collected at the wedding of Mr. I. Dauben- meicrs bet Sugar Grove, O., (spec. for Huxhold) 92.00. Bon Mr. G. F. Backer in Paducah, Ky., .90. From Mr. Ph. Stockinger in Bremen, Ind., 10.00. From Mr. I. C. Höhne at Metea, III., .80.

C. F. W. Walther.

Corrections.

1) I have to add to my receipt of Nov. 20, 1882 ("Luth." No. 23): For the establishment of the Progymnasium in Milwaukee: From the Kreuzgemeinde in Milwaukee: voy Hagedorn, 2te Zhlg., 918.00, von Pape 5.00.

2) In No. 1. Jabrg. 39 is in my receipt naked: For the Gem. of P. N. Sörgel: From the upper Gem. in Theresa and Town Herman by A. Brandcnstein 11.00. Also this receipt is to be dated 18 December instead of "18 November".

3) In my last receipt ("Luth." No. 3) read: From?. Schlerfs Gem. 920.00 for the seminary building in St. Louis, instead of "for the synodal treasury". C. Eißfeldt, Treasurer.

Castle Garden Misfions cash report for 1882.

Revenue:

Total receipts in 1882 ..... "91524.60

L. Expenditures: Deficit on January 1, 18829 .....192.98

Total issue in 1882 ..... 1797.54

91990.52 Deficit on January 1, 1883.....**9** 465.92

91990.52

Commission Account.

Revenue:

Balance on 1 January 1882 .....**9** 697.75

Total income in 1882 ..... 3711.60

94409.35

L. Expenditure:

rschüssc to emigrants, support for the needy, salaries of assistants, printed matter, Hamburg and Bremen agents 93120.90

Balance on 1 January 188391288 ..... .45

New York, January 22, 1883.

I. Birkner, Treasurer.

With heartfelt thanks received for poor pupils: From k. Zschoches Gemeinde: From L. Scherer 1 sack of potatoes, 2 p. grain and 13 cabbage heads; Widow Charlotte Lepper 1 p. grain, 1 p. potatoes; Diedrich Wiche 1 p. potatoes, 1 p. wheat flour, 1 p. grain; Hermann Müller 1 p. potatoes, 4 bushels wheat; Jakob Steiman 1 p. oats, I Bu. Potatoes; Widow Söst 1 p. wheat, 1 p. potatoes; H. Salftank 1 p. wheat ; F. Benzinger 1 p. grain, 1 p. potatoes; Widow Benzinger 1 p. oats; H. Nord 1 p. grain, 1 Bu. Wheat; Valentin & Karl Meyer 1 p. wheat, 1 p. potatoes; Wm. Böse 1 sack potatoes, 1 p. oats; I. Felger 1 bush. Potatoes; Jakob Köhlinger 1 Bu. Potatoes; H. Betzold 1 Bu. Potatoes and etl. cabbage heads; Georg Kaiser 1 S. grain, 1 S. potatoes; Bro. Kaiser 1 S. turnips, 1 Bu. potatoes; Bernhard Kaiser 1 bu. Potatoes and a few cabbages; Widow Feld 1 p. potatoes; I. Ehler 1 p. corn; G. Schieferstein Bu. Potatoes and etl. cabbages; Georg Doctor 1 bu. Wheat, 1 p. grain; L. Ben- der 1 p. potatoes; Georg Köhlinger 1 p. oats ; Bro. Bende 1 p. potatoes; Mrs. Bicrmann 1 p. oats; Bro. Lepper 1 p. grain; Mrs. Schartenberg baar 91.00: Christian Altschwede 1 p. potatoes: Heinrich Lepper 1 Bush. Potatoes; Heinrich Dauer 2 S. corn; Heinrich Kerning 1 S. potatoes; Theodor Lepper 1 Bush. Potatoes; Caspar Gick 1 sack of grain; I. Gick 2 bu. Potatoes; Bro. Sinram 1 S. potatoes; Bro. Meier 1 S. oats; Wilkelm Braun 1 S. grain: Johannes Brück 1 sack potatoes ; Heinrich Leidolf 1 S. potatoes. From?. Stocks Gem. from the women's club 10 quilts ; from Karl Bradtmüller 25 cabbage heads, 2 bu. Grain, 4 bu. Oats: from the local women's association of the "St. Paulus-Gem. 2 Pr. wool stockings.

For the household: From ? Kleist's community: from Joseph Brudi <L Co. 1)H Bbl. flour, from the worthy women of the community 120 loaves of bread. From P. Michaels Gem.: from Von der Au 6 Bu. Potatoes. From P. Zagel's parish: From M. F. 15 bu. Grain and a cartload of straw. From the virgins' association of the local St. Paulus parish cash 910.00.

Fort Wayne, 5 Jan- 1883. A. Rascal, superintendent.

Received with many thanks: From Mrs. Lauenstein 4 pounds of sugar, 1 pound of coffee. Mrs. Stoll 5 pounds of rice and sausage. Mr. Mulliken a barrel of oil. Mr. Fischer in Hartem 1 package of worn clothes. Mr. ?. König 4 worn boys' suits, From the Women's Association in Roxbury 22 pairs, Mrs. Weckele 3 pairs and from Mrs. Schumäck 2 pairs of woollen stockings. Mrs. Stoll 1 barrel of herring. Mr. Schneider's separate dresses. Mrs. Wille's separate dresses. Karl Schmidt Maynard a lot of woolen remnants. Friedr. Thornhagen 1 package of separate clothing. Mrs. Meyer meat, sweet potatoes, 1 tr. skirt, 2 strings of linen twine. Mrs. Hafenreffer 10 Ud. of stuff for Waschschurzen. By ?. Biewend 1 parcel of tr. clothes, by himself 5 tickets. Mrs. Schlegel a lot of things for thanksgiving day. Mr. Lenth 4 turkeys. Mrs. Heil 1 basket of bread. Mr. Hormel, roast. Mrs. Hormel 1 bottle of wine and cake. Mr. Littig roast. . . Mr. Dickhaut 1 basket of bread and cake. Mr. Carstein 2 turkeys and 1 ham. Mrs. Meyer bread. Separate dresses for Mrs. Larsen. 4 new dresses for Mr. Käselitz. Miss Hoffmann 40 M- unbleached stuff. Carstein a lot of sausages. Unnamed 2 skirts and 2 vests. Mr. P. Sieker in New Uork a used sewing machine and 2 pr. stockings. Huttermann 1 package of worn clothes. L. Prang 1 lot of pictures. P. Käselitz stuff to 2 new dresses. Mrs. Sittig 12 drd. of unbleached stuff. Mrs. Meyer 1 basket of meat and sausages. Skimmers in Baltimore 50 think coins. Mrs. Stoll hazelnuts and gingerbread. Mrs. Heil 1 basket of baked goods. Mr. Hormel 25 pounds of sausage and 1 box of cigars for the father of the house. Katzmann 1 package of worn clothes. Weber 25 bags of candy, 2 T. Cracker. Bostert 1 keg of beer. By P. Fick of New York 3 pairs of new shoes. Merchant sayings and pictures. From Meriden, Conn. through?. Graves 1 barrel of Christmas presents & a splendid new communion set. Blaser 1 basket of Christmas cookies & 1 basket of cakes. Miss Jenny Fett's worn clothes. Mrs. Burkhardt 6 bottles of wine & cakes for the old folks, oranges, candy, nuts and baked goods. By ?. Fick 15 pr. gloves and 21 boxes of candy & 1 number of booklets. From the Synod by Mr. Barthel Bibles, school books 2c. C. Zollmann.

For poor students received through Mr. ?. C. Gross 910.00 from the women's club of his church in Fort Wayne.

M. Günther.

To my last receipt is to be added: For I. Beyer from the esteemed Virgins' Association in Altenburg 910.00.

R.A. Bishops.

New printed matter.

Return. Words of love to a former confirmand from his Lutheran pastor. St. Louis, Mo. Lutheran Concordia- Publisher (M. C. Barthel, Agent). 1883.

A most delicious little book! - What older preacher does not often think with deep sorrow of heart of many a young man and maiden whom he once confirmed, and of whom he perhaps even thought: If all 'others become unfaithful, surely these will remain faithful to the Saviour! - and yet they fell away? How gladly would a faithful shepherd hasten after these lost sheep and call out to them: O, return! Return!? But either they flee from him, as if he had become their enemy, so that he cannot get hold of them; or when he meets them, they do not heed his exhortations. Oh, does he think that I have a little book that I could put into the hands of the lost, in which the blessedness that they are leaving, the misery into which they have plunged, and the open arms of grace that are reaching out to them, would be described to them in loving words! Even if they did not read such a booklet at once, but perhaps put it aside after receiving it, they would still have it when the hour came for God to knock on their door, and then they would seek it out. Such a booklet would indeed be a real treasure. - Well, dear reader, here is such a booklet! Containing an interpretation and application of the parable of the Prodigal Son, it calls out so kindly, so urgently, so heartwarmingly to the apostates: Return! that it seems almost impossible that an apostate, if he read it, should not strike within himself and hasten to return to the arms of grace of his Saviour. The booklet, however, is by no means only suitable for calling back those who have gone astray, but also for keeping those who have just pledged allegiance to the Lord at their confirmation from falling away in the future. Nor must it be thought that the booklet, like so many others of this kind, is calculated only to quickly produce a certain emotion which soon passes away again; no, everything contained therein is so deeply drawn from God's Word and from Christian experience that it also penetrates deeply into the heart and conscience of the readers and leaves an indelible impression therein, if their heart is not yet completely hardened and their conscience not yet completely hardened. This booklet is therefore warmly recommended to all pastors, teachers, parents, godparents, and in general to all friends of the poor youth who are in such great danger. It contains 90 pages in sedez format with a pretty cover picture depicting the return of the Prodigal Son, and costs 15 Cts. 1 copy in a clean pressed canvas binding with a golden vignette on the cover.

W. [Walther]

The Bible in Pictures. Enchalaging 240 representations, designed and drawn by Julius **Schnorr** von Carolsfeld. Philadelphia, J. Koehler, 911 Arch Str. 1883.

In No. 6 of the previous volume we reported that Mr. K. had published the beautiful Schnorr pictures for the New Testament - 80 in number - with a short Bible text in German and English. He has now followed up these pictures with those for the Old Testament - 160 - in the same beautiful arrangement. These cost in canvas volume $1.00. Both parts in a handsome canvas volume P1.75. G.

Young Pilgrim. A book of edification for confirmed youth by C. A. Frank. With illustrations. Second edition. St. Louis, Mo. published by F. Dette. 1883.

We have just received this beautiful booklet for display. We can only refer back to-day to the advertisement in the previous volume of this paper, in the number of February 15, with the remark that this second edition is a much improved one, and furnished with a greater number of illustrations. The price is paperback 15 cts. each, the dozen $1.35. (Postage 18 cts.), in cloth 20 cts. each, the dozen K1.S0. (Postage 22 Cts.) W. [Walther]

Baptism, confirmation and marriage certificates.

A number of the above-mentioned notes (in German, English and also Norwegian) have been published by Mr. E. Kaufmann, 66 and 68 Fulton St., New York. Judging by the samples available to us, they can be highly recommended. The selection is a nickt gering, as far as format, paper and printing (black print, gold and black print, sound print, chromolith. print 2c.) is concerned. The prices are different. Confirmation notes, for instance, are to be had from 30 cts. to K1.80 by the dozen. The confirmation coupons are delivered with red imprinted "sayings and song verses", where it is not noted that the space for the thought verse should be empty. Price lists and samples are at the service of purchasers. Mr. Kaufmann also asks to be informed if anyone finds anything wrong in the text, drawing 2c.; he will, if possible, improve it. G.

AN" Due to lack of space the receipts of Messrs. Schmalzriedt, Frye, Festner, Peterson, Strubel, k. Wunder, ?. Mezger, P. Brandt.

Changed addresses:

Rsv. L. ^6Ün, 19068t ., Lnrisns Oit^, No.
I'. 0.1>Vet26l, kottors NiUs, Oalumet Oo., liVis.
(4th N. 86dl6i6N, k'ockor, 1.66 Oo., Doxas.

Lnteroä at tli6 kost OLov at 8t. Dorüs, No., L8 860Oüä-0lL88 nnattor.


Und ich sahe einen Engel
fliegen mitten durch den Himmel,
der hatte ein ewig Evangelium
zu verkündigen denen, die auf
Erden sitzen und wohnen, und
allen Heiden und Geschlechtern,
und Sprachen, und Völkern.
Und sprach mit großer Stimme:
Fürchtet Gott, und gebet ihm die
Ehre, denn die Zeit seines
Gerichts ist kommen, und betet
an den, der gemacht hat Himmel
und Erde, und Meer, und die
Wasserbrunnen.
Offenb. Joh. 14, 6. 7.
Gottes Wort und Luther
vergehet nun und nimmer

Herausgegeben von der Deutschen Evange
Zeitweilig redigirt von dem Leh

Vol. 39, St. Louis, Mo. March 1, 1883, No. 5

Report of the Baltimore Emigrant Mission for the year 1882.

Through God's goodness I am once again privileged to give the dear readers of the "Lutheran" some information about my work among the immigrants and emigrants in Baltimore. With thanks to God I may express that this work, which was taken over by the Synod, has on the whole made blessed progress in the past year, despite all kinds of challenges and manifold obstacles.

In the past year, a total of 37,125 passengers landed here on 67 steamships. On the way, 4 adults and 48 children, mostly infants, died. Of the arrivals, 30,461 were from the German Empire, 3337 from Austria, 512 were Americans, mostly adopted citizens, the rest came from other countries. In comparison with the year 1881, 10,223 fewer landed last year than in the preceding year.

The number of persons who were received and transported by me on their arrival from Germany amounts to 904, 410 of whom were referred to me by their relatives here, the others having been made aware of me by pastors and other people in Germany who were acquainted with our mission. Sometimes there were whole crowds of people who made use of my services at the same time; once 41, another time 37 people arrived, all of whom wanted to be taken care of at the same time. Our work is becoming known in ever wider circles here, and so the advice and assistance of the agent is being sought more and more frequently, both verbally and in writing.

A good arrangement has recently been made by Lutheran preachers in Germany, in that they provide Lutheran emigrants with letters of recommendation to local Lutheran pastors and give them in envelopes with the names of all those emigrant missionaries and agents to whom they can entrust themselves with complete confidence at the various ports of call, namely Stettin, Hamburg, Bremen, Rotterdam, New York, Philadelphia and Baltimore.

Recently, the Uniate, Reformed, and Methodist churches have also begun to participate in the Lan-



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. März 1883. No. 5.

The first thing we have to do is to make it possible for them to receive the immigrants and to spread their calendars and other writings among them. It is therefore all the more important and necessary that we do not abandon the position we have gained over the years, because this exposes the immigrants to a spiritual danger that did not approach them so soon in the past as it does now. Therefore, as long as it pleases God to give us open access and to keep it, we should not tire of doing good and buying out the time that is granted to us. Since we started first, we still have many advantages over them, and we can also enjoy the special goodwill of the authorities concerned. Many years of experience have made it clear to them that we do not seek any advantage for ourselves, but have only the welfare of the immigrants in mind. Therefore, may the dear Lutheran co-religionists continue to place the transportation of their dear relatives and acquaintances trustfully in my hands. They will know how grateful they are if they can especially enjoy the care of the emigrant agent upon their arrival at the port. But if this is to be done to the fullest extent, I must ask that I also be entrusted with the procurement of the passage tickets, from which, as the dear brothers know, a small profit falls into the emigrants' coffers. It is unreasonable that our mission should be burdened with the worries and efforts for the immigrant, and that the profit should flow to a foreign ticket agent who is not even at the landing place, and therefore cannot take care of the traveller any further.

Letters and postcards with orders of various kinds I have received from Germany and America in all 685, 605 have been written by me.

In moneys have been deposited with me for immigrants and emigrants H7264.70, and have been paid out to all but $256.00 to the persons concerned.

Advances of money were made to the amount of H669.90. At present quite a part of this is still outstanding.

To the very poor and impecunious, H66.25 was given away from the treasury. Where necessary, food and lodging were provided by special collections from good people. Employment could be found for 20 persons, etc.

The number of those from our communities who approached me last year was considerably greater than the year before, and I hope it will not be less this year. It seems as if the advantages and conveniences which the port of Baltimore offers to the immigrant are becoming more and more known and recognized. In particular, it is also cheaper to travel westward by way of Baltimore, the distance being 150 miles shorter than from New York. Apart from the highly convenient facilities of the landing place here, described in my last year's report, which no other port offers in the same perfection, a special interpreter goes with every immigrant train sent from here to the West as far as Chicago, in order to assist the emigrants on the way with words and deeds, and this interpreter is Mr. P. Jürgensen, who is at the same time German, Norwegian and Norwegian. Jürgensen, who speaks German, Norwegian and English at the same time, and is a well established member of one of our own congregations here in Baltimore, so that Lutheran brethren in the faith can with double confidence leave themselves to his direction and guidance.

I should be pleased if those who travel to Germany not only from our Synod, but from the Synodal Conference in general, or who have others come over, would turn to me more and more. They would soon be convinced that I will render them many good services with God's help, if they will only give me an opportunity to do so. But I must repeatedly ask that they entrust me with everything from the outset, such as the procurement of tickets, etc., and not turn to me only when they have already thrown everything into confusion and disorder by taking the wrong steps, for then it will not be possible without a great deal of unnecessary loss of time and money.

Now, may the dear Lord, whose work we are doing, also give us strength, health and blessing this year, so that we may be able to offer a helping hand to many in the hardship and tribulation of the journey to a foreign country. May God do so for the sake of Christ.

W. Sallmann,

166 East Pratt St., Baltimore, Md.

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To the foregoing I will add only a few lines, and refer to several special incidents, so that the dear brethren may see from them how necessary and useful it is to have a special agent here, who is able to serve and assist the immigrants. At the end of November, for example, a man arrived here by steamer: he had a wife and 4 children, the oldest only 4 years old, the youngest 8 weeks old, and wanted to go to Texas; he had the address of our agent and also found him correctly at the landing place, but unfortunately he had not received any money or payment for the arrival, and yet he was stripped of all means and winter was at the door. The agent remembered that this man's brother had written to him from Teras in September asking him to tell him how much the journey from Baltimore would cost, etc., and that he had immediately given him the information he had requested; but he had not received an answer to this day. Now this family man stood here before him, not knowing what to do, and it cost H50 to Texas, as he had not a dollar. Nor was there any pastor, nor congregation in the place where he wanted to go, so that the agent could have advanced the money in reliance on them. At last the latter telegraphed to Texas, but received no answer; then the man himself wrote to his brother, telling him of his situation, but again in vain: nothing was heard. In the meantime, the family was housed in a makeshift room in the shipyard, the agent collected food from acquaintances, and when this, too, ran out, he interceded with the German Society, so that they now received warm food from a dining house twice a day. With all this need and uncertainty, this man kept himself so humble, modest, Christian, and devoted to God, and was so grateful and patient, that one had to become warmly fond of him, and it was a pleasure to serve him. So the agent continued to think how he could be helped. At last he found suitable work for him, and had just finished renovating two rooms for him and furnishing them with a stove and two beds, when at last, quite unexpectedly, a letter arrived from the brother in Texas to our agent, which not only testified that he was still alive, but also contained H50 travel money. And so all worries were suddenly over, and the man, with plenty of provisions, left with a happy heart, but not without first expressing his heartfelt thanks, with many tears of emotion, for all the love and kindness that had been shown to him here. The man was a true Christian, and how easily and cheerfully one serves such people! Blessings are received by them and go out from them to all who deal with them and serve them.

To mention just one more case, a woman with two small children had recently arrived from Germany; she too wanted to go to Texas, to the small town of Dallas, where her husband was staying, but unfortunately her money did not stretch that far. She now had to lie here for the time being, and then wrote to her husband, but received no answer. She had not contacted our agent, nor did she know anything about him, but by chance he heard about her and took her on. With the help of the German Society he succeeded in sending her to the place of her destination.

Thus it happens at the landing of almost every steamer that individuals or families who have no The people who have no idea of the size of this country, and therefore think that the place where they want to travel is at the most a few miles beyond Baltimore, have to stay put, because their financial means are not sufficient and therefore they get into great consternation, and often into real need. What a blessing it is for these people that a man from the church is employed here to take care of them and help them! And how often this has been the case in the past year is shown by the not quite inconsiderable sums which our agent, according to his report, has partly advanced and partly given. Let us therefore not tire of filling his hand, so that he can do more and more good; especially because this year an even greater immigration is to be expected than last year. All the steamship agencies are unanimous in reporting that the immigration of this year will be the largest in the history of the United States. The visitations by the water floods will do further to increase the number. A new steamship line between Hamburg and Baltimore has already come into being, so that from now on steamships with immigrants will land here not only from Bremen, but also from Hamburg.

It is all the more important, however, that we support our agent strongly, and that those who are expecting immigrants turn to him in good time and hand over to him the procurement of tickets and further instructions concerning the journey; for what is the situation when such a steamer lands and now many hundreds want to be transported on at the same time! How long must the individual often stand in line until his money is changed, until he has his railway ticket, until he finds his suitcase, until it is vifitted by the customs officer, and he can finally sit down in the railway carriage, supplied with provisions. As conveniently as everything is arranged (for he finds all this here under one roof), the official cannot take it from him. But how easy it is for him who is directed to our agent! When he lands, he has nothing to do but ask for him, who is always on the spot where the steamer lands. If he has found this one man, he will take care of everything, and he can stand with a calm mind and look at the confusion until the agent hands him the ticket and leads him to the railway carriage in which he has to start his journey. -

Now then, may the faithful God guide all travellers by sea and by land with the protection of his dear angels this year as well, and may everyone reach the destination of his journey in good health and joy. May he grant us, however, that we may gladly and willingly, like the dear angels, lend a hand to the travelers, help and support them in all their physical needs. Thanks be to him that he has given us the opportunity to do this, and thanks be to him if we have and keep the desire and joy to do so.

Baltimore, Feb. 10, 1883.

H. Hanser, Secretary.

Any love offerings for the Baltimore Emigrant Mission are requested at the following address:

jVlr. 4^. Loliauruloeüel,

205 ^rslnorrt 8tr, Laltilnors, lVlck.

The popes want to have all things in common with God: to grace they put their free will, to the merit of Christ their own works, to the Scriptures the statutes of men. G. Nitsch.

Invitation to California.

In publishing the letter of invitation to a joint meeting addressed to the Evangelical Lutheran ministers working here on the Pacific Coast, the undersigned is doing so at the decision of his conference, which felt that it was necessary both to communicate such an important ecclesiastical matter as this to the many dear brethren over there and to give an overall report of our church and mission here, if not in report form, then at least in brief overall content. Two years ago it was announced by the "Lutheran" that a small pastoral conference had been formed in San Francisco. Since then this conference, because nothing more has been heard of it for such a long time, has neither gently fallen asleep again, nor has it maintained itself by mere social gatherings; no, it has, thank God, not only grown in itself in the number of members, it has also, by God's grace, been allowed to expand into a Pastoral and Teachers' Conference, and both have, since their establishment, diligently deliberated and discussed the welfare of our dear church in congregation, school and mission, according to the powers at hand, in the fear of God. But far from boasting of vain honor, we are not only convinced that no one can feel and painfully sense our great, great ecclesiastical need here in the distance as those who see it daily with their eyes, but also, above all, that we are quite unable. But for this very reason, yes, for this very reason, the joint action and work of all Lutheran ministers and congregations on this coast is so necessary that it could not be more necessary! And that is why the following letter has been written and sent out. At the same time, by publishing this letter, the pastoral conference here would like not only to give a sign of life to the many brethren over there, but rather at the same time to widen the barriers of invitation and cordially invite them all. We know that not everyone can leave his parish, nor does everyone have the time and the necessary means, for there are high mountains and thousands of miles between you and us: But we also know that there can be no lack of pleasure, and many a dear brother minister would need a rest, especially after Easter and Confirmation, and many a dear congregation will grant it, especially for such a noble purpose, which offers the most refreshing rest; - you know, preachers and congregations, that this can be no loss for you and for us, the visit and the founding of a new district!----------

Therefore, should one or the other of the thousands of the Synodal Conference overcome a thousand miles and visit us - as we may well expect - welcome, whoever it may be, known or unknown, most cordially welcome to the Golden Gate!

God's grace and blessing for the office, for the house, for the heart in greeting beforehand.

Dear Pastor, beloved brother in Christ!

Until recently, as you know, our dear Lutheran Zion, on this great western shore of our United States Confederacy, presented, from outward appearance and extent, a very small picture. For many years this dear church of ours, of pure faith and confession, stood here in the wide land for thousands of miles, "like a little house in the vineyard, like a night hut in the pumpkin patch, like a devastated city". For twenty years there was only one faithful German congregation, and for almost the same period only one faithful Norwegian congregation to be found far and wide! Even during this time the Lord knew his own, and he alone knows the number of inestimable souls, some of whom have already gone home to him and others who have been won over to him; but very often, oh, certainly very often, the faithful servants of those congregations, one of which the Lord of the vineyard has left in our midst to this day, have had to lament with the prophet: "If the Lord of hosts did not leave us a little, we would be like Sodom and like Gomorrah.

But, what has happened? Praise and thanks be to God, and glory to Him alone! It is true that the true visible church on earth is by no means yet granting its blessings even in these great western states and territories.

rien is the image and after-image of the Christian church of the old apostolic times in its beauty, greatness and significance, but nevertheless the Lord has heard the groaning of his faithful here and has already begun to give us a small Pentecost in abundant grace and has thus begun the spread of his kingdom among us as well. He has sent more and more Norwegian and German evangelists here, little by little, more and more quickly, he has already founded more and more congregations on the delicious cornerstone contained in his not fruitlessly recurring word and prepared for sinners, and he is gathering more and more of the lost sheep and the lost sons and daughters of the house of Israel in the dispersion, yes, he is beginning the glorious work of the mission among us, as we want to provide ourselves to him with faith, now also in the third, the English language! O, say, dear brother in Christ, does not the reconciled heavenly Father, according to His great mercy, Himself remind us together of His gracious promise: "Even from the even many shall come and sit with Abraham and Isaac and Jacob in the kingdom of heaven"? May we not then, and must we not now, with Isaiah, rejoice with thanksgiving and praise to the Saviour: "Though there be not yet great multitudes, though the multitude of the Gentiles come unto thee, behold, all these gathered together come unto thee"? Can we not speak with joyful thanksgiving today: Lord, behold, in Idaho there is one, in Washington Territory there is one, in Portland there are two, in San Francisco (with the English) there are five, in Oakland there is one, to Stockton thou wilt send one, to Los Angelos there comes one, in Orange (Southern Califomia) there is one,-this together is thirteen of thy servants to-day, that is as many and more churches; and to this is added a whole host of thy mission places? O, thanks and praise and glory, adoration and honor be to thee for thy unmerited, rich blessings of grace! - Oh, if only all of us who are brethren, who are members of one body and one head, could be united and gathered together here on earth with a common tongue to praise and extol our gracious God for his mercy shown to us!

Moved by the Holy Spirit in faith to this thanksgiving, and convinced that such a communal praise of our God would certainly be a stirring encouragement and awakening strengthening for the further ministry, as well as no less due duty, and finally, above all, mindful of these and other delicious promises of our God, we, the members of the "California Concordia Conference", consisting of Pastors Bühler, Dietrichson, Theiss, Grönsberg and Wagner, have recently decided to invite those who are united with us in one faith, some of whom are not yet known to us face to face, and who are working at a distance from us, and struggling lonely from each other, to a common conference, in order to be together once in harmony and to unite in praise and petition all of us, the under-shepherds who have been directed to one coast by the Chief Shepherd, JESUS CHRIST, to testify publicly in deed to our most holy unity of spirit and to strengthen ourselves in it, to confess together our united and unifying, most holy faith and the pure and honest doctrine and to build ourselves up on it, to take together the burden of the individual upon all of us and to present it in united prayers to God the Lord;

yes, to welcome you, who, as faithful stewards in your office, have hitherto been relegated to the solitary sighing in the closet, into our midst, so that under the pleasant shade of undisturbed peace we may refresh each other's spirits by the consolation of the Scriptures.

We could hardly support and emphasize this joint assembly, especially the very first conference, which is still especially conditioned by local circumstances, by our equally young and large and so difficult field of work, and which is definitely becoming a need, by special Scriptural reasons, especially for you, dear Pastor, who have for years been our brother, our brother already intimately united in Christ, even outwardly, through the Synod and Synodal Conference. For it is precisely we Lutherans who not only in the whole history of our own Lutheran Church, not only in the whole history of the first Christian Church, have innumerable examples of this, but above all in the Acts of the Apostles, i.e. in God's Word itself, have the excellent example of the apostolic Church for such a meeting, which is to be followed without a doubt; we Lutherans, moreover, by God's grace, of whom indeed the holy singer alone can truthfully sing and say: "Behold, how fine and sweet it is for brethren to dwell together in one accord. Like the precious balm that floweth down from Aaron's head into all his beard, that floweth down into his garment; like the dew that cometh down from Hermon upon the mountains of Zion. For there the LORD promises blessing and life forever and ever." To us, who as Lutherans have the pure doctrine and as faithful preachers are right in the faith, the apostle also says: "There are many gifts, but there is one Spirit. And there are divers ministries; but there is One Lord. And there are diversities of powers: but there is One God, which worketh all things in all. In each **one the** gifts of the Spirit are manifested for the **common good."** And to us, yes, to us especially, the same apostle exhorts in the most heartfelt words, **"Be diligent** to keep unity in the Spirit through the bond of peace"; to us, to us especially, he urgently exhorts by the name of our Lord JESUS CHRIST, "to speak one thing at all times, and to hold fast one to another in one mind and in one opinion." Say also yourself, dear brother, have you never experienced over in the States how rightly that word of the Psalm is spoken by all those who have followed, and still follow, the Apostle's instruction, and, as true followers of the Apostles, the example of the Twelve? Blessings, visible blessings of God rest upon them! And this blessing should escape us, who need it so unspeakably, here, where thick darkness still covers the earth and deep darkness the nations, through our own fault, because we never wanted to come together? No, no, protect us from the faithful Lord, who just now opens the horn of this grace and blessing of his to give us its fullness!

We therefore invite you, our dear brother, as kindly and as warmly as only a longing brother's heart, full of Christ, can, to come to this first joint Evangelical Lutheran, German-Norwegian and English conference and preachers' meeting, which is scheduled for April 6 of this year, and which will hold its proceedings in the German language in the Norwegian church here.

with the simultaneous assurance to righteously share and cover the cost of the trip among all of us.

At the same time, we hereby indicate to the speakers concerned, as well as to all, the following items to be discussed, as we found them useful and expedient for our community meeting and had to allow ourselves to decide. These are:

1. to treat the doctrine of election by grace according to Scripture and the Confession, on the basis of the well-known 13 theses of the Synodal Conference which have repeatedly appeared. Mr. I>. I. H. Theiss, speaker; L. Wagner, substitute.

2. the doctrine of church discipline, after practice taking into account our difficult circumstances here. Mr. ?. E. Christensen, speaker; Mr. ?. I. L. P. Dietrichson, substitute.

3rd Mission: "On the building up of the Lutheran Church on this coast," ways and means; Mr. P. I. M. Buehler.

(4) "Whether this assembly of ours should then merely form a standing conference, or whether the formation of any and which synodal organization should be aimed at", this, finally, our small conference here will now submit to a special and detailed discussion in advance and, if it should appear desirable to the whole assembly, submit exact minutes about it.

So then, dear brother in Christ JEsu, you are most cordially invited by all of us and already welcomed and embraced in spirit! May the God of all grace, after a blessed time of Passion and Easter, let His servants united and faithfully gathered on the western shore joyfully praise and glorify Him with a loud tongue, as well as richly strengthened and refreshed experience the glorious truth in their own hearts:

"How sweet it is here, when brothers, faithfully minded, In harmony and in peace are familiar together."

Amen.

With fraternal greetings, and hoping for an inclined, joyful promise,

Your

"California Concordia - Conference.

L. Wagner, Secretary.

San Francisco, January 10, 1883.

English Mission.

I cannot report a great success, if such a success is to consist in winning new members for our church and in founding new congregations.

After I had preached for the first time to the invited Americans in the church of the German congregation at Frohna, Perry Co., Mo., at Easter 1882 and had then looked around a little in the surrounding area, I first made a round trip to all the congregations of the English Lutheran Conference of Missouri, at whose urgent request a missionary had been hired. This trip took me through southern Missouri, into southeastern Kansas, and into northwestern Arkansas. The purpose of the trip was partly to advise and help the brethren of the English Conference, and partly to make inquiries about scattered English Lutherans. From the individual congregations of the English pastors I made smaller trips, seeking English-speaking Lutherans. Those I found can be

Be served by the pastors of churches already staffed.

It soon became clear that our English mission, both our German inner mission and the mission of English synods, is at a significant disadvantage. In seeking German Lutherans, one comes closer to one's goal if one asks only for Germans, since Germans prefer to settle together with their language and faith comrades. With the American it is different. He finds compatriots where English is spoken. So if you want to find English Lutherans, you either have to search almost every farm or you have to have been informed of their place of residence beforehand. The former is almost impossible, and the latter does not happen with our English missionary. For, of course, no English Lutherans from our German congregations move westward; and Lutherans from English synods, if they are interested in Lutheran preaching, turn to their old synods for the provision of Word and Sacrament.

My second trip took me again to Arkansas at the invitation of Pastors Herzberger and Obermeyer. With the help of Father Germann at Fort Smith, I was enabled to preach to an attentive congregation. However, since these people had been informed by Mr.

P. Germann could be reached, so for the time being he took it upon himself to preach to them once a month. In Grant County a settlement of about eight families from South Carolina was found. These are now served by Missionary Herzberger, although it would be better if they could be supplied with a missionary of their own for themselves and the surrounding area.

Finally, together with Professor Günther, I made a third trip to Arkansas to attend the meetings of the English Conference. This has already been reported in the "Lutheran".

Since that time I have confined my business to Perry County and the northwestern part of Cape Girardeau County. Here I have three regular preaching places, namely, at Oak Ridge, at Perryville, and at the Shiloh Church near Landing 76. At Perryville and Oak Ridge there are no Americans who call themselves Lutheran; but we have been called upon to preach, and I have still had an audience. At Shiloh church there are some families who call themselves Lutheran. . They are mostly born on the spot, and were once served for years by preachers of the General Synod by name on every fifth Sunday of the month, that is, four times a year. But because they lived very far from the preacher's residence, they seldom had sermons, and their service at all was such that in no family are the children baptized, though there should be quite a number of them. Holy Communion was probably never celebrated there. There can be no talk of a knowledge of Lutheran doctrine. The lodge system is flourishing. Although there are members of only five or six families who call themselves Lutheran, it has been thought best to give our work to this point before others. Although we are now hopeful that in time we shall see a congregation, albeit a small one, established at Shiloh, we do not conceal from ourselves that much time will certainly be required to accomplish this. We continue to preach the word with all patience as long as we are asked. Our efforts will certainly not **be** entirely wasted.

In every sermon I try to explain the way of salvation in a simple and clear way, in the hope that even those who only come to the service once in a while, if not sooner, then at the hour of their death, will lift up their eyes to the Son of Man who has been lifted up for us (Joh. 3, 14. 15.). Since, in proportion to the whole number of listeners, many have no Christian knowledge at all, and not a few are corroded by unbelief of all kinds, I must endeavor to present our doctrine clearly and comprehensibly on the one hand, and with irrefutable proof on the other. Therefore, the writing of my sermons requires much prayer, sighing, and effort, and yet rarely succeeds as desired. In general, our entire missionary work is such that I must ask our dear friends to support it not only with funds, but above all with their prayers. It is impossible to express the comfort I have always derived on my journeys from the knowledge that every Sunday my whole synod gathers and includes me in the prayer of the church: "Guide all travelers on the paths of their profession by sea and by land."

Finally, I would like to express my heartfelt thanks to all the friends of our mission for their support through prayer, financial means and other expressions of love. Also this administration of the entrusted goods will not go unrewarded by the heavenly host.

A. Bäpler.

(From the Kirchliches Volksblatt of Lower Saxony.)

Where has the Lutheran Church gone?

The Hannoversche Sonntagsblatt 'raises in No. 2 the question: "Where was the Lutheran Church before Luther?" We think it would be better to examine the question: Where has the Lutheran Church remained after Luther? Is it to be found in the present regional churches? Are they the ones who have preserved the Lutheran doctrine and based themselves on the Lutheran confession? The Hannoversche Sonntagsblatt lets the Lutheran, to whom this question is put, ask the counter-question: "Isn't it true that you washed yourself this morning? Where was your face before you washed today?" If the Hannoversche Sonntagsblatt thus aims at the church of the Reformation, it is not so wrong; for that church had indeed washed itself, and washed itself all the mornings, washed itself with the living water from the fountain of the divine word, and cleansed itself from all false doctrine, from all statutes of men, from all bondage to men, from all perverse considerations and expedients. But should the Sunday paper have noticed nothing at all of the fact that things have changed since a hundred years ago, and that the face of the Lutheran Church in Germany is no longer so pure and youthful as in the days of its foundation ? Oh, it is only too plain to see that the "worthy maiden" is no longer the same as in the days of her youthful bloom! Her features are old and disfigured, her face is tainted by the thoughts of modern mediatorial theology, and her garb is more like the straitjacket of a convict than the free drapery of the bride of Christ. One no longer has the genuine Lutheran Church, one has only a distorted image of it, and one knows this quite well; but nevertheless one always talks as if one had it, as if one were genuinely Lutheran, yes, as if one were too

the most ardent lovers of the Lutheran Church and among its most zealous defenders. For the great masses must not notice that things have changed. Since the people still hold Luther in high esteem, the national church must at least still be Lutheran in appearance and name. One must diligently throw sand in the eyes of the people and try to deceive them about the conditions of the national church. And this is best done by examining the question, not: where has the Lutheran Church remained after Luther, but: where was the Lutheran Church before Luther. But isn't that hypocrisy? Is it not just as ridiculous as untrue when those who only bear the name of Luther make such investigations with comical seriousness?

So where did the Lutheran Church go after Luther? Where has it gone in our day? that is the question! And since the Hannoversche Sonntagsblatt has been carefully avoiding this question for years, let us come to its aid. Nagel's Lutheran Church Gazette testified as early as 1875: "It is clear to us that the Lutheran Regional Church can only be preserved at the price of sacrificing its confession. But if this is so, then it would be best for the serious members of the same to lead all further struggle without regard to the national church. Such consideration is a fetter which does not permit victorious action at the decisive moment." But no, the national church must not be sacrificed; the national church must be preserved at all costs. What is the use, then, of victorious action at the decisive moment? That could lead to a break with the Landeskirche, and that must be avoided at all costs. Therefore one would much rather sacrifice everything else, even the most important things which belong to the marks of the true church: pure doctrine, the right sacrament, freedom from human bondage and human statutes. One bows before the almighty state, introduces a new marriage formula at its command, takes over the supervision of schools on its behalf, and knows how to submit to all innovations and to send oneself.

First of all, there is the pure doctrine. In which national church is it still found? Hardly any of the worst church desecrators, such as Deacon Lührs in Schleswig-Holstein, are put out of business now and then. He who does not belong to the loudest criers and only knows how to cover up his false doctrine with nice phrases has a good rest. In Hanover the case of Regula and the treatment of it at the regional synod has shown how much one is able to "carry" in the point of doctrine. Even the resurrection of Christ can be denied, and one can be a public teacher in the regional church.

There is the sacrament of the altar. "Communion menstruation," says Löhe, "used to appear to almost all, if unfortunately not as a sin, yet as an evil to be wrestled from, even if it could not be overcome at a stroke." Now, in so many years, one would have had time and means to do away with the evil; but it has generally remained with a few feeble attempts; the old evil still weighs everywhere, as one could easily prove, and, what is worst of all, one has learned to look at the matter quite differently. What was at first an evil from which one wanted to escape with all one's might, has now become an evil from which one cannot escape, which one must bear, and which one can also bear,

because in the end it does not endanger the existence of the Lutheran Church. Thus one gradually falls asleep, and when some time will have passed, one will not only have found, as before, reasons for excusing the state of affairs, but reasons for defending it, and perhaps will call it progress of the church, the overcoming of a Reformation hardship, that the Lord's Supper is administered to one another across the denominational fences. Is this not a faithful picture of the course which the Lord's Supper question has taken in all the so-called Lutheran regional churches? Is not "admission by guest" admittedly a common practice in the Hanoverian Landeskirche, and did not the whole Landeskirche only recently, at the Synod, approve of this practice of their church government, which leads to unionism? The consequence of this leaning towards the Prussian Uniate was the break with those who represent the Lutheran Church in Prussia.

There are also the theological faculties. How are they doing with regard to pure doctrine? Let us hear how a Reformed theologian, Zahn, expounds on the Lutheran professors. "Was v. Hofmann at Erlangen a Lutheran with his change of the fundamental pillar of truth in the doctrine of satisfaction? Was Hengstenberg in Berlin a Lutheran with his utter confusion in the doctrine of justification? Was it Leo in Halle, who so influenced theologians, with the opinion that our people did not understand and do not understand anything of the Lutheran doctrine of justification, which is much too tender and spiritual for them? Is it Kahnis at Leipzig with his Calvinistic doctrine of the Lord's Supper, or Luthardt, who threw out all the Scriptural grounds of Luther against the doctrine of free will, this "philosophy of men"? Shall I seek them the men of science at Jena, or at Halle, or at Göttingen? Here you yourself, Professor, *) will discover no Lutherans. Even in Erlangen with Frank you will find doctrines that are far removed from Luther's words." We will not say a word about the situation of the theological faculty in Göttingen.

Let us go from professors to pastors. Are the practical clergy better off than the men of science? It cannot be denied that among them there are many faithful, zealous servants of the Lord who have recognized the harm of Joseph and are grieved by it. But when it comes to the question of what is needed to heal the damage done to the church, even among the best of them there is the greatest confusion. The one advises this, the other that, most of them are busy with work, trust in "inner mission" and "practical Christianity," but no one stands completely and fully on Luther's teaching. In addition, very few of these active and busy pastors have their congregations behind them. What holds pastor and congregation together, and binds the separate congregations into a whole, is the power of custom and the influence of the almighty state. "Take away from the Landeskirchen the princely prestige and all the sovereignty of the state," says the Rheinische Wochenblatt, "and you will see what remains. Certainly not a Landeskirche! Therefore it is more advantageous, however, to take away

*) This refers to Professor Sohm, who, as is well known, at the last Berlin August Conference made the paradoxical assertion that the Prussian Landeskirche was not a Uniate but a Lutheran one.

the Jews and atheists who help to subjugate the church, and remain what you are. It is not exactly forbidden to preach God's word; keep to it; posterity may take care of itself."

And another paper, a regional church organ, the "Mitteilungen aus dem evangelischen Rußland," lets itself be heard thus:

"The general condition of the so-called Lutheran Church might easily be much more compromised than it was at the beginning of this century; for since then God has given new grace, but the indications are increasing that the same has become corrupted, and that the former Lutheran national churches at least are falling more and more under the contempt of general opinion. The men who have already abandoned the confession are naturally no longer able to represent the church in a right way according to its corporate side."

So where has the Lutheran Church in Germany gone? It no longer lives in the regional churches. Hardly does it still vegetate here and there. The best-entitled church, the church of the German Reformation, has, as Luther himself foresaw and predicted,*) come near death. "Everywhere," says the Rheinische Wochenblatt, "the regional churches are going the same way; one piece of the confession after another they surrender in order to save the rest, and thus gradually lose everything. From the whole Concordia they give way back to the Augsburg Confession, thence to the Apostolic Creed, and already the Landeskirchen are no longer able to remove pastors who also throw away this Confession. A Landeskirche, said the pastoral-theological sheets of Vilmar, is already disrupted in its innermost being, if it no longer teaches its children with as uniform a doctrine as possible, and if the ecclesiastical faith, where it appears, preaches, acts 2c., appears to the people only as a personal matter and opinion of the individual preacher, with whom by chance some other pastors agree, but beside whom the pastor teaching the opposite has quite the same right."

But in spite of the fact that this is the situation in all the so-called Lutheran regional churches, in spite of the fact that the masses are alienated from the Lutheran confession and that the revival attempts of a few faithful Lutheran pastors appear to be entirely in vain, the Lutheran confession in Germany is not dead. is consequently branded a sect, it lives in our Lutheran Free Churches, which are beginning to wash their faces again as in the days of the Reformation, and in which Luther's spirit is coming alive again.

*From Luther's complaints, prophecies of grave calamity over Germany developed, e.g. in the Church Postil, about the Gospel of the 10th of A.D. Trinity: "Therefore the time of grace is now here; but we despise it and throw it to the wind; He will not and cannot give it to us. For if we transgress and sin otherwise, He can still spare the best and look through our fingers; but that we despise His word, there belongs the last punishment, which will also befall us. And the lighter the word, the greater will be the punishment. I fear it will cost all Germany, God willing, that I am a false prophet in this matter; but it will happen all too surely. God cannot let the shameful contempt of his word go unsmelled, nor will he stand by long; for the gospel is so richly preached that it has not been so clear since the apostles' time as it is now, thank God ! Well then, when this plague comes on and gets out of hand, so that for the sake of a belly and a little temporal advantage we wantonly despise the day when God visits us with His Word and grace, then the final punishment and wrath must also follow, which makes it all up, and knocks the bottom out of the barrel, turning the land and the people upside down, so that both temporal and eternal things must be lost.

To the ecclesiastical

I. America.

Our Concordia Seminary at St. Louis has recently been saddened by the death of a pupil of that institution, August Knigge. The deceased, a godly, well endowed, hopeful youth, was born at Ruffels Grove, Lake Co, III, March 26, 1859, entered the institution September 1, 1881, and died in consequence of pneumonia passing into a nervous fever, in firm faith and cheerful confession of his Saviour, February 15. At the request of his parents, his deceased body was brought to his home in the company of two students and buried there in a Christian manner on the 22nd of the same month. May the Lord refresh and raise up the deeply grieved parents with his heavenly consolation, but our institution is hereby warmly recommended to the intercessory love of the Christian reader. W. [Walther]

Was it really a celebration of joy? In the Lutheran Church Gazette of Columbus (Feb. 1) there is an account of a feast of thanksgiving and rejoicing of St. Paul's congregation at Dearborn, Mich. This congregation is that part of the old Missourian congregation which has allowed itself to be drawn over to the Synod of Ohio. This, and the fact that the church property of the Missourian congregation was granted to it, gave rise to the celebration of joy! In this report there are also malicious attacks on the Missourian pastor, who founded the old congregation about ten years ago and served it until it was able to appoint its own pastor. Rightly did those who were to be driven from their rightful church property, and wished to remain faithful to the Missouri Synod, turn in their distress to their former tried pastor, and solicit counsel from the same as to how they should act. How can the "Church Gazette" speak of such as "creep from house to house under the sheep's clothing of the Lutheran name in quite Methodist^ proselytizing zeal, and seek to confound the simple-minded!"? How can she call this pastor, whom she does not even know, a "fanatic" and "ecclesiastical shyster"? Zeal for pure doctrine is not fanaticism. And counseling former inductees who are in great danger does not make the pastor an ecclesiastical "shyster lawyer"! That certain elements are now gradually leaving the church discipline practicing Synod of Missouri (we do not mean here primarily the church members; for these sometimes scarcely know "what" they are about), cannot do it any harm; but whether the standing army of Ohio will rejoice in their gain at Dearborn, on a more accurate knowledge, we doubt. We may, in after years, reap thanks by exhorting a little caution in the reception of such preachers as, ostensibly for the false doctrine of the Missouri Synod, and for the sake of their consciences, resign from the same and join Ohio, but at bottom, by their resignation, evade investigation by the Synodical officers. S. and P., two laymen.

Baptismal Formula. As reported by *The Examiner*, a respected Congregationalist preacher has thus changed the Christian baptismal formula: "According to an ancient need I consecrate this child in the name of God" 2c.

Some interesting figures. Under this heading the church newspaper of Columbus communicates a calculation, admittedly not authenticated by it, according to which the Ohio Synod is supposed to have an average of 506 communicants *) in each congregation, while each congregation of the Missouri Synod would have an average of only 210. But according to the last report of the Missouri Synod of Delegates, 761 congregations, some of which are tiny little beginning congregations in the far West, now give 279,038 communicants for the year 1880, giving an average of nearly 367 for each congregation. Perhaps these are interesting figures to some. Should the above calculation also be wrong in regard to the Ohio Synod, and that on the other side? Be that as it may, we thank God for his abundant grace over us and ask him to always increase the hunger and thirst for his word and sacrament among us. Selle.

A fine testimony from the General Council is the sermon of Dr. A. Späth of Philadelphia, published in pamphlet form, which he delivered at the opening of last year's General Council meeting, in which he presents Luther to his audience, and now also to wider circles, as an example for us to follow (*Martin Luther, an ensample for our time*). The author points in particular to that which prevailed in Luther's heart and life, in his theology, and which prevails in the witness of the church named after him: justification by grace through faith alone. In view of the coming jubilee, he aptly says, "Let us not, I beseech you, build the tomb of the great prophet, and adorn the tomb of the righteous, and at the same time be among those who know him not, or reject and despise him. And that we may follow him, let us see that we know him better, read him, study him. " G.

How sacred baptism is despised by the American sects and comes into decline among them is shown by the fact that it is reported in a religious paper as something new that the preacher Mace in Plympton in the state of Massachusetts performed a baptism on January 7! There had been no baptism in that town for 60 years.

A reasonable religion is to be established in New York. The *New York Herald* recently carried the following advertisement: "Requested. - Enlightened and educated ladies and gentlemen, who disagree with the present various creeds of religion, and are disposed to introduce and propagate among themselves a reasonable creed."

A Methodist preacher in Massachusetts recently had his wife preach in his place, as he was prevented by illness.

When the death penalty was abolished in Maine, the Universalists and Unitarians had the majority in the Legislature. In the present Legislature the Universalists and Unitarians are in the minority, and there is therefore a good prospect of the death penalty being restored. So assures the Boston "Post."

II. foreign countries.

Distribution of printed individual sermons. Last year the Berlin City Mission attempted to bring God's Word to those people who no longer go to church by sending individual printed sermons to their homes every Sunday and selling them for a penny or giving them away for free. The sermons, which were first sold and given away in 600 copies, were issued towards the end of last year in 14,000 numbers, of which 8 to 9000 remained in Berlin. This is a This is a new proof of how unchristian it is to regard the poor people, who no longer ask for church, as irredeemably lost and therefore to want to do nothing more for them. The few preachers in the large German cities cannot, of course, practice private pastoral care in view of the immense size of their congregations; but precisely this should convince them how necessary it is either that the congregations, which are too populous, be divided or that more preachers be employed in them, otherwise countless neglected souls will one day complain to God against them. But since so many preachers do not preach God's counsel for the salvation of men, it is quite indifferent to them whether the poor degenerate people come to their churches or not, if they only keep their profitable office. May God have mercy on them! Cf. Amos 6, 6. Jerem. 23, 22. W. [Walther.]

Afternoon service on Sundays. In Klingenthal in Saxony the church council decided to abolish the afternoon service on Sundays and to introduce an evening service from 8 to 9 o'clock in the middle of the week. Even that is no longer enough for the pleasure-seeking of these people to visit the temples of carnality only after the afternoon service! W. [Walther]

Inauguration.

On Sunday, Sexagesimä, Mr. T. Thieme was installed in office on behalf of the Presidency Middle District, in the midst of his congregations in Columbia City and Whitley County, Ind. R. A. Bishop.

Address: ksv. ll'tnsms, Columbia Incl.

Church consecration.

On Sunday Invocavit, February 11, the Lutheran congregation of St. John's in Orange, Cal., consecrated its church and school building to the service of the Triune God. The undersigned performed the act. I. Kogler.

The Southern District

of the Lutheran Synod of Missouri, Ohio, and other States will, s. G. w., hold its sessions this year from April 11 to 17, inel. at the Trinity congregation of Mr. P. G. Kuehn, in Houston, Texas.

Doctrinal topics are available for discussion: Theses on justification. Furthermore: Theses on the right conduct of a orthodox congregation towards all kinds of associations within and outside of it.

The congregations of the district are reminded that at this year's synodal assembly the delegates for next year's synod of delegates are to be elected.

Pastors are asked to bring their parochial reports.

Registration of synod members and guests should be sent to Mr. U. G. Kühn, 61 Nsxas ^ve., Houston, lexas, at least 14 days before the beginning of the synod.

T. Stiemke, d. Z. Präses.

Explanation.

On behalf of the teaching staff, the undersigned declares that in the course of this school year it is absolutely no longer possible to dismiss any seminarian as a substitute. Out of 29 requests for help received in the course of 5 months, we have granted as many as possible.

Addison, Feb. 18, 1883. E. A. W. Krauss.

Indication.

All pastors and teachers desiring lodging during the sessions of the Fort Wayne District Conference, to be held during Easter week, are requested to report to the undersigned not later than **March 15.**

O. Oross.

Cor. lleLksrsou L llaokson 8ts., I'ort V7azms, lucl.

Please.

All Lutherans who have relatives or acquaintances residing in Kansas City, Mo. are cordially requested to send in their addresses to the undersigned, that they may be visited. R. 4ebu, U.

1906 Oberr^ 8t., Lausas Olt^, L4c>.

*) *Standard* calculated 166.

Conference - Ads.

The Fort Wayne Preachers' and Teachers' Conference will hold, s. G. w., its next regular meetings from Tuesday afternoon, the 27th, to Friday noon, March 30th, at the church of Mr. P. Gross at Fort Wayne, Ind.

G. Mirror.

The West Michigan Special Teachers Conference will meet in Manistee on Tuesday, March 20. H. H. Hensick.

The Northern Illinois Pastoral Conference will hold, s. G. w., its next meetings at Dundee (k. Steege) March 27-29. The train in question leaves Chicago at the Chicago North- Western station at 4.15.

L. von Schenck^

The Cleveland District Conference holds its sessions from Tuesday to Thursday after Quasimodogeniti in Zanesvtlle, Ohio. E. Sitzmann.

Southwest Jndiana Conference, April 3-5, at Terre Haute, Ind.

H. Katt.

Income to the Michigan district treasury:

For the synod treasury: Christmas collection byMolls Congregation in Detroit H30.00. Congregation in Amelith 15.21. Congregation in Big Rapids 7.64. Congregation in Wheatland .90. Congregation in Montague 7.20. Congregation in Clay Bank 1.05. Congregation in Hillsdale 4.00. Congregation in Saginaw City 26.30. A. Mittelberger 5.00. comm. in Sebewaing 18.00. comm. in Tawas 10.00. comm. in Ruth 5.06. comm. in Bay City 25.40. comm. in Grand Haven 9.25. comm. in Frankenlust 21.50. comm. in Frankenmuth 50.00. comm. in Port Hope 12.16. comm. in Millers (part) 10.00. New Year's coll. of ?. Huegli's Detroit comm. 21.72. Frankentrost comm. 14.25. Burr Oak comm. 12.00. Jda comm. 4.00. Wyandotte comm. 8.15. Sherman comm. 2.00. Spring Wells comm. 9.52. Lake Ridge comm. 6.00. Petersburg comm. 4.00. Hadley comm. 5.00. Reed City comm. 1.50. Monitor comm. 3.00. congregation at Monroe 8.72. M. Gottfried 2.00. congregation at Tandy Creek 4.90. Mrs. Fr. Also at Sebewaing 5.00. congregation at Roseville 11.00. congregation at Lisbon 15.00. congregation at Ridgeway 6.00. communion coll. of congregation at Lansing 10.10. congregation at Jonia 2.00. Christmas tree coll. of congregation at Jonia 9.24. (S. -424.57.)

To the seminary building: congregation in Caledonia, 3.Zhlg., 14.50. From the congregation tn Sebewaing: John C. Liken 20.00, R. Martini 5.00, Fr. Bach, 5.00, Fr. Schmidt 10.00, Jakob Sprieß 5.00. congregation in Frankenlust, 5. Z., 31.00, I. Böhm 1.00. comm. in Frankenmuth, 4th c., 130.00, 5th c., 100.00. comm. in Amelith 11.60, G. Rueger 10.00. comm. in Montague, 5th c., 12.50. comm. in Saginaw Cily, 4th c., 32.00. P. Markworth 2.00. I". Gose 5.00. comm. in Monitor, 1st plat, 16.00. comm. in Monroe, 6th plat, 27.72. comm. to Tandy Creek 8.86. comm. in Waldenburg 14.50. comm. in Millers, 4th plat, 11.00. (Summa - 472.68.)

For Heathen Mission: By?. I. Schmidt, Christmas gift from K. D., 10.00. Congregation at Rickeville 4.63. Congregation at Montague 5.00. Congregation at Amelith 4.00. Congregation at Frankenmuth 22.76. Congregation at Frankenlust 7.50. (S. -53.89.)

For Negro mission: congregation in Frankenlust 7.50. congregation in Bay City 9.18 and 9.18 for the Negro church in New Orleans. (S. -25.86.)

For inner mission: By I>. Markworth of N. N. 1.00. Congregation in Caledonia 2.25. From the mission fund in Adrian 7.20. Teacher O. Krafft and school 1.95. ?.. Molls Gem. at Detroit 14.20. Gem. at Tawas 7.00. Gem. at-Wyandotte 4.20. Gem. at Rogers City 5.00. Gem. at Ridgeway 4.06. Gem. at Lisbon 10.85. Young W. at Monroe 2.00. Out of missionary treasury at Port Hope 2.84. (S. -62.35.)

For the widow's fund: Bro. Markworth 2.00. Mrs. Em- met in Hillsdale 2.00. Congreg. in Jda 4.00. By ?. Markworth, thank offering by Mrs. N. N., 2.00. Gem. in Manistee 10.00. Aug. Kettner 10.00. Lemke 4.00. Mr. Becker of Detroit 10.00. Gem. in Moltke 5.00. Thank offering by Mrs. Bickina in Monroe 2.00. Gem. to Tandy Creek 5.84. A. Chr. Bauer 2.00. Gem. in Frankenlust 16.00. Mrs. Fr. Auch in Sebewaing 5.00. ?. Sievers Sr. 5.00. comm. at Tawas 9.00. (S. -93.84.)

For the Deaf and Dumb: From the Women's Coffee in Adrian 14.00. By I. Schmidt, Christmas gift from K. D. 10.00. Gem. in Bay City 10.92. Gem. in Manistee 7.65, Emilie Below 2.00, Jul. Gatzke 1.00. comm. in Richeville 7.81. Mrs. Katz in Monroe 1.00. comm. in Ridgeway 4.63. comm. in Lenox 2.05. M. Weiser in St. Clair .50. on Beidel's wedding in Frankenmuth ges. 5.50. (S. -67.06.)

For poor & sick pastors & teachers: By ?. I. Schmidt Christmas gift from K. D. for poor pastors 10.00, for poor teachers 10.00. Cong. in Burr Oak for ?. Jske 4.00. Mr. Becker in Detroit 10.00. Gem. in Monitor 7.21. M. Gottfried in Monroe 3.00. Part of Christmas Coll. of Gem. tn Millers 13.27. (p. -57.48.)

For the Wyneken family: Gem. in Burr Oak 4.12.

To the orphanage at St. Louis: P. Wuggazer's pupils 2.20. ?. Torney's pupils 2.35. Gem. at Manistee 10.00. Mr. Becker at Detroit 3.00. W. Stein at St. Clair 1.00. (S. -18.55.)

To the orphanage near Boston: ?. Torney's pupils 2.40. ?. Moll's comm. at Detroit 4.37, Mr. Becker 3.00. (Total -9.77.)

To the orphanage at Addison: By ?. I. Schmidt, Christmas present from K. D., 10.00. Common at Frankenlust 2.50. ?. Torney's pupils 2.40. Cong. in Bay City, Christmas tree coll. of children, 10.00. Mr. Becker in Detroit 1.00. At G. A. Kruger's wedding in Monroe sent 2.30. By P. Sievers Sr. from I. Boehm 1.50. (p. -31.70.)

To the H ospital at St. Louis: Mr. Becker at Detroit 3.00.

For poor students in Fort Wayne: Gem. in Petersburg for Chr. Drögemüller 3.00.

For poor Michigan students: On E. Rau's wedding in Amelith p. 5.75.

For the Omaha congregation: Frankenlust congregation 1 p.m. Saginaw City congregation 6 a.m. Amelith congregation 8 a.m.

For the Rockville comm.: Big Rapids comm. 8:32. Montague comm. 7:25. Saginaw City comm. 6:00.

Detroit, Jan. 31, '83. Chv. Schmalzriedt, Treasurer.

Income to the Nebraska district treasury:

For the synodal treasury: From Fr. Hoffmann -2.00, sr. Johannis-Gemeinde 6.36, St. Pauls-Gem. 5.20. By citizens from sr. Gemahlin 2.00, W. Klöme 5.00, C. Rohde, H. Robrs, I. Tröster, F. Feusterer, Wm. Sollet each 1.00, H. Kaht, C. Feusterer, C. Schieske, I. Sollet each.50, C. Strehlow, 'S. Wegener, H. v. Hansen, I. Vogt, I. Paneitz, M. Vandersee each .25, By ?. Endres, New Year's Coll. sr. Gem., 4.50. By k. Flach von sr. Gem. at Minden 5.68. By Harms from sr. Gem. to Cunning Creek 7.00. By ?. Adams, Weihn. coll. sr. Jmm. congregation, 10.30. By D. Frincke of sr. Trinity, Lincoln, 4:25. By ?. Oetting of his. Lyons, 6.00. By 1'. Citizen of sr. Jmm. comm. 4.16, G. Meyer, A. Arndt, M. Werth, H. Ions, H. Elenden. A. Werth, D. Parpart, C. Stehlow 1.00 each, H. Newmann3.00, Dose .25, A. Steinhäuser .50, Caroline Werth .50. By C. F. Kroger, coll. in the comm. at Seward, 5.00. (S. -88.20.)

For the orphanage in St. Louis: By ?. Grüber, New Year's coll. sr. Jmm.-Gem. 9.00. By ?. Adam, coll. at children's service, h. Evening, 8.70, Christmas Eve coll. Sr. Zions-Gem. 3.00, by N. N. 2.00. (S. -22.70.)

To the seminar building: By P. Endres from G. Ticken, H. Schlechte, Wm. Uffelmann, H. Stuhr, H. Scharting 5.00 each, F. Naber 2.00, H. Hoffsch, G. Glocke 3.00 each. Through ?. Meyer in Kiowa by some members of his congregation. Bethlehem congregation 5.00. By k. Meeske from sr. Congregation 4.10. By ?. Iahn of sr. Cong. to Prairie Creek 8.00. (S. -50.10.)

For the widow's fund: By Mr. Peter Vogler, New Year's coll. of the parish at Louisville, 4.45. By D. Schulte, Hockzeitskoll. at H. Fricke, 3.25. (p. -7.70.)

For the orphanage in Addison: By ?. Schulte, Christmas present sr. Gem., 6.75.

For Negro Mission: By D. Iahn by Mrs. Dankert 1.00.

For the congreg. of Omaha: By D. Houses in Cold Mater, Mich. Christmas coll. sr. St. Paul's congreg. 5.05. By Treasurer H. Bartling 3.00. By E. Roschke of?. Michels' congreg. 6.50, ?. Fackler's congregation 1.80. ByPicture 7.50. (p. -23.85.)

Omaha, January, 1883, F. C. Festner, cashier.

Entered the caste of the Eastern District:

For the synodical treasury: from the congregation at Martins- ville -7.55. congregation at Cumberland 7.00. congregation at Olean 7.14. congregation at Allegany 6.81. congregation at Farnham 8.86. by ?. Hafner .75. comm. at Springville 3.30. comm. at Härlein 18.06. Mrs. Mommer 2.00. comm. at Bayonne 37.61. comm. at Johnsburg, Pa. 7.08. ?. Lauterbach's comm. at Crossroads 1.54. Geo. Merkel's comm. in Johnsburg 1.00. comm. in Egg Harbor 10.00. St. Andrew's comm. in Buffalo 11.20. comm. in Hamlin 12.00. comm. in Meriden 13.20. ?. Hein's congregation in Pittsburg 8 p.m. A. F. W. Fedder in Sharpsburg 1.00. St. Paul's Comm. in Baltimore 35.00. Comm. in Wellsville 17.57. Comm. in Bass- wood Hill 4.61. Comm. in North East 7.40. Trifold. - Comm. at Buffalo 9.25. I. Uhl by ?. Frey at Albany 3.00. Cong. at Ellicottsville 6.00. Cong. at Wolcottsville 11.00. Cong. at Patchin 5.30. Cong. at Bergholz 10.19. (p. -285.42.)

For the widow's fund: Mr. Hagen in Freedom 1.00. From some women in ?. Pechtold's commune 2.50. ?. Renz 2.00. Miss N. N. byWeidmann 2.00,1?. Weidmann 2.00. Gem. in Paterson 12.50. Gem. in Bayonne 11.57. Wedding coll. at Karl Drums in Cohocton 3.61. Women's Missionary Society k. Freys in Albany 10.00. congreg. in Eden Valley 4.00. congreg. in Patchin 5.61. (p. -68.79.)

For the orphanage near Boston: From the orphanage box of St. Matthew's congreg. in New Uork 20.00. By members of the church council of that congreg. Gem. 18.50. L. Schnabel in Small- wood .25. by Renz 4.00. Gem. in Yorkville 6.04. by I". Weidmann 3.05. Gem. in Hartem 4.00, E. Wehren- beras children's das. 3.75. Sunday school in Egg Harbor 2.50. Joh. Ulman in Johnsburg, Pa. 2.00. Gem. in Haverstraw 5.46. Gem. in St. Clair, Pa. 5.00. By ?. Graves .80. mother Schorr in Buffalo 25.00. by treasurer Schmalzriedt 2.40. by treasurer Menk 10.40. women's missionary society k. Freys in Albany 15.00. Mrs. H. Wolter in Buffalo 5.00. Mrs. Joh. William in Bergholz 5.00. (p. -138.15.)

To College-Bau: By 1'. Großberger by A. Kromp- hardt 1.00, F. Raudt 1.00. Gem. in Accident nachtr. 5.45. N. N. in Cove 1.00. By ?. Hanewinckel 1.00. By some members of the community ?. Pechtolds 2.50. By ?. Häfner 4.00. k. Renz 5.00. ?. Foehlinger 50.00. By Weidmann 6.00. Martinsville congregation, 1st sdg, 97.50. Hartem congregation, 4th sdg, 15.00. ?. Lindemann's congreg. at Pittsburg, 10th sdg., 10.00. k. Lauterbach's congreg. adj. 3.00. St. John's - congreg. in Williamsburg, 3rd sdg., 150.00. Trinity's. - Gem. in Buffalo nachtr. 25.00. Ahners Gem. in Pittsburg, 4th Sdg., 163.00. Women's Club Tabea of St. Andrew's Gem. in Buffalo 25.00. (S. -565.45.)

For the deaf and dumb: Through the Children's Gazette 3.00. Wm. Dornfeld 5.45. Wm. Krull 4.00. Karl Stürmer 1.00. Gem. in Smallwood 7.00. Filial-Gem. ?. Weidmanns 6.35. Mrs. Barbara Mappes in Paterson 3.00. (S. -29.80.)

For the orphanage near St. Louis: Ges. durch das Kinderblatt 20.11.

For the orphanage at Mount Vernon: Dorkville congreg. 3.02. Harlem congreg. 4.00. By Treasurer Grahl S.07. (S. -10.09.)

For the orphanage near Pittsburg: Joh. Ulman in Johnsburg, Pa. 2.00.

For Emtgr. mission in Baltimore: Treasurer Schmalzriedt 4.00. Women's Missionary Society?. Freys in Albany 8.00.

For poor students in Springfield: Women's Missionary Society ?. Freys in Albany for Heidelberger 10.00. Wedding coll. at Marie Beerü, Bergholz for Ph. Lauks 3.50.

For poor students in Fort Wayne: Tabea Women's Association of St. Andrew's in Buffalo for Fritz Raudt 15.00.

For Mission in Erie: Women's Missionary Society ?. Freys in Albany 10.00.

For sick pastors: Ges. through the children's leaf 1.00.

For inner mission: Ges. through the Kinderblatt 40.00. Through ?. Hanewinckel .50. Mrs. Utermählen in Smallwood .25. congregation in Bayonne 23.15. (p.-63.90.)

For negro mission: Ges. through the children's paper 40.00. G. Detthoff through ?. Sieker 2.00. Anna Felber in Smallwood 1.00. N. N. in Sharpsburg 5.25. Women's Missionary Society?. Freys in Albany 5.00. (p. -53.25.)

For heathen mission: Ges. through the Children's Gazette 22.67. I. Detzauer in Smallwood .50. congregation in East Boston 1.70. congregation in Basswood Hill 5.00. Mrs. E. R. through?. Frey in Albany 5.00. (S. -34.87.)

For the community in Rockville, Conn..: Durck ?. Weidmann, 6.55. Mrs. Merkel in Harlem, 1.00. By Treasurer Schmalzriedt, 28.57. Joh. Ulman in Johnsburg, 1.00. Geo. Merkel in Johnsburg, Pa. 1.00. St. Paul's congreg. in Baltimore, 2nd gift, 13.62. Trinity. - Cong. in Buffalo, 15.50. Cong. in Eden Valley, 12.00. (S. -79.24.)

For the Progymnasium in New York: Ges. durch das Kinderblatt 2.00. Gem. in Bergholz 4.17. Hoä)zeitskoll. bei Karl Roberts in Bergholz 2.03.

For college maintenance: comm. in Boston 19.00.

For the comm. in Planitz, Saxony: comm. in Port Rich- mond 5.31.

For poor students in Addison: Women's Club in Addison for Max Frieser 5.00. L. Blank in Smallwood .25.

For inner mission in the West: N. N. in Sharpsburg 5.25.

Correction.

Page 182. Jahra. read under "Orphanage near Boston": From the Women's Association at Paterson, ges. with Mrs. Wieler, instead of "Wirken".

New York, Feb. 5, 1883. I. Btrkner, cashier.

Entered the Southern District Caste:

For the synod treasury: Collection of St. John's Parish in New Orleans -30.20. By Prof. A. Hoppe that. 1.00. By ?. G. Birkmann of N. N. in Fedor, Tex. 2.50. By P. Thormählen, reformatton collection of St. Paul's congregation in New Orleans 32.00. Bys- Kühn, Christmas coll. s. congregation in Houston, Tex. 9.75. By ?. Buchsckacher, coll. s. congreg. in Ward," Tex., 2.00. Harvest Festival coll. of ?. Klindworth's congreg. in Wm. Penn, Tex., 8.00. By ?. Behnken in Cypress, Tex., Christmas coll. of St. John's congregation that., 12.00. Prof. A. Hoppe in New Orleans 1.00. By ?. Birkmann in Texas, coll. s. Gem., 1 p.m. By ?. Wischmeyer at Rose Hill, Tex., coll. s. comm., 17.25. By ?. Wahl at Mobile, Ala., coll. s. comm-, 8.65. By ?. Kaspar at Giddings, Tex., coll. s. comm., 19.00. (p. -156.35.)

For the widow's fund: By ?. Wilder, thank offering by Mrs. W. Wunderlich in Spring Creek, Tex. 5.00. By ?. Kaspar at Giddings, Tex. 5.20, coll. s. comm. 12.00. Young Women's Association of Zion Congregation in New Orleans 10.00, Mrs. C. von Salzen 1.00, M. Stoll 1.00. By ?. Kühn of N. N. in Houston, Tex. 2.50. Prof. A. Hoppe in New Orleans 4.00, H. Pohlmann Sr. 5.00. Jakob Scherer in Hockley, Tex. 10.00. By ?. Wischmeyer at Rose Hill, Tex. coll. s. comm. 17.25, N. N. that. .50. (S. -73.45.)

For the deaf and dumb: By ?. Wilder, coll. s. comm. to Spring Creek, Tex, 13.00. By ?. Birkmann by N. N. at Fedor, Tex., 2.50. (S. -15.50.)

To the new building in St. Louis: By ?. Lange by Friedrich Kaase in Fayette Co, Tex, 10.00. By ?. Mödinger, coll. of St. Paul's congregation in New Orleans, 100.00. By ?. Sweet of the Salem congregation in Black Jack, Tex., 11.00. By ?. Buchschacher in Ward," Tex. coll. of sr. Cong., 25.50. Prof. A. Hoppe in New Orleans 5.00. By ?. Buchschacher, of A. F. in Ward", Tex., 10.00. By ?. Birkmann in Texas, signatures s. Gem., 29.00. (pp. -190.50.)

For the progymnasium in New Orleans: Virgins' Association of Zion Congregation, 4.00; Coll. of St. John's Congregation, 21.35. By ?. Geyer in Serbin, Tex. coll. s. Gem. that, 17.80. Durck ?. Lange of Mrs. Schwede in Colorado Co, Tex, 3.50. By ?. Sweet of Salemsgem. in Black Jack, Tex., 3.00. By ?. Birkmann of N. N. at Fedor, Tex., 2.50. Through ?. Kilian, Advent coll. s. Gem. at Serbin, Tex., 28.00. By ?. Behnken, Koll. s. Filialgem. in Neudorf, Tex., 5.75. By the Young Men's Association of the Zionsgem. in New Orleans 5.00, G. Jökel that. .50. By ?. Geyer in Serbin, Tex. baptismal record with Mr. Matth. Mertink, 6.05. By treasurer Roschke in St. Louis from ?. Wille in Concordia, Mo., coll. s. Gem., 5.50. (p. -102.95.)

For inner mission in the South: Through ?. Wilder to Spring Creek, Tex-, addendum to mission feast coll., 1.00. Coll. of Zion congreg. in New Orleans 15.35, of St. John's congreg. 38.60. By ?. Buchschacher in Ward," Tex-, coll. of sr. Gem., 12.00. By ?. Birkmann of P. Urban in Texas, 1.00, H. Urban 1.00. By Mr. Treasurer I. Scherer in Hockley, Tex. of ?. Kaspar, mission festival coll. sr. Gem., 62.00, also from ?. Buchschacher 50.00, from ?. Maisch 5.00, by Ph. Readle .50, Mrs. Armbrunn 1.00, Mrs. Kuhblank .50, Mr. Maas 1.00, ?. Süß 1.00, the Black - Jack - Gem. 5.85. (S. -195.80.)

For external discord: By ?. Birkmann from?. Urban in Texas 1.00.

For the orphanage near St. Louis: By ?. Gever in Serbin, Tex., baptismal coll. with Mr. G. Wukasch, 7.10. By ?. Wahl in Mobile, Ala., coll. sr. Comm. 8.60. (S -15.70.)

For the Negro Church in New Orleans: By ?. Birkmann of N. N. in Fedor, Tex. 2.50.

For the Negro School in New Orleans: By Bro. Kaase from Sophie Pape in High Hill, Tex. for poor Negro children 3.00.

For traveling preachers in Texas: by ?. Long by F. Kaase at High Hill, Tex. 15.00.

For old and sick pastors: By ?. Geyer in Algiers, La., 1.00. By ?. Geyer at Serbin, Tex. by widow I. D. Duke das. 1.00. By ?. Wischmeyer at Rose Hill, Tex. by Mr. Jakob Scherer at Hockley, Tex. 15.00. Coll. of Zion congreg. at New Orleans for ?. M. Wyneken, 27.50. (p. -44.50.)

For the orphanage in New Orleans: By ?. I. Kaspar, Kindtaufkoll. by Mr. Heinz, 1.30. By Bro. Kaase in High Hill, Tex. by Mrs. Sophie Pape that. 3.00. By ?. Kühn of N. N. in Houston, Tex. 2.50. (p. -6.80.)

New Orleans, La., Jan. 30, '83. G. W. Frye, cashier.

38 8t. Andrew 8tr.

For the Martin Luther Orphanage near Boston received from September 1 to December 31, 1882: From Mrs. König in Boylston Station -1.00. By ?. I. P. Beyer from the children's paper 29.00. Minna Söhrens in Andover 5.00. From the orphan box in Boston 5.47. From the box of the Jmm. church in East Boston 1.28. Sermon collections at the annual feast 95.83, coll. for food 2c. 117.83. From the orphan box in the orphanage 2.46. From teacher Seibel's school children .75. I. Schulz 1.00. Coll. at the inaugural sermon of Mr. ?. Zollmann 26.85. Surplus on tickets at the annual festival 41.97. By treasurer I. Birkner 75.00. ?. A. E. Frey in Albany 15.00. Harvest Festival coll. by ?. Rush funds 9.00. Mrs. Wackus in Boston 2.00. By Treasurer Grahl 32.90. Mr. Lieber and family in Boston 5.00, Mr. Große 1.00. ?. Lindemann's congregation in Pittsburg 28.50, whose Sunday School 5.00. Adam Bergt 2.00. Women's Association of St. John's congregation in New York 16.50. Zion's congregation in Boston 5.74, Mrs. Jsenhagen 1.00. Congregation in Wellsville, N. Y., 45.25. By treasurer I. Birkner 38.74. ?. Tramm 1.80. ?. A. E. Frev's Sunday school at Brooklyn, N. U., 25.00. Mr. Burier at Baltimore 4.00. Tob. Brewer in Roxbury 1.00. By teacher Hölter in Pittsburg 5.00. By ?. Wambsganß that. 8.00. ?. Biewend in Roxbury 2.35. N. N. .25. Mrs. M. Schüler in East Boston 2.00. From the orphan's box of the parish there 1.51. By cashier Birkner 260.22. By ?. Käselitz 5.00. ?. Aulich 1.00. Sunday school ofZions-Gem. inBoston 1.38. K. Seibel in Ft. Wayne, Ind., 4.00. H. Fahrenholz in EastBoston 1.00. Teacher A. F. W. Fedder 2.50. Paul Abel in Roxbury .50, Miss K. Hoffman" 1.80, Ottilie Lobanz .50. by Mr. Teacher Meyer in Baltimore 16.00. women's club in Brooklyn, N. U-, 27.00. Mr. Bock in Milwaukee 4.00. Mr. Bartling in Addison 2.00. Teacher Hensick inManistee, Mich., 6.25. F. Schlotterbeck in Boston 2.00, I. N. Peterson 2.00. Mr. and Mrs. Katzmann in Roxbury 10.00. ?. Steinbach in Fairfield Centre, Ind. 2.00. From Boston: Mr. Buttermann 1.00, E. Rothe 7.00, E. Krest 1.00, E. Hübel.50, Granstein.25, Neumann 1.00, C. H. Bar- ker 1.00, D. Plestoh .50, L. Baumbach 1.00, L. Lootz3.00, A. Schlegel 2.00, W. Wählers 1.00, I. Rimbach .75, H. Lindhorst .25, W. Dietze 1.00, F. Jsenhagen 1.00, A. Köhler 1.00, Mrs. Jung .10, I. Löffler 1.00, Mrs. Lauenstein 1.00, George Vogel 1.00, I. Stöcke! 2.00, Louis Heft 1.00, N. N. 1.00, Albr. Nicholas 1.00, I. H. Thomford .50, Mrs. Hinrichs 1.00, Mr. Prin- kert 1.00, A. Bossert 1.50, Wollinger .50, Aug. Dahlke .50, Jakob Fett .25, A. Bender .50, Mrs. Rimbach .50, E. Kroger 1.00, I. Lauenstein 1.00, P. Albrecht .50, I. Lootz 3.00. martini school in Baltimore by teacher Peters 16.00. women's club of Zion's congreg. in Boston 2.65, I. Laumann 1.00, H. Weckerle .85. Mrs. L. Saxer in New York 25.00. C. Grose the. 5.00, his brother-in-law 1.00. M. Braun .65. H. Wiebusch 2.00. C. Nagel .50. teacher Fedder 8.00. ?. Krafft's children in Otto, N. U., 2.00. ?. Gräbers Gemm. 23.80 & 44.12. Virgins Club in?. Brand's church in Pittsburg, 10.00. Teacher Nütze! 1.75. Mrs. A. S. in Papillion, Nebr., 2.00. Mr. Pabst in Albany, N. U-, 14.85. Mr. Haffenreffer in Roxbury 5.00. By Treasurer Renfer 12.00. Mrs. Eva Mock 5.00. Ottilie Krebs 1.00. I. Herthel Sr. in West Roxbury 5.00. I. Miesler 2.00. Teacher Loßner in Euclid, O., 2.00. ?. Wambsganß at Allegheny, Pa. 4.00. By TreasurerGrahl 104.00. Mr. Bartling 1.00.

John N. Peterson, Treasurer.

69 Havre 8t., ?ast?o8ton, L4a88.

Since 12 September B.I..

for the necessary construction of the orphanage "zum Kindlein JEsu" in Des Peres, Mo,

the following gifts of love have been received by the undersigned: Through ?. R. Winkler from Heinrich Voß -5.00, from Heinrich Bob .65, from Terre Haute, Ind., from "a sister in the HErrn" 10.00; by ?. A. Käselitz from sr. Parish 6.00; by ?. D. Stemmermann from his congregation and himself Gem. and himself 5.00; by ?. O. Schröder from his congregation Congregation the collection on the 15th Trin.-Sund. 21.00; by ?. E. Saupert from sr. Congregation 6.60; by Mrs. Elise Kett- ler 1.00; by ?. A. W. Frese by Congregation ?. Gem. 16.75; by ?. H. Maack of sr. Gem. 15.85; by ?. B. I. Ansorge from sr. Gem. 8.80; by ?. F. Steyer of sr. Gem. 6.00; by Mr. C. Burgdorf in Red Bud, III, 4.00; by ?. D. Earl of s. Gem. a harvest coll. 13.51; by Mrs. ? Barth 1.00 & by G. Schutz .25; by ?. Ph. Bechtel of s. Gem. 5.00; by ?. A. G. Döhler of sr. Gem. 3.00; by ?. F. W. Brüggemann from the alms box sr. Gem. 6.00; by ?. W. Matuschka from several members of sr. Gem. 10.25; by ?. A. G. Grimm, at Thormann's wedding, 4.30; by Mrs. H. Mittendorf 2.00; by ?. P. G. Schwankovsky from the orphan box of sr. Gem. 3.65; from an unnamed person in my Gem. 1.00; by ?. M. Stephan from sr. Gem. 5.16; by Mr. F. Dette from ?. A. Alexander 4.00. (p. -162.77.)

For the purchase of woolen blankets for our orphans received: from the Women's Association in ?.. Lenks Gem. 10.00; by ?. Link from 2 women in sr. Gem. 15.00; from Mr. F. A. Uhlich 10.00; from the Virgins' Association in my parish 5.00; from three orphan friends 10.00; from Mr. G. H. C. Klie 2.00; from N. N. 5.00; from 4 orphan friends 2.00; through ?. G. Wangerin by Mrs. Anna Quermann 3.00; by ?. I. H. Ph. Gräbner from Miss Agnes Marheinecke 1.00; by ?. G. A. Schieferdecker, thank offering from Heinr. Bentrupp, 5.00; from the Women's Association of my parish 5.00; from W. Waltke 5.00. (p. -78.00.)

Received for the household: by Fr. G. Wangerin, Christmas gift from the Virgins' Association sr. Gem. 25.00; by U. Jmm. Mayer, coll. s. Gem. at the h. Chrtstnachtfeier, 9.31; by my Gem. a part of the coll. on h. Evening 7.50; by k. R. Winkler, coll. on F. Stille's wedding, 4.65; by P. F. Lochner, Christmas gift from Frauenverein sr. Gem. 12.00; by U. Link, of the Gem. at Wellsville, Mo., .50, from N. N. 1.30; by P. I. G. Pflantz, from Mrs. C. W. P. 2.00; by the Orphanage Collectors of my Gem. 25.00; by P. Gast, from I". A. W. Frese .50; by Mrs. w. Auguste Albrecht 1.00. by P. M. Wartens by Mrs. Rover 3.00. (Summa -91.76.)

I hereby express my heartfelt thanks to the kind donors on behalf of our orphans. The faithful God repay the good deeds out of His grace for the sake of Jesus in time and eternity.

St. Louis, Feb. 6, 1883. c. c. e. Brandt, cashier.

For poor students received by Mr. P. C. Groß from the Frauenverein sr. Gemeinde -20.00; by Mr. P. Reinke from Mrs. Westphal .50 and from Mr. U. Bohlen, given at Mrs. Schumacher's wedding, 12.50 for Hubert; by Mr. ?. W. v. Schenck, harvest festival coll. sr. both Gemm. 19.00 for Boritzky; by Mr. P. I. H. F. Hoyer, wedding coll., 8.14 for Niebelschütz; by Mr. T. H. Singewald 5.00 for Wolfram; by Mr. k. Traub of the women's club sr. 13 shirts, 12 undershirts, 12 underpants, 6 pr. woolen stockings and 1.00; by Mr. Pritzlaff of the Women's Association of Trinity in Milwaukee 10 bust shirts, 6 undershirts, 9 underpants, 9 towels, 6 sheets, 6 weed covers, 9 pr. stockings and 1 woolen stocking. Blanket; by Mr. U. Hallerberg 2 quilts, 3 pr. stockings, 2 colored shirts; by Mr. U. Gross, sent at Mr. Kammeier's house dedication, 5.70 for Her; by Mr. U. Schwarz in Salem Tshv-, Carroll Co., III, & some sr. members 8.00 for Heinze. Members 8.00 for Heinze; by Mrs. P. Lochner of the Women's Club here, 1 doz. wool. Blankets; by Mr. P. Stechholz from Mr. G. Schwoy 1.00 for Arps; by Mr. P. C. Schröder from his congregation 11.20 for C. G. Gemeinde 11.20 for C. G. Schröder; by Mr. U. E. A. Frese from P. M. Meyer 2.00, from I. Meyer 1.00, from W. Scheele 1.00 and from H. Ch. Meyer 5.00 for Witt; by Mr. P. Kowert, sent on Mr. W. Behrens wedding, 3.50; by Mr. ?. Fr. Schröder, Christtagskoll. sr. Gem. 7.50 for Witt; by Mr. U. Her from Mr. E. Millitzer 10.00 for Her; by Mr. ?. Leemhuis 3.78 from Mr. U. Ka- nolds Gem. and 7.22 from members sr. Gem. for Laux.

For the seminary budget: by Mr. U. C. F. W. Brandt 5.00; by Mr. ?. Lochner here, sent in mission hours, 9.10; by Mr. T. H. Menk in St. Paul 4.20; by Mr. Schneidewind 2.00 from himself and 1.00 from Ad. Gerner.

A. Crämer.

The undersigned received the following further gifts of love for the deaf and dumb institution, which he hereby acknowledges with the most heartfelt thanks: At Mr. Kapp's wedding in Utica, Mich. sent by a boy -1.68. By Mr. C. E. Anger in Watertown, Wis. from St. John's parish that. cost money for Laatsch, 20.00. By Mr. U. Aulich in Ellisville, Wis. from his. Township, cost money for Nimmer, 7.00 & 5.25. By Mr. k. Wambsganß in Allegheny City, Pa. coll. at birthday party of Mr. Brueggemann, 9.35. By Mr. U. F. R. Tramm in Rondout, N. U., surplus of confirmation examination 3.00; by dens. of Mr. Lange, sen. and jun. .30. By Mr. k. H. Kretzschmar, of Mountville, Minn, harvest festival coll. sr. Commun. of, 15.50. By Mr. H. Alms at Evansville, Ind. of, 5.00. By Mr. P. H._ Henkel at Logan, O., coll. at Mr. Threß' wedding 6.00. By Mr. Treasurer Festner at Omaha, Nebr. of, by Mr. k. I- Hilgendorf 1.00. By Mr. ?. R. Winkler at Central, Mo., from: W. Wumenberg .50, Mrs. Faller .25, Chr. Wibracht .75, F. Friese 1.00, W. Mävis 1.00, H. Voß Sr. 1.00, N. N. .50. By Mr. P. A. Dankworth in Cleveland, O-, from sr. St. John's parish 10.00, by Lena Schmidt.10. By Mr. k. Rohrlack at Reedsburg, Wis. from his comm. boarding money for miller, 15.00. By Mr. P. C. Riedel at Charlotte, Iowa, coll. of sr. Gem., 8.51. By the same from N. N. 1.00. By Mr. P. P. Schwankovsky in Baden, Mo. Eben-Ezer- Gem. for the pamphlets, 2.75. By Mr. C. F. Steinbach in Fairfirld, Ind. especially for the Christmas giving 2.00. By Mr. Lehrer Schmalzriedt in Detroit for the same purpose .50. By Mrs. Beile in Norris the like .50. By the Women's Association in the congregation of Mr. P. Hügli in Detroit, coll. for the Christmas giving, 70.60. In effects 2c.: From the Women's Club in Detroit, 9 window curtains; from Mr. I. Runge in Detroit 1 pair of boots; by Mr. E. Kundinger in Detroit coll. .50; from Mr. H. Reif in Detroit 1 globe and a number of picture books; from Mr. Waltz in Detroit 1 Christmas tree.

Norris, late January, 1883. H. Uhlig.

The following gifts have been received by the undersigned for poor students from Iowa: By U. Zürrer from his. Gemeinde -20.00 (for Niebelschütz); by Mr. Tiarks in Monticello 20.00; by ?. Bünger from some members of his community. Gem. 5.20; by U. Brust, s. at the wedding of Mr. Ed. Konkow, 5.40; by P. Maaß from sr. Gem. 10.00 (for Th. Stephan); by U. Bünger, part of the coll. of sr. Gem. on thanksgiving day, 4.00; by U. Herrmann from sr. Gem. 6.00; by U. Zürrer from sr. Gem. 9.50 (for Niebelschütz); by Mr. Tiarks in Monticello 10.00; by Fr. Herrmann from sr. Gem. 5.50; by U. Reinhardt, s. at the wedding of Mr. C. Kerkmann, 7.00; by Fr. Mallon of sr. Gem. 10.00; by U. Stephan from sr. Gem. 7.50, by Mr. Fr. Mummelthei 1.50 ; by U. Crämer for the pupil A. Böhm, half of the coll. given on Mr. Johann Abel's wedding, 9.00, for pupil Th. Mertens, half of the coll. given on Mr. Joh. Abel's wedding, 9.00; by U. Matt- feldt from W. Pohl 1.00, from N. N. 2.00 (for Th. Mertens).

May the Lord, who has opened hearts and hands, be a rich recompense to all dear givers, here temporally and there eternally.

Waterloo, Iowa. Geo. Mezger, cashier.

For poor students received through Mr. Treasurer E. Roschke -12.25 from Mr. U. Nützel's congregation in West Ely, Mo. By Mr. U. Brömer for Stud. R. Biedermann 5.00 from Mr. Konr. Goos. M. Günther.

For the Deaf and Dumb - Institution at Norris, Mich. received Nov. 9, '82 to Feb. 4, '83: By H. Mans in Detroit for Becker's pamphlet -.50. By Treasurer Schmalzriedt 75.38. By H. Bartling in Addison 50.83. By ?. Warns in Weltis, Ind, Reform. festival coll. sr. Zion's congregation, 8.00. ByD. Pennekamp's congreg. in New Wells, Mo. 4 p.m. By D. Hüschen in Drake, Mo. wedding coll. at T. Liesemeier's, 6.00. P. Pflantz's congregation in Memphis, Tenn. 10.00. By Treasurer Eißfeldt 84.35. St. S. Volte in Michigan 2.00. By Kaff. Bartling 27.55. teacher Meyer's pupil in Watertown 2.19, Miss El. Meyer's pupil 2.11. D. Reh- waldt's comm. in Superior, Kans. 9.00. By Kaff. Schmalzriedt 25.50. By Kaff. E. F. W. Meier in St. Louis 255.16. teacher Abraham's pupil in Altenburg, Mo., 2.25. by k. Beyer in Brooklyn, N. U., 38.00. by Kaff. Birkner 75.98. By Kaff. Eißfeldt 20.00. D. Niethammer's comm. at La Porte, Ind., 8.00. Teachers Holiday's pupils at Baltimore 1.00. D. Horst's comm. at Hilliard, O., 3.00, Filial comm. 2.55. . By Kaff. Renfer 11.00. Louisa, Klara & Ada Maurer in Wilton, Iowa, 26.00. By Treasurer Grahl 115.71. By Treasurer Schmalzriedt 25.75. D. Brandt's congreg. in St. Louis, part of Harvest Festival Coll. 12.50. By Kaff. Tiarks 25.68. By D. Paw- hauer's St. Pauls congreg. in Dakota 6.00. By Kaff. Birkner 16.75. By Kaff. Bartling 55.94. Fred. Waltz in Detroit 2.00. By Kass. Schmalzriedt 34.73. by treasurer Menk 29.15. teacher Plumhoff, surplus from confirmation song, 2.00. D. Jungcks Johannis-Gem. 4.63, Jmm.-Gem. 3.22. D. Königs Äem. in Malcolm, Nebr. 9.25. by treasurer Schmalzriedt 12.68. by Kass. Meier in St. Louis, 69.95. By John Umbach the. proceeds of Becker's pamphlet, 11.40. Given to Bonds by Eduard Kauter in Detroit, 25.00.

Addendum to my receipt of 7 May 1882: Through Johannes Walther in Frankenmuth from G. Mich. Beyerlein das. 5.00, proceeds from Becker's pamphlet 10.75.

C. D. Strubel, Treasurer. 207 ^eü'ersoQ ^ve." Detroit, Ickioli.

For the preacher and teacher widow and orphan caste

(of the Jllinois District)

have been received:

"

1. Contributions:

From the DD.: M. Große -8.00; F. C. BehrenS, H. Engelbrecht, L. Hölter, G. Jung, Th. Piffel, G. W. Brügmann 5.00 each; F. Ottmann, Ch. Kühn 4.00 each; F. Lußky 3.00. From the Chicago Teachers' Conference 13.00.

Two. Gifts:

FromHermine Sckoordurch D. H. Sieving 1.00. From the Women's Association of the parish of D. Reinke 10.00. By P. Engelbrecht: from Joh. Range 5.00; Mrs. Kammer 1.00; Mrs. Treide 1.00. By D. M. Große: by Fr. Bindemann 2.25; K. Schulz 2.50. By the congregation of D. Röder 20.00. By C. Jörn by P. L. Lochner 10.00. By the congregation of U. Brügmann 5.00.

Mr. H. Bartling, cashier, delivered 100.69. (Summa -220.44.)

Chicago, III, Jan. 31, 1883; H. Wunder, cashier.

With hearty thanksgiving to God and the dear givers, I certify the receipt of the following love offerings for our church building: from Bro. Mahl's congregation in Mobile, Ala.,-11.00. congregation in Watertown, Wis. 10.00. Praeses Biltz's congregation 10.00. congregation in East Saginaw, Mich. 7.50. D. Schieferdecker's congregation 5.40. congregation in Wausau, Wis. 5.50. congregation in Smallwood, Md, 8.00. By several parishioners at Fort Smith, Ark. 5.75. Trinity and St. Paul's parish at Indianapolis 18.00. P. Frey's parish at Albany 30.00. Bethalto parish, III. 5.00. Lake Zurich parish, III. 11.14. Drrieinigkeit parish at St. Louis 25.00. By Mr. Treasurers: Bartling 192.14, Eißfeldt 11.00, Roschke 16.05, Birkner 49.75.

Rockville, Conn. 20 Feb. 1883, John Hetzte r.

Received **for the English Lutheran Mission in the West:** By Mr. Treasurer H. Tiarks at Monticello, Iowa, -10.28. By Mr. P. C. A. Frank at Zanesville, O., 1.38. By Mr. I. H. Myers at Ambia, Ind. for poor English students, 10.00.

St. Louis, Feb. 23, 1883. C. F. Lange, cashier.

509 I'ranLUn ^.ve., 8t. Doui8, Llo.

Received

for I. Beyer, student, from the Young Men's Association of the congregation at Altenburg, Mo., -5.00; for G. S. by the Ka sierer of the Iowa District 4.00; for I. N. by the Women's Association of the congregation of Mr. D. Michael at Fort Wayne 4.00. Many thanks!

R.A. Bishops.

For poor students received through Mr. D. Geyer in Serbin, Tex., the baptismal collection at Mr. Biar there -3.15.

C. F. W. Walther.

New printed matter.

Witnessing on the way. For confirmed of the Lutheran church.

This booklet, which has already appeared in several editions and was written by P. J. P. Beyer, has now passed into the possession of the Concordia publishing house and appears in a new edition. The illustrations contained therein are for the most part new and specially made for this booklet. It comprises 105 pages in small 8° and costs, in canvas with tasteful gold title, single 20 Cts, the dozen -1.80.

When this booklet first appeared, Dr. C. F. W. Walther wrote about it in the "Lutheraner" as follows: "The booklet itself indicates its purpose with the words: It would like to help a little that the confirmed Christians of the Lutheran Church remain mindful of their birthright, and from the bottom of their hearts

to remain joyful in the fact that God has made them so rich and glorious through his word. It also wants to call out a "Stop!" to those who begin to flinch, and finally to offer a hand to those who have already "fallen, in order to raise them up again. In a genuinely evangelical, heart-warming manner, it demonstrates why it is so important to be a Lutheran Christian, and what a young man and a virgin must do and avoid if they want to remain faithful to their Savior and their mother church and, if they have already lost their way, turn back. The book ends with a poem containing Christian rules of life, a small collection of prayers, and finally a martyr's story as an example of true faithfulness until death."

In stock at Concordia Publishing:

Easter Book. Devotions for the Domestic Celebration of the Holy Easter Season. Collected and edited from the older treasures of the orthodox church by F. Lochner, pastor of the Lutheran Trinitatis congregation at Springfield, III St. Louis, Mo. price - 1.00, with gilt edges $1.75.

Reasons of the Protest of the Synod of Missouri, Ohio, and Other States against an Unconditional Recognition of Professor Schmidt as an Assessor of the Synodical Conference - Assembly, Oct. 4, 1882. St. Louis, Mo. Lutheran Concordia-Publ. 1882.

Those of our readers who do not read "Lehre und Wehre" and do not have the "Verhandlungen" of the Synodal Conference of last year, and yet would like to have a look at the important document presented by our delegates to the Synodal Conference, will be pleased to hear that it has appeared in a separate print. (S. "Lutheraner" 1882. No. 21.) The pamphlet will be sent by the Concordia Publishing House on receipt of 10 Cts.

Reformation History for Our Dear Youth, Jubilee Gift for the 400th Anniversary of Luther's Birth. By J. A. Darmstätter, Lutheran pastor in Columbia, Pa. Pilgrim Bookstore, Reading, Pa. 1883.

This booklet is offered to our Lutheran youth as a Jubilee gift. And it really is such a gift, and a wonderful, extremely valuable one at that. As difficult as the task is to select the most suitable material for the youth from the enormous amount of material available for a history of the Reformation, to round it off into a whole, and to present everything in a festive and attractive manner for the youth - Pastor Darmstätter has happily solved this problem. First, the booklet presents a vivid picture of the miserable state of the church before the Reformation; secondly, it provides an excellent account of how God first prepared his armaments, then describes the beginning and progress of the work of the Reformation, and finally describes Luther's family life and his blessed departure. Written in a truly Lutheran spirit, the book will prove to be an excellent means of nurturing the Lutheran spirit and promoting Lutheran judgment already in youth. For young children who have only begun to learn to read, however, the book is still too high. For those who would like to have a Reformation story for them, we can recommend the booklet already mentioned in the last issue of the previous year: "Das Luther-Jubiläums- Bücblein zum 400sten Geburtstag Luthers" (The Luther Jubilee Booklet for the 400th Birthday of Luther), which was also published by the Pilger Bookstore and can be purchased in a school volume for 20 Cts. per copy. Both books complement each other. Mr. Darmstätter's "History of the Reformation" is admirably furnished. A great number of portraits of the persons appearing in the story, as well as pictorial representations of the reported events and objects in neat woodcuts adorn the 147-page book in pocketbook format, bound in muslin. The price is: 30 cts. the copy, 25 cts. by the dozen, 20 cts. by the hundred. W. [Walther]

Children's Journal. Volume 4. Published by F. W. Weiskotten, pastor of Philadelphia. 1883.

This is a booklet for children who have just started to read. Each of the 12 numbers is richly decorated with really beautiful pictures. The text, however, is appropriate to the childish mind, without being trite. Who counts Abecedariusse to his family, will make the same a joy if he gives them this volume as a gift. It comprises 48 pages in small quarto and costs 45 Cts. delivered postage-free in muslin bound. One orders under the address: Rev. ?. IV. 1V6i8kott6U, 2126 Urmooek 8treet, ?llüg.cic1pllia, ?a.

W. [Walther]

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Lutsrock at tlle ?O8t OLos at 8t. Donis, No. L8 860OLck-elL88 matter.


Und ich sahe einen Engel
fliegen mitten durch den Himmel,
der hatte ein ewig Evangelium
zu verkündigen denen, die auf
Erden sitzen und wohnen, und
allen Heiden und Geschlechtern,
und Sprachen, und Volkern.
Und sprach mit großer Stimme:
Fürchtet Gott, und gebet ihm die
Ehre, denn die Zeit seines
Gerichts ist kommen, und betet
an den, der gemacht hat Himmel
und Erde, und Meer, und die
Wasserbrunnen.
Offenb. Joh. 14, 6. 7.
Gottes Wort und Luthers
vergehet nun und nimmerm

Herausgegeben von der Deutschen Evangeli
Zeitweilig redigirt von dem Lehre

Vol. 39, St. Louis, Mo. March 15, 1883, No. 6.

(Submitted.)

From the cross, on which our dear Saviour died.

We are now in the holy season of the Passion, when one preaches, sings, and speaks especially of the bitter suffering and death of our dear Lord Jesus Christ, and what he has earned and acquired for us through it. The wood of the cross, on which our Saviour suffered death, can give us a salutary contemplation, if we look at it with a devout heart. It is true that our salvation is not in the instrument of torture, in the image of the cross, even if it were made of gold and precious stones; but it rests solely in Him who hung on the cross, according to the words of St. Peter: "There is salvation in no other, nor is there any other name given to men, wherein we shall be saved, but in the name of our Lord Jesus Christ alone. Therefore we justly call it gross idolatry when the papists fall down before the image of the cross, kiss it, worship it, and pay it the honor which is due to the Lord Christ alone. But because the papists idolize the cross, a Christian cannot be an enemy to the outward image of the cross, as the Reformed are; for because his Lord and Saviour hung on the cross, and purchased life for him on this cursed wood, the cross is a lovely sign to him, and he also sets it before his eyes as a reminder. - After this preliminary remark, we will now tell something about the cross, the instrument of Christ's torture, according to old news.

The death on the cross was considered a very shameful and disgraceful death by all peoples who used crucifixion; it was the most extreme punishment, more feared than death by fire. For it was not only the most terrible, but also, because of the prolonged agony which accompanied death on the cross, the most severe penalty of death. For this reason the cross was called by the ancients a wood of misfortune and a wood of cursing. Probably this kind of



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

Execution originated from tying and nailing to trees and stakes, and from the even more cruel impalement, in which the criminals were put on pointed stakes and had to endure this torturous state of death. It is known that the bloodhound Nero had many innocent Christians at Rome impaled on pointed stakes, smeared with pitch, and set on fire at night.

As for the shape and form of the cross, according to old news, it was of different kinds. According to one method, two beams of equal length were laid across each other so that the cross had the shape of the Roman number ten (X). The delinquents who were fastened to such a cross had not only their hands but also their feet stretched out. This kind of cross is usually called the "St. Andrew's Cross," for the reason that the apostle Andrew, the brother of Simonis Peter, is said to have been executed on a cross so fashioned. - Another form of the cross was that a shorter beam was fastened over a longer one in such a way that the cross presented the image of the large Latin letter T or the form of a crutch, on which those who were lame on their feet leaned. Finally, the third type was that a shorter beam was laid across a straight one in such a way that the longer one protruded a little above the crossbeam (†). Which form of these three the cross of Christ had, we do not know to say. According to the usual assumption, Christ's cross had the last of the three shapes, as this seems to be partly evident from old news, pictures and sculptures; partly, however, it is also made probable by the superscription Pilati, which could most easily be attached to a cross of this kind. Incidentally, the form of the cross of Christ can be quite indifferent to us, since not the form of the cross, but the crucifixion of Christ is an article of faith.

That the punishment of the cross was in use among many ancient peoples is evident from the old news; but that it also took place among the Jews cannot be proved. If, therefore, the Jews had had the police power to punish the they did not have, because they were under Roman rule, our Saviour would not have been crucified, but in any case, because they, blinded by the devil, took him for a blasphemer, he would have been stoned to death. For the Jews had this command from God, that they should stone to death real blasphemers. For thus said the LORD unto Moses, Say unto the children of Israel, Whosoever curseth his God, let him bear his sin: and whosoever blasphemeth the name of the LORD, let him be put to death; and let all the congregation stone him." 3 Mos. 24, 15. 16. Now when such a criminal was stoned to death among the Jews, his body was hanged on a wood; but he was not allowed to remain hanging on it overnight, but had to be buried the same day, because, as the words of the Lord read, a hanged man was accursed with God. Deut. 21:23: In this manner, that is, by stoning, St. Stephen was put to death by the Jews as a blasphemer not long after Christ's ascension, though on the charge of false witnesses. But because the high council at Jerusalem in Christ's time no longer had power over death and life. Since the high council at Jerusalem in Christ's time no longer had power over death and life, the eternal Son of God was handed over to the pagan Roman governor Pontius Pilate; and since crucifixion was in use among the Romans, he too was put to the curse, at the impetuous request of the Jews, who cried out, "Crucify, crucify him." But this is to be noted: Pilate would not have condemned Christ to the death of the cross if the Jews had merely accused him of blasphemy; therefore they had to think of another charge. They said, therefore, that he was an insurrectionist, that he was disparaging the people from their lawful authority, that he was forbidding to give the bosom to Caesar, and that he was making himself a king against Caesar. Of course they could not prove him any such thing, for instead of disparaging the people from Caesar, he had proved the contrary, Matt. 22:21, and though he had said that he was a king, yet he had immediately added the declaration that his kingdom was not of this world. Now Pilate was convinced enough of Christ's innocence, and he also confessed it when he said: "I find that He is not of this world.

no guilt in him"; but out of fear of man and complacency he nevertheless condemned Christ to death on the cross, taking water, as a right hypocrite, and washing his hands before the people, and, absolving himself from guilt, said, "I am innocent of the blood of this righteous man, see ye." But not all gross criminals were punished by crucifixion among the Romans, but usually only slaves condemned to death were crucified; for which reason the death of the cross was simply called the "death of slaves" among them. Free Roman citizens, on the other hand, were executed by the sword or axe. Thus, for example, St. Paul, because he was a Roman citizen, was beheaded, while St. Peter, as a non-citizen, a stranger and foreigner, was crucified at Rome. Our dear Saviour died such a shameful death as a slave, not that he might be served, but that he might serve, and give his life for the redemption of many. He was obedient to his heavenly Father even unto death, yea, even the death of the cross. Yet he suffered this shameful death not as a guilty criminal, but as the holy and righteous one, that is, not for his own sake, but for ours, not forced, but willingly, out of love for his Father, for me, and for other sinners, as it is written, "He is wounded for our iniquity, and crushed for our sin. The punishment is upon him, that we might have peace; and by his wounds we are healed."

It was femer in use among the ancient heathen Romans that delinquents condemned to the death of the cross were scourged, that is, bloodily beaten^, before they suffered their sentence; by this, of course, the death penalty was to be intensified. The scourging was done partly with rods, and this was still the mildest and least dishonouring kind; partly with lashes, and this kind was already much harsher and more ignominious; but the hardest kind of all was that in which small bones, lead, and the like were woven into the whip-straps, whereby not only bloody welts, but deep wounds were made. - That our dear Saviour was also scourged, and that with lashes, the evangelists have expressly noted. It was fulfilled in Him what was written in Is. 50:6: "I gave My back to them that smote Me." And Isa. 63:2, 3: "Why then is thy robe so red, and thy garment like the winepress treaders? I tread the winepress alone, and there is none among the nations with me. Therefore their wealth is sprinkled upon my garments, and I have defiled all my robe." - The scourging usually took place before the execution of the sentence in the judgement house or in another place. During this procedure the condemned were bound with their hands to a low pillar, so that their chest and back were free to receive the blows. The Jews, too, had a scourging prescribed by God in their police regulations, whereby the criminal had to lie down on the ground and receive a certain number of strokes, namely forty. But this was not the case with the Romans; it depended merely on the whim and caprice of the judge how many strokes he would have the condemned man receive. Also the The Lamb of God, our Lord Jesus Christ, was scourged in the judgment hall of Pilate before being brought to Golgotha. Whether he was also bound to a pillar during this, the evangelists do not give us any information about it; but it is claimed by the old church fathers as quite certain. It was not necessary, because he willingly gave his back and allowed himself to be led to the slaughter like a gentle, silent lamb. Love, the unfathomable love for us cursed children of Adam, had bound him, held him fast; for otherwise no power on earth, however great and strong, could have bound him. The executors of this scourging punishment were the brute, barbarous war-servants. How cruelly these dogs and wicked mobs (Ps. 22.) inflicted Him, may first be inferred from the fact that Pilate's purpose in doing this was to have Jesus made quite wretched, so that by the sight of His mangled body, dripping with blood, the Jews might be moved to pity and made more willing to let Christ go. This is also clearly evident from Pilate's words, when, after the scourging, he presents Christ to the Jews, who are filled with hatred, and says, "Behold, what a man!" as if to say, "Behold! As if he wanted to say, "Behold this figure of torture, how wretchedly he is mangled; have pity on him, and let him go. Thus a crude heathen heart was horrified at the martyred form of Christ, who was so miserably broken by the scourging. But what, besides the scourging, increased the torture of Christ, was the crowning with thorns, and the beating of his head with a reed, etc. When the condemned man had been scourged according to the pleasure of the judge, he was led out to the judgment seat, bearing his cross himself. Likewise also our dear Saviour had to bear the heavy block of the cross Himself; but weakened by watching, starving, and thirsting, and by much shedding of blood in the scourging and crowning with thorns, He succumbed under this burden. Yea, He who bears all things with His powerful word, sinks down to the earth under the weight of the cross. So then the executioners' servants were compelled to look around for someone to carry His cross, whether in part or in whole. And they found a man named Simon of Cyrene, who was the father of Alexandria and Rufi, whom they forced to carry the cross after him. Of course it was not out of compassion that they took the cross from the Lord Christ, but rather because they feared that he would give up his spirit on the way to the judgment seat, for that would not have been at all in accordance with the mind of the chief priests and scribes, these sworn enemies of Christ. Driven by the devil, they did not rest until Christ hung on the cross, for they thought that if he died such an ignominious slave's death, the people would turn away from him in disgust, and consider him an outlaw, accursed of God. But they had to help that the counsel of God was carried out, that Christ, the Lamb of God, as the sacrifice for the sins of the world, was slain on the trunk of the cross.

During the execution of the sentence, the condemned were usually mocked and tortured. They were pulled down to the ground with the weight of the cross and then driven up from the ground with blows, blows, kicks, and sharp nails that were bored into their flesh. Whether our dear Saviour had to endure such tortures on the way to his death on the cross is not known.

But that the satanic wickedness of the Jews and the brutality of the soldiers were not lacking in all kinds of cruelty is a foregone conclusion. And as it happened to the holy David on his way of suffering (when he had to flee from Absalom, and went weeping over the brook Kidron), that a man of the house of Saul cursed him and threw earthenware at him: so also the blind mob of the Jews, seduced by their blind leaders, will have vented their indignation on Christ. But as David cursed not that curser again, nor took vengeance on him, so the Lamb of God knew not of any wrath, neither here, nor in all his passion. He did not rebuke when he was reproached, he did not threaten when he suffered. - When the person to be executed had arrived at the place of execution, he was first stripped of his clothes, which fell to the executioners. Our Lord Jesus Christ, too, who wanted to give us the garments of salvation and the robe of righteousness, had to be stripped of his clothes. We should have been eternally rejected by God in the shame of our nakedness; but here the Son of God presents Himself and lets Himself be uncovered, so that He may cover the shame of our nakedness. For they, the soldiers, stripped him of his clothes and divided them among themselves, casting lots on his skirt so that the Scriptures might be fulfilled. - Before the condemned were put on the cross, they were given a potion that was calculated to dull their senses and, consequently, their sense of pain. Such a potion was also offered to our Saviour, but he refused it, for he wished to taste death with all its terrors and agonies, and not to go to his death as a staggering man. - Now when all the arrangements were made, the crucifixion itself took place. But this was not always carried out in the same way. Sometimes the condemned were fastened to the cross while it was still lying on the ground and then lifted up with it; sometimes, however, the cross was first lifted up and then the condemned were pulled up on it. Nor were they always fastened to the cross in the same way; sometimes they were fastened to it with nails, sometimes only with cords; in the latter way the apostle Thomas is said to have been crucified. But Christ was fastened to the cross with nails. The number of nails used for this purpose was three or four, depending on whether both feet were pierced with one nail or each foot with a special nail. How many nails were used in Christ's crucifixion is not known, because the Scriptures are silent on the subject; only this we will say, that not so many nails were used as the popes have for many hundreds of years bartered for nails from Christ's cross at great cost. This much is certain, that five wounds were made on the cross of our Saviour; for both his hands and both his feet were pierced with nails, and his side was opened with a spear. - When the condemned man had been fastened to the cross, the cause of his death was attached to the top of the straight beam of the cross, which extended a little beyond the crossbeam; sometimes the cause of their death was hung around their necks, written on a piece of wood, as they were being led to the place of execution. On the cross of Christ, too, was affixed a superscription containing the cause of his death. It read: "Jesus of Nazareth, King of the Jews."

But the Jews were not satisfied with this superscription, but said to Pilato, "Write not, The king of the Jews; but that he said: I am King of the Jews." Pilate answered, "What I have written, that have I written." That Pilate put this very superscription over the cross was not by chance, but by the miraculous government of God, whose will even the Gentile governor had to do. In these words God preached to the Jews through Pilate that this Jesus of Nazareth was the king of whom the prophets had said before that he would be a king who would rule well and administer justice and righteousness, and whose kingdom would have no end. But that the name of Jesus is written above the cross, may teach us that Christ and the cross are not to be separated. He that will call the name of Jesus Christ must also take up the cross, and follow Christ under it. For of Christ and the cross there is also the saying, "What God hath joined together, let not man put asunder." - That those who were crucified were not left unharmed even on the cross, but were mocked, may well be imagined. Our dear Savior was still exposed to the worst blasphemies on the cross. Even one of the evildoers mocked him.

It has already been noted that the death on the cross was connected with long-lasting agonies and was a very hard death. For if the delinquents were fastened to the cross with nails, they died by slow loss of blood; but if they were fastened to the cross only with ropes, they usually had to die of hunger. If the cross was erected in a lonely place and not high from the ground, it happened that the crucified were eaten alive by wild animals. Sometimes the death of the evildoers was hastened in another way. Thus, because of the approach of Easter, the legs of the two evildoers who were killed with Jesus were broken, and in this way their death was hastened. The legs of the Lamb of God, Christ, were not broken, nor was his death brought about more quickly in any other way; but after the soldiers had broken the legs of the two evildoers, and now also came to the cross of Christ, and found that he was already dead, they did not break his legs; and this was not to be done on that account, that the Scripture might be fulfilled, "Ye shall not break his leg." For just as the model, the Old Testament paschal lamb, was not to have a leg broken, so also Christ, the antitype, was not to have a limb broken. However, in order to convince himself that the death of Christ had already taken place, a soldier opened the side of the Lord Jesus with a spear, and immediately blood and water came out. Also the last drop of Christ's blood was to be shed. So also by the opening of the side of the LORD JEsu the scripture had to be fulfilled which says, "They shall see in whom they have thrust."

After a "successful" death, the bodies of the crucified usually remained hanging on the cross, where they soon began to decompose. Only under special circumstances were they taken down and handed over to the next of kin for burial. Also the holy body of Christ was, with Pilate's permission, taken by Joseph of Arimathea,

who was an honorable councilor and a disciple of JEsu, was taken down from the cross and buried honestly by him and Nicodemus.

Under Constantine, the first Christian emperor, the punishment of the cross was abolished. Once, as the story goes, when Constantine was about to meet his adversary Marentius and was very anxious about the outcome of the battle, a sign appeared to him in the sky in broad daylight, a cross surrounded by stars and with the inscription: "In this sign you will be victorious. Immediately the emperor had a cross of the finest gold made in the likeness of that which he had seen, and had it presented to the army in battle;-and he conquered, in the year 312 A.D.. Since then the cross has become a standard on banners, etc., and even now it is a military badge of honor. To all Christians, however, Christ's cross is the banner under which they gather; it is the tree of life which God, out of pure love and mercy, has raised up on this cursed earth. Whosoever therefore eateth of the fruit of this tree shall live for ever: that is, he that believeth truly in Jesus Christ, being comforted in his dear merit against all his sins, shall not perish, but have everlasting life. For it is written, "As Moses lifted up a serpent in the wilderness, so must the Son of man be lifted up on the cross, that whosoever believeth in him should not perish, but have everlasting life." Joh. 3, 14. 15. J. F. Köstering.

History of Concordia Seminary.

(Conclusion.)

In June 1876, 26 passed the Eramen: G. Birkmann, F. Brunn, A. Eirich, F. Eisenbeiß, C. Franke, I. Griebel, H. Hafner, I. Hassold, P. Kern, I. Krüger, W. Lüker, L. Pohlmann, O. Siemon, I. C. H. Strafen, H. Weseloh, H. Wischmeier, F. Zagel, C. F. Hoyer, C. H. W. Jäger, L. R. E. Pieper, A. Schrödel, N. Förde, H. B. Hustvedt, O. Mandt, I. Nordby, C. K. Preus.

In that year Prof. Schmidt was also transferred by the Norwegian Synod to its newly established practical seminary in Madison, Wis.

In June of the following year (1877), 21 were dismissed: F. C. Behrens, M. Bürger, L. Dornseif, C. Eißfeldt, E. Friedrich, G. Häfner, U. Jben, G. Johannes, C. Johanning, G. Jung, Chr. Kühn, G. Löber, P. Rösener, A. Schmidt, H. Schröder, E. Stubnatzy, F. Wambsganß, A. E. Notz, H. Gabrielsen, C. Näseth, I. Ilvisaker.

The District Synods, which met in the course of this year, dealt among other things with the following questions concerning our institution: in what way Prof. Walther's great workload could be lightened so that he would not fall short and so that he could complete the dogmatic work desired by the Synod, whether and to what extent the office of President should be taken from him, and which other teachers should be recruited. Since the early settlement of these matters seemed desirable, and for other reasons, they declared themselves in favor of the Synod of Delegates being convened in the spring, instead of in October of the next year, according to the proposal of the supervisory authority.

On the evening of January 25, 1878, there was held in the auditorium a happy celebration took place, as Prof. Walther had received the doctorate *honoris causa.*

The Synod, which met on May 15 (1878), decided to reoccupy the English professorship and to establish another German one. For the latter, Father F. Pieper was immediately elected by the Synod itself. Furthermore, it decided to relieve Dr. Walther of the general presidency at his urgent request that one of his two difficult and responsible offices be taken from him.

In May were examined: F. Berg and P. Merbitz; in June 36: P. Andres, H. Birkner, Th. Biltz, I. Borth, C. Bretscher, F. Bünger, A. Dank- worth, Ph. Dornseif, H. Dreyer, H. Erck, Ph. Fritze, I. Frosch, A. Grimm, C. Günther, H. Haake, E. Heinicke, H. Jüngel, K. Machmüller, F. Melcher, A. Pechtold, I. Roschke, C. Roß, H. Schäfer, L. Schulze, I. Streckfuß, H. Theiß, G. Wildermuth, P. A. Dietrich- son, O. Fosmark, C. Jörgensen, H. Hoff, M. Langeland, E. Peterson, W. Petersen, O. Wangsnäs, Th. Heine.

On October 1, Prof. Pieper arrived here. Since the one elected for the English professorship had declined, the electoral college elected P. R. Lange of Chicago, who had already worked at our institution here since 1858 and at the high school in Fort Wayne since 1861, but had returned to preaching in 1872. He arrived here on November 30.

In the following year (1879) 22 were released into the preaching ministry: A. Baumhöfener, A. Bergt, I. Bernthal, G. Gößwein, I. Heyer, H. Jungkuntz, F. König, G. W. Müller, F. Pennekamp, F. Rohlfing, F. Siebrandt, K. Schwan, F. v. Strohe, L. Wagner, A. Pieper, E. Borgen, O. Felland, P. A. Hendrickson, E. Rüste, A. R. Sagen, H. Strand, P. Strömme. At the beginning of the new academic year (in September) the number, not counting one Ertraner, was 95. In the fall a piece of land opposite the college land was purchased from the Board of Supervisors, with a house on it, into which Prof. Lange now moved.

Lic. theol. G. Stöckhardt, who had been appointed by the congregation of the Holy Cross to take the place of Father Brohm and had taken up his office in October 1878, took over, at the request of the teachers' college, a Hebrew course of instruction in the Bible.

In the summer of 1880, 24 were examined: F. Arnold, C. Engel, V. Goßweiler, A. Hänsgen, W. Harms, K. Koch, G. Kühn, I. Mayer, F. Pfotenhauer, I. Rabe, A. Rehwaldt, F. Sievers, F. Schröder, E. Schülke, I. Schütte, T. Thieme, I. Köhler, N. J. Bakke, S. Blilie, K. G. Fägre, O. Grönsberg, I. M. Jensen, I. Johannesen, I. Th. Ilvisaker.

The Synod of Delegates, meeting at Fort Wayne in May, 1881, voted to erect a new large building, on the same site occupied by the old one, which was to be demolished; further, that a special farm building be erected, and a new apartment built for a professor. The elected building committee (Mr . O. Hanser, and Messrs. E. F. W. Meier, C. Heintz, H. Kalbfleisch. *) C. W. Behrens and Dr. H. Dümling of Fort Wayne) was instructed not to demolish the old building and begin the erection of the new one until two-thirds of the amount determined by Synod had been signed for by the congregations and friends of the institution, but to make all necessary preparations. The synod also decided to appoint a man to help out at the seminary, who, in addition to his

*) He was later replaced by Mr. H. F. Müller.

He was appointed professor extraordinarius for Old and New Testament exegesis and was to give four lectures a week. Mr. G. Stöckhardt received the appointment.

On behalf of the synod, Dr. Walther issued an appeal to the synodal congregations in June, in which he explained the reasons for the new building and called on them to make generous contributions.

In April, 3 were discharged: G. Mezger, K. Dorsch and W. Lewerenz; in June, 30: F. Bente, F. Bergen, F. Brust, A. Dttzer, W. Diederich, F. Dröge, E. Flach, C. Germeroth, H. Gläß, M. Große, O. Hanser, E. Heinicke, W. Husmann, K. Huth, R. Kaiser, R. Köhler, Th. Lamprecht, M. Lücke, I. Meyer, W. Noll, F. Otte, I. Pflanz, C. Purzner, H. Rohlfing, E. Saupert, C. Schmidt, E. Schulze, H. Schulz, A. Pieper, Thorvildsen.

At the beginning of the academic year (September), the number of students was 103.

On September 24 (1881) died one of the founders of our institution and one of its first teachers, Th. I. Brohm, who had also faithfully helped out during his pastorate at the Kreuzgemeinde by taking over a few hours. He passed away at Addison, III. where he had gone in the fall of 1878 as pastor *emeritus.*

In winter, the newly built teacher's flat could be occupied by Prof. Pieper.

On January 24, 1882 Father I. F. Bünger passed away, who not only helped to found the institution, but was also a member of the supervisory authority for many years, and who was concerned about its welfare with all seriousness.

At the beginning of March (1882) the building committee inspected the submitted building plans - 16 in number - in the presence of the supervisory authority, the Reverend President Schwan and the teaching staff. With a majority of votes, the building committee recognized 3 as the best and awarded them prizes (respectively $300.00, $200.00 and $100.00). Mr. Architect C. May, member of a local congregation, whose plan had also received an award, was instructed to prepare a new drawing. On March 26, this new plan was approved and Mr. May was elected Building Superintendent. The building committee, in conjunction with the supervisory authority, made a request to the teaching staff that this year, as an exception, lectures be closed as early as the end of May, so that demolition of the old seminary building could begin in early June. In May, the spacious house of the former Christian Lange was rented as an interim apartment for the students.

On March 13, 3 were examined: H. Rauh, F. Herzberger and H. Frincke; on May 23, 29: C. Becker, F. Brockmann, W. Bröker, Th. Bünger, F. Cämmerer, E. Ewh, H. Felten, I. Frick, W. Gans, A. Hamm, Th. Hertwig, E. Heinemann, W. Heyne, M. Holls, L. Lange, C. Noack, B. Potzger, A. Pfotenhauer, I. Schal- ler, L. Schwartz, H. Speckhard, G. Starck, I. Trinklein, C. Umbach, G. I. Wegener, G. Weller, W. Weigle, I. Koren, H. C. Thorgrimsen.

The academic year closed on May 25 and demolition of the old building began on the 30th.

On June 23rd, H. Klöpper, a member of the congregation here, found the old foundation stone in the eastern wall of the south wing. The small box (made of copper) contained 2 synodal reports and 2 numbers of the "Lutheraner", in which documents concerning the institution were reported.

Over the summer, the library room on the upper floor of the old print shop building became a

The first floor, a teaching room, was converted into a dining room and an interim kitchen was built next to it. Prof. Lange's application to use his two parlors as teaching rooms for the interim period was accepted by the supervisory authority.

At present the number of our students is 93, among them 11 Norwegians. 59 students live in Lange's house, the others in Prof. Pieper's former apartment, the old school house, and with families.

The persons with whom the building committee made contracts are still to be named: Aug. Bornschein, stone mason; Edw. Stamm, stone carver; Hartmann and Debus, brick masons; McMurray, Judge <L Co, iron work; Mesker L Bro, sheet iron work; Chas. Wehklng, wood work; Niddle, Nehbein L Co, planer mill work; Schulenburg, Böckeler <L Co, lumber suppliers; Thos. Stone, stair builders.

May the Lord of the Church grant that the building, which has been undertaken for the glory of His name and for the good of His Church, may proceed happily. May the building, when happily completed, never contain any doctrine contrary to the Holy Scriptures and the confession of the Evangelical Lutheran Church taken from them. May an innumerable multitude of brave fighters of JESUS CHRIST come forth from it, and may the blessing be fulfilled: "Grow into many thousands of thousands, and may thy seed possess the gates of thine enemies."

(Submitted.)

Something from the inner mission in Western New York.

As "the gentlemen traveling preachers and other missionary pastors should from time to time make their respective experiences available to the people through the 'Lutheran'" (Syn. Hdbch. p. 83), let there follow here a brief account of the mission in Western New York, which will be of special interest to the congregations of the Eastern District of the Synod of Missouri, Ohio, &c. St. At its last synodical meeting at York, Pa. the Eastern District Synod had voted to support the mission at Erie, Pa. and as the undersigned has been called not only as pastor at Eric, but at the same time as traveling preacher to the Lutherans scattered in the surrounding country, especially in northwestern Pennsylvania and western New York, he frequently set out on the journey, and by God's grace soon succeeded in gathering a band of Lutherans at three different places, to whom he has since preached God's word regularly.

I made my first attempt at Silver Creek, a small town on Lake Erie, 30 miles west of Buffalo. In recent years, several immigrants have settled there, who partly farm in the surrounding area and partly find rewarding employment in the *Smut Machine Factory* there. German Baptists, Lutherans, and Albrechtsmen have proselytized here before, but no German church is located in Silver Creek. I was hospitably received by a Mecklenburg man of strong Methodist leanings, and stayed with him several days, wandering about the region by day and disputing Methodism with my landlord in the evening. I visited about 50 German families in the town and the surrounding area. There I often found the opportunity to bring God's Word close to the hearts of the people.

The Lutheran congregation was also able to comfort the sick and afflicted, to warn against false prophets, and to exhort them to hold fast to the jewel of the pure, truthful teaching of the Word; they also found among the people many a good old book of sermons and other devotional books with yellowed paper, which had already been handed down to the third and fourth generation, and which were not only kept with reverence, but were also read diligently. Opinions differed about the establishment of an Evangelical Lutheran congregation. Most of them complained that they had no church and that their children had to grow up without Christian instruction, but they said that several preachers had already been there and had achieved nothing, and that now a Methodist preacher came every three weeks and had four families who followed him and wanted to "convert" the other Germans, but they did not want to go there, because that was not their church; so there was little chance of bringing together an Evangelical Lutheran congregation. But I had already looked around for a place where the pure sermon of the Word was to resound on the next Sunday, and I invited all who wanted to come. So about 40 came, and after the sermon I announced to them that I would come again in four weeks. This message was received with joy. The next time, the number of listeners had almost doubled, and later, people living eight to ten miles away joined the group. This, of course, was not dear to the Methodists. At the first sermon quite a number of them had turned out, but, having recovered higher local counsel, they did not return, but assembled and worked quietly for their cause. They intended to carry out a coup d'etat, but by God's grace not only did they not succeed, but gave a mighty impetus to the building up of Lutheran Zion in Silver Creek. The Americans of the town have long desired that their German fellow-citizens should also have a church, and have repeatedly said that they would gladly contribute to it if a German church were to be built. What are the Methodists doing now? One of them makes the rounds of the Americans, tells them that a German church should now be built, and then collects to build a Methodist church. The Methodists already had a building site. But as soon as the Methodist started his collection tour, our Lutherans quickly held a meeting, elected officials and decided to build a Lutheran church immediately. This becomes known in Silver Creek, the Americans learn to their astonishment that the collector, who has knocked on their door, wants to build a Methodist church and that there are only three and a half German Methodist families in the little town, while the other Germans are Lutheran and want to stay; on this they declare: We are going somewhat to the building of a Lutheran church, but not to that of the Methodists. In a short time the Lutherans had a building site and a handsome sum of money in hand. The stones for the foundation are already in place, the lumber has been ordered, and, as soon as the weather is favorable, the building will be started. The words of the sixth Psalm have been fulfilled in the case of the swarming spirits: "Behold, he hath evil in his mind, he is with child with mischief, but he shall bring forth a fault." They have become disgraced with their plots, and what they had planned for the ruin of Lutheran Zion had to be accomplished according to God's

miraculous advice just serve to its upswing. The new church is to be 30 feet wide, 50 long and 18 high.

In Dunkirk, a town as large again, nine miles west of Silver Creek, there has been a great division of churches both among the Americans and Germans during the last few years. Among the Americans the Baptists are fighting, and the Presbyterians have also separated. Besides a German Methodist and an Albrecht church (commonly called the Jumper church in these parts), there is also a large German church here, formerly of the Uniate synod, but now served by a Reformed. The parishioners are all Lutheran by birth. In this congregation things look sad at all. Pastor and church council live in constant feud. A large number of people no longer want to set foot on the church threshold, because for various reasons they do not want to have anything to do with the pastor. It is mostly these people who gather when the traveling preacher comes. For the most part, they seem to hold firmly to their Lutheran faith and listen to the preaching of the Word with eager hearts. There are usually about 50 adults to whom I preach every four weeks in City Hall, which I have rented for that purpose. The first time I preached here, a man from the mountains near Dunkirk was also there and told me that he was glad with all his heart to have finally heard a Lutheran sermon again; whether I would perhaps also preach occasionally on the mountains, there were many Lutherans living there. With all my heart I would like to, was the answer. On my second visit to Dunkirk, my farmer is there again, and calls to me, "Well, now come along, the people on the mountains will gather tonight to hear a Lutheran sermon." I was all the more pleasantly touched by this call, as I had not even the remotest idea that anything would come of preaching on the mountains so soon. So off we went eight miles inland and up the mountains. On the way I learned that the church where I was to preach was built by the inhabitants of the area, Germans and Americans, and that anyone could preach in it whom the people wanted to hear, only the Catholics and Episcopalians were excluded because they had not paid anything for it, and that the Reformed man from Dunkirk preached there every four weeks, but that there was no congregation there. So I preached, and then asked if I should come again. All were unanimously in favor. When I had preached the second time, I suddenly received the following letter from the Reformed man:

"Dear sir!

> Excuse me for taking the liberty of drawing your attention to a fact which must be of importance and significance to both of us. It has become clear to me from the festive programme which you intend to celebrate here in Dunkirk next Sunday with a certain kind of people (!) that you are the man who has already preached twice in my parish in a congregation on the mountains near Dunkirk (!) without having been invited by my people. The man who sent you up and brought you there does not belong (!) to the parish. The people were Christian and decent enough to listen to you because you wanted to preach God's Word to them, and they will

nor will they start a quarrel with you if you ever come back. But it seems strange to them that a Lutheran pastor who preaches pure doctrine should have so little decency as to intrude so unauthorizedly into another's parish.

If you want to make Dunkirk happy with pure doctrine, you'll have to rant at me as you did at the Methodists at Silver Creek, so that we heretics and gushers will have to leave the field. The Methodists may be what they will, but none of them ever took such a liberty as you did. The fruits of such a deed will show themselves from time to time. You must have heard the saying: Blind zeal only harms!

Finally, I and many others in Dunkirk would like to know to which synod you belong, or whether you are proselytizing on your own and according to a system of your own. That you have taken care of the people in Dunkirk to whom you preach, no one can object to that, least of all me, since I cannot help these people to any office in my congregation (?). respectfully (!)

..... (Signed name.)

This neat writing I now laid before the people on the mountains. They were quite indignant at this conduct on the part of the Reformed, declared that it was the first they had ever heard of a church among them, and unanimously asked me to serve them regularly. When two weeks after it was the Reformed's turn, it rained and he was not fetched at all. In a meeting they decided to elect a pastor in the spring, because a pastor could seldom come up in the winter time. The Reformed, however, in whose imagination the little congregation lived on the mountains, was informed of the true facts, so that he has not heard from him again until now.

May the Lord continue to spread his hand of blessing over this mission and gather many more who are wandering to the only Shepherd Jesus Christ, as the church sings:

> Enlighten them that are blinded, Bring them hither that are divided from us, Gather them that are scattered, Make them firm that are in doubt.

H. Sieck.

(Submitted.)

Something about life insurance.

I was at a wedding. Quite a number of guests were present. Because the weather was nice, we stayed outside. An agent from a life insurance company came over. After looking around for a while, he made his move on me. Perhaps he thought, "If I can get the shepherd first, I will have an easier time getting his sheep. Now he asked me: "Don't you want to insure your life in our company?" I answered, "That is not necessary, for I am already insured." He: "In which company?" Me: "A better one than yours." He: "I don't think so, for ours is one of the best in America." I: "Then I must prove my assertion. Allow me, therefore, to ask you a few questions. Can your company become bankrupt?" He: "I believe so. not, for she is one of the richest in the whole United States." - "I'm not asking what you think of her, but simply, can she become bankrupt?" He: "Well, yes. Circumstances may arise that even the best company may become bankrupt." Me: "Mine, however, can never become bankrupt, no matter what circumstances may arise. But further, does your company also take in old, sick, infirm, and weak persons?" He: "No. Then it could not exist." Me: "Mine does so quite willingly and at any moment, and does very well at that. Further, does your company take in anyone before he pays anything in?" He: "No." I say, "But it is the rule with mine. Further: Does your company also give something to an insured before he has died?" He: "No, only after his death." Me: "Mine already gives each of its insureds a great deal every day and hour, and many a thing even before his death. But let me ask you further: When and how does your company pay?" He: "After the death of the insured, it pays the entire sum insured to his heirs." Me: "That's dangerous. The large sum attracts thieves. My company is smarter; it pays out often and often, as much as is necessary. But one more question: If the large sum were stolen, would your company give anything to the stolen person afterwards?" He: "No." Me: "But mine does. And now tell me, is not my company better than yours?" He: "What is your company? What is its name?" Me: "It's that one up there; do you know it?" Him: "Well, oh yes. That one's all right. But surely it would be better if you had insurance in ours too." Me: "That's not possible. For there is such a contract between my company and myself that it alone wants to insure me and provide for me in life, in death, and even after death. If I now wanted to be insured by yours as well, I would have to break the contract and resign from my company, and thus declare that I no longer trust it, but rather yours. That would be wretched folly. Yes, it would be against my conscience and office, since as a preacher I always tell my listeners that they should rely on God alone." He: "But there are many preachers in our company who have been assured of that." He pulled a book out of his pocket and showed me a number of names of preachers, German and English. I said, "What these gentlemen do, they have to answer for. I can't answer for such things." He: "Well, what is your name and address?" Me: "What do you want with that? Will you not put it in your book too?" He: "O no, but to send you, if you have no objection, a book, from which you shall see that it is also a Christian's duty to be insured in such a society as ours." I: "I have no need of such a book, but I have nothing against it if you send it."

None of the other wedding guests who had been standing around us and listening wanted to be assured. So he departed without having made the slightest prey. H. Jüngel.

Of all gifts, the gift of the Divine Word is the most glorious, which anyone who takes away takes away the sun from the world. For what is the world without the word, but hell itself!

(Luther.)

To the ecclesiastical chronicle.

I. America.

The congregation at Logansport, Indiana, one of our older synodical congregations, served by Rev. Jox, has suffered a severe loss. On the 6th of this month their beautiful church, built in 1867, was a prey to fire. The fire started from the parsonage standing next to the church, which was largely destroyed. It is, as is assured and the circumstances prove, the work of an arsonist. The loss to the dear congregation is a great one. According to a newspaper report, from which we take the above, the church cost §23,000, the organ §3,500, the bells §2,300, the interior furnishings §1,500; the damage to the parsonage, together with what Pastor Jox lost, is calculated at §2,500. Neither church nor parsonage was insured with people. May the dear tested congregation learn with joy what is written Ps. 25, 2. 3. 118,8.

Our new edition of Luther's works is also receiving friendly attention in Germany. In the Leipziger theologische Literaturblatt of February 16, it is announced that the first part of Luther's Kirchenpostille has now also appeared, and added: This "further volume proves that our enterprising Lutheran brethren in America continue the great enterprise with undiminished energy. Since the work is not intended for scholarly purposes, but for the widest possible dissemination of the 'unadulterated Luther Word' in the Lutheran congregations, the price is relatively very low (in Germany 22 Marks). We rejoice in the energy of our American co-religionists in this field, and in this year of Dr. Luther's jubilee wish the great enterprise ever more pleasing success." - And we hope to God that this friendly wish will come true. As long as the pure teachings of Luther remain in our pulpits, there will be more and more people in our congregations who seek edification above all in Luther's writings. W. [Walther]

"A Little Difference." Under this heading a Columbus professor, wishing to be witty, cracks his sardonic jokes in the church paper of the Ohio Synod on the report of the "Lutheran" concerning the dedication of the progymnasium in Milwaukee. He writes: "In this he (D. Große) indicates that a debt of §17,168.25 was left over because the institution cost §25,644.54 instead of §10,000 as the synods had voted. He then says, "The dear congregations will pay this debt already - and .this very year'. Happy confidence!" - What can happen even to a professor in his blind fanaticism! However, Professor! there is a small (!) difference between the report of the "Lutheraner" and your compilation. The "Lutheran" says: "Accordingly, the whole building cost §16,644.54, and with the purchase of the land §25,644.54." But you blatantly omit the §9000.00 granted by the three Synods for land purchase, to which was added §10,000.00 granted for building. Or did you in all seriousness think that the three Synods voted to purchase land for §9,000.00 and then only approved §1000.00 for such a building? What unfortunate blather!

T. I. G.

II. foreign countries.

The Saxon Regional and Free Church. The hanno versche Kreuzblatt of February 11 writes that the following is written to it from Saxony: "The conditions in our regional church are quite dismal; even the 'Pilgrim from Saxony' is said to be dying out because of a lack of participants. Nevertheless, so many cannot make up their minds to leave this turmoil of unbelief and false faith. to turn their backs. The small Saxon Free Church therefore does not want to increase. Together with the 3 Hessian-Nassauian congregations that adhere to it, it counts about 1900 souls, who have to support 8 pastors and 2 teachers. This is very difficult and almost impossible for the small and partly poor congregations. How can a congregation like the one in Dresden, with 181 members, and the one in Frankenberg, with 108 mostly impecunious members, meet the needs of the church in the long run? It is a wonder that they have been able to do so up to now." The Kreuzblatt makes the following comment on this: "Agreed! But the Lord, who protects and governs His Church, still works miracles, and if the little Saxon Church has hitherto been able, with the Lord's help, to maintain its clergy, the same Lord will help it to bear the heavy burden in the future."

Unification of the Saxon Regional Church. It is gratifying that some pastors of the Saxon Landeskirche are now beginning to realize, if things continue as before, that their Landeskirche, although it calls itself Lutheran, is on the straight path to becoming a United Church. It is true that it already is, but it is nevertheless, as I have said, something gratifying that even some pastors of the Landeskirche do not want to be reassured by the mere Lutheran name. Thus, for example, we read in the "Sächsisches Kirchen- und Schulblatt" (Saxon Church and School Gazette) of February 8, under the heading "Union Danger": "There are very many among us who live in perfect confidence about the existence of the Lutheran Church in Saxony in relation to the Union, and think that as long as we have only the name Evangelical Lutheran, all is well. The fear, however, that in our Lutheran Saxony the spirit of the Prussian Union is often brought up, is by no means unfounded." Hereupon the "Kirchen- und Schulblatt" proves this by an introduction to the Catechism, which a Saxon district school inspector published, and in which he evidently spoke the word of the Union. Such regional church conditions as the German ones are unfortunately also to be found in our free America. Only too many synods, which bear the Lutheran name, have preachers who teach nothing less than purely Lutheran, of whom rather one teaches papistically of church and ministry, another Zwinglian-Calvinistically of the means of grace, a third chiliastically of the last things, a fourth synergistically-Pelagianistically of free will, a fifth Methodistically of repentance and conversion, a sixth Arianistically of the person of Jesus Christ, a seventh rationalistically of God's word, and so on. etc. Of what use is the Lutheran name to such synods, in which such false teachers have a seat and a voice? - They are none the less Uniate. W. [Walther]

In France a manual for so-called non-denominational (that is, non-religious) schools has been published. It was published by a Mr. Monteil, a member of the Paris Municipal Council. In it are found, among other things, the following questions and answers: "What is God? God is a word. - What is its meaning? The same as that of the word nature. - What is nature? The totality of things whose existence we observe in the infinite universe. - What other definition could be given of nature? It is the material world, for all is matter. - What is the soul? Nothing. - It is not, then, a thing that exists in nature? No." - And so it goes on until there is talk of morality; about this the children are instructed, as follows: "What is the principle of morality? The love which unites the sexes. - What are the surest and most faithful guides of man? The passions." - "Poor, unhappy children," says the Evangelical School Journal for Bavaria, "you who are placed in the arms of such a Moloch." (Jer. 32, 35.) W. [Walther.]

The Slavonian Blessing.

The Aaronic blessing is the blessing formula that Aaron, the high priest, had to use when he wanted to bless the people. These are the following words taken from 4 Mos. 6, 24-26:

> "The Lord bless thee, and keep thee!
> The LORD make his face to shine upon thee, and be gracious unto thee.
> The LORD lift up his countenance upon thee, and give thee peace!"

This glorious formula of blessing has always been used in our Lutheran Church, both at the end of the service and at other church ceremonies. About a hundred years ago, when rationalism invaded our church, the rationalists worked, among other things, for the abolition of this formula, claiming that it was written in such obscure terms that a simple Christian would not know what to think of it. As a result of this objection, in 1783, the old General Superintendent Pratje in Stade, in order to put it to the test, asked an old simple farmer's man, who was, however, a living Christian: "Do you then also understand the blessing?" The farmer answered, "Ik soll menen." Pratje asked further: "For example: 'May the Lord make his face to shine upon you,' what does that mean?" The farmer: "Dat de lewe Here usch gut to syn wolle. For when I come to our Amman, and it is then, as openly a light blikke uth his ogen, then I know, that he üprümt and fründlik is. Man, if he utsüht biester." Pratje further asked, "What does that mean: "What does that mean, 'The Lord lift up his countenance upon thee'?" The farmer replied: "Dat de lewe Here sik unser annemen wemen. For if a dink doesn't touch me, and I don't want to accept it, I won't sleep there." - With joy the Herr Generalsuperintendent heard this beautiful interpretation of the Aaronic Blessing, and saw that even the simplest Christian, who reads diligently in the Bible, often understands the Bible language ten times better than the perverse scholars. W. [Walther]

Anabaptist sanctity.

In the "Sächsisches Kirchen- und Schulblatt" of November 2, 1882, the following story is reported: Blessed Jobst Horde once had a Christian conversation with his friend from his youth who had returned from America. The latter had converted to the Anabaptist sect and sought to justify this conversion. For there was nothing wrong with infant baptism, which did not kill the old Adam. But when he descended into the water and submerged himself in America during his rebaptism, he felt how the old Adam fell into the water and was drowned; and since then he has had no more need of sinful lusts. Jobst Horde shook his head, and said, "Friend, thou art mistaken." "What," replied the Anabaptist, already a little agitated, "thou dost not believe it? I assure you it is so." But Jobst Horde, in spite of his friend's repeated assurances, again calmly and firmly emphasized it, "You are mistaken, for we must struggle all our lives against sinful lusts, as it is written Gal. 5:24: Those who belong to Christ, that is, the born-again, crucify their flesh together with lusts and desires." Then the Anabaptist lost his temper completely; passionately excited, he struck the table with his fist, grabbed his hat and stick, and wanted to storm off. Horde, however, seized him by the sleeve and said: "Well, well, my friend, I mean, the old Adam would have fallen into the water in America and sunk? But he is still there, I see by thy wrath."

"Me and the Baier are one."

Joh. 10, 30.

Luther writes: Although reason cannot suffer two persons to be one God, it is just as if I said, Two are not two, but two are one; there thou hast the word and reason contrary to each other: neither shall it lay the mastery there, nor become a judge nor a doctor, but take off the little hat, and say, Two are one, though I see it not, nor understand it, but I believe it. Why? For the sake of him who said it above. But if it came from me, or if reason would say such a thing, no man should persuade me to believe it; but would lay "mathematics" before him, and show that he should take hold of it, and point it out to me. But now it shouts from heaven, so I will believe what he tells me, that two, yes, all three persons are only one true God, not two or three gods. I will do this in honor and service to him, whom I owe to believe, and so let myself be judged that I am a fool who cannot count three, although I, for God's sake, can count three. I can count three here on earth, and no one may teach me the art, nor judge me, that I cannot count three. (X, 1316.)

Be not deceived, for God is not mocked.

In sacrilegious recklessness a jocular funeral was held at the church feast of the year 1858 in I. in Lower Alsace. A 50-year-old man lay, sprinkled with flour, as a corpse on a dung bier and was thus carried through the village by four bearers. Immediately afterwards he fell ill, died... and two of the bearers carried him to his grave. Remember! - Excerpt from a church record. - H. - Ed. Str.

(Ev. Sonnt.-Bl.)

Jesuits.

Once Duke William of Bavaria stood in Lent at the tomb of Christ, which the Jesuits had erected, cutting himself with scourges. The Jesuits looked behind the wall and - laughed. So tells a notable Jesuit student in 1593.

Inauguration.

On the Sunday of Lätare, Mr. ?. F. W. Grumm was installed in office by the undersigned on behalf of the honorable President of the Iowa District at Lyons, Iowa.

I. H. Brammer.

Address: Rev. I'. Iss. Orunam, I^ovs, Iorvu.

Church dedications.

On Sunday Oculi the new little church of the Zion congregation at West Prairie, Poinsett Co, Ark, was dedicated to the service of the Triune God. U. Obermeyer of Little Rock preached the sermon of celebration in the forenoon. In the afternoon undersigned preached in English. I. Sch of all.

On Reminiscere Sunday, February 18, the Lutheran Jmmanuels congregation in Strawberrv Township, Washington Co, Kansas, dedicated their newly built church to the service of the Triune God.

F. I. Th. Iungck.

Mission Feast.

On the occasion of the holding of a special conference in O t-tawa, Canada, the St. Paul congregation there also celebrated its first mission feast. It was on Sunday Invocavit. In the morning Mr. U. Eifert preached, in the evening Mr. U. Bruß. Sister congregations could not participate because of the distance. The collection was K32.50. I. C. Borth.

The Southern District

of the Lutheran Synod of Missouri, Ohio, and other States will, s. G. w., hold its sessions this year from April 11 to 17, wol. at the Trinity congregation of Mr. P. G. Kuehn, at Houston,.Texas.

Doctrinal topics are available for discussion: Theses on justification. Furthermore: Theses on the right conduct of a orthodox congregation towards all kinds of associations within and outside of it.

District congregations are reminded that delegates for next year's Synod of Delegates are to be elected at this year's Synod Assembly.

Pastors are asked to bring their parochial reports.

Registration of Synod members and guests, at least 14 days before the beginning of Synod, should be sent to Mr. 1?. G. Kühn, 61 lexus ^V6., Houston, Noxas.

T. Stiemke, d. Z. Präses.

The Eastern District

of the Synod of Missouri, Ohio, and other States will meet, s. G. w., this year at the congregation of Mr. P. C. Stuerken, at Baltimore, Md.; but not, as decided, from the 18th to the 24th of April, but from Tuesday, the 24th of April, to Monday, the 30th, ineluslve.

The subject of the negotiations will be: Preservation in the words of the Declaration of Article I: "And still preserves . . . and owe obedience thereto."

All gentlemen pastors are kindly reminded to bring their parochial reports of 1882.

N. Sörgel, Sckr.

Notice.

Notice is hereby given to the holders of the interest-free stock issued by the Trinity Lutheran Church, Cincinnati, O., that said congregation is again ready to redeem a series of its issued stock, the second (2) series having been struck by lot, and thus becoming due for payment.

All those persons now who are in possession of one or more shares of the second series, will kindly send them through the intermediary of their Mr. Pastor to our Secretary, No. Llartin Luottuer, 108 ^leusnut 8tr. As soon as Mr. Büttner has received the shares, he will immediately, according to the size of the amount, have an Olmok or Llouez^ orcler issued in the name of the pastor concerned, from whom our individual creditors will then wish to collect the money lent to us.

Cincinnati, O., March 6, 1883. alex. Brömer, ?.

St. Louis Lutheran High School, Mo.

This institution offers its pupils the opportunity to acquire a general education based on Christianity and to prepare themselves thoroughly for any profession in life.

The following subjects are taught: Religion, German, English, Latin, Arithmetic, Algebra, Geometry, Geography, World History, Natural History, Physics, Bookkeeping, Writing, Drawing. In the case of instruction in English, geometry, algebra, arithmetic, geography, physics, and accountancy, the language of instruction is English; in the other subjects, German. The duration of the regular course is two years.

Latin is included among the subjects taught especially for those boys who later wish to enter a Latin school, a Gymnasium; other pupils can therefore be exempted from attending this class. Such pupils who later wish to attend a Gymnasium are promoted to such an extent that they can immediately enter the Quarta.

The moral conduct of the pupils is carefully supervised, and above all care is taken to awaken, maintain and strengthen in them a truly Christian spirit. - At the end of each quarter, the parents of each pupil receive a written report on his performance in the various subjects and on his moral conduct.

The school fees amount to H40.00 per year and are to be paid quarterly in advance. For those parents who find it too difficult to pay the full school fees for their children, the Directorate will grant a reduction. Out-of-town pupils are placed in Christian families; board and lodging for them can be procured for about $12.00 per month.

The next regular admission of new pupils will take place, God willing, on April 2. Those who wish to entrust boys to our college are asked to notify the undersigned verbally or in writing.

A. C. Burgdorf, Director.

1829 8th 7tst 8tr, 8t. Louis, L4o.

Conference - Ads.

St. Louis' next one-day conference will be held the Wednesday after Easter.

The 3rd District of the Minnesota Mixed Pastoral Conference will meet, s. G. w., April 17-19, at the home of Mr. P. Dagefoerde, in Nicollet, Minn.

I. Schulenburg.

The Southeastern Pastoral Conference of the Western District will hold its meetings April 19-23 in Washington, Mo.

Objects: "What do the words in the Confession mean, that a man in his conversion behaves Mre"? (Prof. Lange.)

"How can confirmation classes be made quite fruitful and beneficial?" (?. Hanser.)

Registration with 1'. A. Grimm as soon as possible.

For reduced fare tickets apply to Mr. F. Rohl- fing, your ok Meyer Bros, St. Louis, Mo. but do not forget to enclose a three cent - stamp. I. A. Mayer.

Western Missouri and Kansas Pastoral Conference, April 18-22, in Leavenworth. F. Pennekamp.

The Southwest Nebraska Special Conference will meet, s. G. w>, April 3-5, at Mr. Bürger's.

_____ E. Flat.

The Arkansas and Tennessee Conference will hold its meetings from Tuesday to Thursday after Easter at the residence of Mr. C. F. Obermeyer at Little Rock, Ark.

F. W. Herzberger.

The Cincinnati Pastoral and Teachers' Conference will meet, s. G. w., April 3 to 5, at the church of Mr. ?. Father Seuel at Indianapolis, Ind.

Registration is requested. **E.** Schulze.

Income to the Illinois district treasury:

For the synodal treasury: VonAchenbach's parish in Venedy K15.00. Heumann's parish in Farina 4.84. ?. Holls' Gem. in Millstadt 13.75. P. Giesekes Gem. in Secor 8.00. By Engelbrecht in Chicago from Karl Bauer .25. By E. F. Brune in Conant from H. H. Holtermann's Gem. 4.00. ?. Ottmann's Gem. in Collinsville 14.35. Communion Coll. by ?. Schroeder's Gem. in South Litchfield 3.70. (Summa H63.89.)

For new construction in St. Louis: P. Schieferdeckers Gem. in New Gehlenbeck 190.00. By ?. Burfeind in Rich, 5.00. ?. Heumann's congregation in Farina, 2nd z., 75.00. By teacher Kam- mann in Dundee from Karl Tessendorf 1.00. From Chicago: by k. Reinke from Robert Kreuz u. Gustav Stoltz 10.00 each, Dietrich Köhn, Henriette Nenimz, Wm. Gehrke, Karl Mielke, Albert Lau- gosch and Herm. Katschke (2. Z.) each 5.00. By ?. Engelbrecht from N. N. 5.00; by ?. Bartlina by Fr. Heß (2nd line) 50.00; by H. C. Zuttermeister by I*. Wagners Gem., 5th z., 89.00; by Succop from Joach. Mau 10.00, Friedr. Stiewe (2nd z.) u. Karl Höft (1st z.) 5.00 each, Christ. Strudtmann 15.00; by C. Jeske in Streckfuß' Gem. by W. Schneider 5.00, Friedr. Beilfuß 2.00; by ?. Wunder by F. W. Puscheck 15.00. By ?. Steege in Dundee by H. Wendt 2.00. By ?. Thorn in Pleasant Ridge by Heinr. Hecht 25.00. By Ernst Kaiser of the Gem. in St. Paul 95.00. By ?. Winter at Hampton 2.00. ?. Hartmann's Gem. in Woodworth 43.50. k. Strietcrs Gem. in Proviso 20.00. Through ?. Switch in Red Bud by F. Böcler 1.00. By ?. Schröder in South Litchfield by H. Großenheider & Johann Niemann 5.00 each, E. Frcricks 2.00, Joh. Hohmann, L. Fuchs, H. Bohlmann 1.00 each. (S. K725.50.)

For the mission in Kenflngton, III: ?. Burfeind's comm. in Rich 8.00.

For inner mission: Through ?. Steege in Dundee by H. Wendt 2.00.

For heathen mission: Through ?. Heumann in Farina from the piggy bank of Hermann Müller's children 1.20. From the missionary piggy bank of Lebrer Kammann's pupils in Dundee 1.00. By I*. Hölter in Chicago from Mrs. Föde .25. (p. $2.45.)

For the Negro Church in New Orleans: By ?. Steege in Dundee by H. Wendt 2.00.

For Negermission: ?. Achenbach's parish in Venice 8.00. By ?. Succop in Chicago by Lenchen Hedder 1.50. By k. Bartling in Chicago by Willst Bornhöft 1.00. By ?. Great in Hartem by Alb. Schneider .25. by E. F. Brune in Conant from P. H. H. Holtermanns Gem. 3.00. (Summa K13.75.)

For Emigrant Mission in New Uork: By P. Dorn in Pleasant Ridge 10.00. P. Heyer's Gem. in Crystal Lake 5.00. (S. $15.00.)

For poor students in St. Louis: By ?. Achenbach in Venedy by W. Hülskötter 5.00. By ?. Bartling in Chicago for Th. Kohn of the Young Men's Association 25.00, N. N. 1.00. For C. F. Drögemüller of P. H. in Q. 7.50 and by ?. Knies in Golden, Missionary Hours Coll. 5.00. (S. K43.50.)

For poor students in Springfield: For H. Niemand by ?. Streckfuß in Chicago: from his parish 10.00, L. Webrmeister u. Alb. Brunow 1.00 each. By P. Wagner in Chicago from the Women's Association for D. Koscke 25.00. Koscke 25.00. By ?. Lochner in Cbieago from the Women's Association for W. Walter 15.00. By ?. Schroeder in South Litchfield from the Young Men's Association for C. G. Schroeder 14.00. (S. H66.00.)

For poor students in Fort Wayne: Through ?. Reinke in Chicago for Joh. Meyer, Bohl and Schönfeld from Anna Doß 1.50, Ferd. Spangenberg sen. and jun. each 1.50. Through P. Hölter

in Cbicago by members of sr. G:m. for E. Tappenbeck 7.00. Durck ?. Bartimg das. from the Virgins' Society for Ed. Albrecht 4.00. ?. H. in Q. for C. Drögemüller 7.50. (S. -21.00.)

For the house cold in Addison: From the women's veretn in Dundee 11.00. By ?. Succop in Chicago by F. Wakendorf 3.00. (pp. -14.00.)

For poor students in Addison: By ?. Miracle in Cbicago: by the widow of the late Dir. Lindemann .50. By ?. Engclbrecht this. From the Women's Club for Aug. Elchmann 15.00. By 1?. Bu,seind in Nick, Hochzeitskoll. bci H. Schuriger for E. Pctzel, 3.00. By cashier I. Birkner in New Dort for A. G. Frincke 33.00, for Max Friescr 5.00, for F. A. Klein 2.00. By ?. Wunder tn Chicago for Th. Deffner from the women in sr. Gem. 0.00, from the virgins 7.00. (S. -74.50.)

For the student A. Harlof in Milwaukee: By?. Succop in Chicago from the Young Vcrein 10.00.

For the Milwaukee grammar school: Coll. of?. Oit- mann's church in Collinsville by C. G. Bium 76.25. ?. Löbcrs Gem. in Ntles 5.00. By ?. Schaller in Rcd Bud by F. Böclcr 1.00. For construction: From Chicago: ans?. Succops Gem. 11.75 and 18.75; durck ?. Engelbrecht from Mrs. Köritz 5.00; 3te Zhlg. from ?. Höckers Gem. 55.00; by ?. Wunder by G. Kosche 3.00, F. W. Pusckeck 15.00; 7th Zklg. by ?. Lochners Gem. 31.00; by ?. Wagner by Witwe Sckmidt 2.00, L. Riep 1.00; by ?. Reinke by Karl Palinsky and Mrs. Schön- ferd each .50. by ?. Steege in Dundee by C. W. Rakow .50, G. Beth & L. Duwel each .25, I. Eckstein 1.00. By teacher Greve in Addison 2.00. Durck ?. Hartmann in Woodworth by C. F. 5.12. Coll. by ?. Bergens Gem. in Prairie Town 9.00. By ?. Martm at New Bremen, wedding coll. at Job. Sckultz 7.50, at Heinr. Kott7.40, from W. Stöhr & wife 1.00 each. (S. -260.77.)

For the widow's fund: Epiphany coll. of ?. Schieferdeckers Gem. in New Geklenbeck 7.00. By ?. Käselitz of r. Gem. in Lucas Townihip 4.00. Contribution by ?. H. Schäfer in Renault 2.25. Durck ?. Schuricht in St. Paul by H. Bernhard 1.00. Contribution for 1883 by ?. Hartmann in Woodworth 5.00 & by dens. from Fritz Meyer 8.00. By Ebr. Bockcl- mann from ?. WangennS Gem. in Sumner 6.25. Bck contribution by Ledrer Malte in St. Paul 4.00. ?. Winter of Hampton 1.00, his township 2.00. ?. Schroeder's church in South Lckchfield 17.00. (p. -57.50.)

For Mrs. ?. Hirsckmann: By ?. Drögemüller in Arenzville, wedding record at A. H. Heaschen 5.25.

For the orphanage near St. Louis: ?. Heumann's Gem. in Farina 7.80. By ?. Böttticher at Mount Pulaski by H. Henn 10.00. (L>. -17.80.)

For the orphanage near Boston: Through teacher Holter- milnn in Red Bud from the piggy bank of the siblings Heinrich, Emma, Lina and Lydia Nagel .75.

For college-bound orphans from Addison: ?. Heumann's Gem. at Farina 7.90. By ?. Steege in Dundee, Hockzeitskoll. at F. Trichter, 11.26. (p. -19.16.)

For ?. Stallmanns Gem. in Allendorf: By ?. Achenbach in Venedy by W. Hülskötter 5.00.

For the community in Planitz, Saxony: By ?. Ottmann in Collmsville by Konr. Müller 1.00.

For the Uebersckwemmten in Germany: By G. Brauns in Crere koll. in ?. E. A. Brauers Gem. 39.50. By E. F. Brune in Conant from ?. H. H. Hortermanns Gem. 13.00. (S. -52.50.)

Addtson, III, March 1, 1883, H. Bartling, cashier.

Income to Nebraska District Vie Cashier:

For the synodal treasury: D nrch ?. Häßler of sr. Trinity congregation -14.81. By ?. A. W. Bergt, New Year's coll. sr. Parish. 11.00. By ?. Harms of Sutherland. Congregational 8.00. By ?. Bergt from St. John's parish, 8:50. Through ?. Welker from sr. Ztons congregation. 13.55. By ?. Hofius of sr. Sheridan 8.75. (Summa -64.61.)

To the seminar construction: By ?. Häßler: by himself 50.00, by Heinrich Scheve 35.00, C. Elwshäuser 5.00, I. Wieting 5.00, O. Scheve, Job. Klages, Theo. König, Wm. Wvllenburg, C. Bartels 10.00 each. (S. -145.00.)

For the deaf and dumb: By ?. Oetting, coll. on I. Sh'ckeckerg's wedding, 6.00. Durck ?. Meeske, coll. on Joh. Sckecl's hock time, 5.40. (p. -11.40.)

For the orphanage near St. Louis: By ?. Grüber by W. Schmidt 1.00.

For the widow's fund: From?. Bergt 10.00. By ?. Schulte, coll. on Arbs Hockzeit, 4.80, on Fr. Spath's wedding 1.80. By ?. Wcllcr by sr. Gem. to Lincoln Creek 13.55. (S. -30.15.)

For poor students in Springfield: By ?. H. Cämmerer, coll. on A. Schott's squat time, 4.25.

For emigrant mission in New York: By?. Bergt of sr. Oakland branch 3.50.

For the Omaha congregation: By General Treasurer E. F. W. Meier 9.25. By Treasurer Birkner in New Iftrk 7.55. (p. -16 80.)

For inner mission: by ?. Bremer: by himself .70, by sr- Gem. 4.30.

For the high school student Dubpernell in FortWayne: By ?. Häßler, Coll. at the wedding of Karl Wieting 7.27.

Omaha, March 7, 1883, F. C. Festner, cashier.

Proceeds to the Western District treasury:

For the synodical treasury: From the Trinity District in St. Louis -7.20. Coll. of the congregation of ?. Griebels in California, Mo., 4.35. From ?. Sievers' congregation at Cape Girardeau, Mo., 14.75. ?. Grimm's Parish of Washington, Mo., 9.00. Coll. of the Parish of ?. Hafner's parish of Leavenworth, Kans., 5.25. ?. Bodc's church in Hannibal, Mon., 10 a.m. (p. -50.55.)

For inner mission: Koll. der Gem. ?. Müllers in Bkaufort. Mo., 6.20. - ?. Bartels' parish in W. St. Louis 23 05. G. Honfer through ?. Gr'ebel in California, Mo., 5.00. G s. at W. F. Flegenbaum's wedding by ?. Becker at Fair V:ew, Kans., 5.65. ?. Maack's comm. at St. Charles, Mon., 6.40. (p. - 46 30.)

For Negro Mission: H. through ?. Nething in Lincoln, Mon., 1.00.

For poor sick pastors: Coll. of the congregation ?. Willes at Brownsoille, Mo., 4.35. Unnamed by ?. Hafner at Leavenworth, Kans., 5.00. (S. -9.35.)

For new construction in St. Louis: ?. Sapper's compound in S. St. Louis, 1 st, 115.00. ?. Lebmann's parish at Pevely, Mon., 21.50. ?. Willes Community at Brownsville, Mon, 5:00, 16:50. ?. Rohlfing's church at Alma, Mon., 7:00. ?. Stöckhardt's congregation in St. Louis, Mon., 7 p.m., 500.00. Tooth through I. A. Meier's, 1 p.m. ?. Biltz' Gem. tn Concordia, Mon., 44.50. From Trinity D>strict in St. Louis, 8th T., 355.00. (p. - 1060.50.)

For ?. M. Wyneken: (Late) From the Young Men's Club of the Gem. ?.. Biltz' in La Fayette Co, Mon, 8 p.m., from A. Br. 4 p.m., H. R. 3 p.m. - 27 p.m., which ?. Biltz has already ?. Wyneken has already delivered.

For poor students in St. Louis: H. by ?. Nething in Lincoln, Mo., 2.50. Coll. of the Gem. ?. Pennekamps at To- peka, Kans., 6.76. By M. S. at St. Louis 5.00. (S. -14.26.)

For poor students in Springfield: H. by ?. Nething in Lincoln, Mon., 2.50.

For the progymnasium in New Orleans: From -r in St. Louis, 2.00. ?. Pflantz at Mempbis, Tenn, 5.00. Gem ?. Biltz' at Concordia, Mo., 10.60. (S. -17.00.)

For Macon City, Mon.: Gem. ?. Bcktz' in Concordia, Mon., 5.00.

For widow's fund: From St. Louis Teachers' Conference, 12.75. Gifts: From H. durck ?. Nething in Lincoln, Mon., 2.00. By ?. Mayer from Widow Schewe in New Bielefeld, Mo., 1.00, from an unnamed 10.00. Widow Henke durck ?. Biltz in Concordia, Mon., 1.00. (p. -26.75.)

St. Louis, March 8, 1883, E. Roschke, cashier.

For the Lutheran Orphanage at St. Louis, Mo., received: by Teacher Gotsch at New Welle, Mo., - .50. From W.Schaumlöffclin Baltimore 50dencoins. From St. Louis: by Haueisen L Lang 2 barrels of apples; Jakob Haueisen 1 brl. do.; C. F. Lange toys; N. N. 12 sdawls; C. Strecker gingerbread; Einil Waldecker 1 box of fine toys; Mrs. Peckmann 2 boxes of candy; A. Gieselmann 1 box of toys; C. H. Moritz 1 large crucifix & toys, werth 12.00; Hrn. Lindhorst 2 sacks of flour; Frauenverein im Jmm.-Distrikt 13 woolen dresses, 6 night jackets, 5 pr. stockings; M. Geiger 1 package of dresses; Frau Apotheker Meier 3 boxes and 1 package of dresses, hats 2c.; L. Volkening 21 Brlderbüchlein, Christbaumrosetten u. Marbels; Frau Dietrich 1 box candy, 2 boys hats, 1 woll. Jäckchen, 6 Hauben, etl. silk ribbons; Th. Günther 1 package tr. dresses; N. N. 1 package do.; Frauenverein im Kreuz- District 12 Knabenkemdcn, 14 Aermelsckürzen, 12 Pr. wollene Strümpfe, 12 woll. Shawls, 12 handkerchiefs, 18 white collars; Dr. Sckade 2 brl. Apples; Miss O. Pietschmann 15girl's hats, 2 boy's caps, 1 bonnet, 6 collars, 1 doll; Mr. Sckubarth 1 bedstead, 3 children's chairs. From I. T. Brigh- ton in Collinsville, III, 16 pr. shoes, 12 pr. stockings, 16 bonnets, 2 jackets, 16 shawls. From ?. Steinbach 2.00. From the school children of teacher Wente in Little Rock, Ark. at 4.50. From the school children of Mr. ?. Pennekamp in New Wells" Mo., 3.00. Mrs. M. Fehl in Serbin, Tex., 5.00. From Des Peres, Mo. by Seb. Luft .50, Leopold Hoffman," 1.00. From C. Schönenberger at Jonesboro, III, 1 pr. boot. From the Woman's Club at FortWayne, Ind." 8 night dresses, 10 shirts, 6 Lelbcken, 12 Pr. stockings 7 Pr. pants. I. Cook in St. Louis 3 hair brushes, 1 doz. Combs. Mrs. W. Schramm in St. Louis 1 Brl. Apples & articles of clothing. I. Diem in Des Peres, Mo. 4 pr. suspenders, collar 2c. Leop. guest in St. Louis 5.00. Mrs. Bräustedt 3.00. Mrs. Sommer 1.50. From Zion Distr. coll. at Kindcrgottesd enst on h. Evening, 55.00. Mrs. Strübing 1.50. Durck ?. Johansen 1.00. G. C. Alpers 1.00. From the Kreuz-Distr.: by the school children of teachers Erck, Körner and Tröller 18.05; by Kollektor Körner 2.50; by Jgfr. Jul. Klas 1.00; by Schumann 3.25. From the Jmmanuels-Distr. by Wilhardt 4.00. From the Zions-Distr. by Gehncr 6.75. From ?. E. Lenk's congregation through Hörmann: Coll. at the children's service in the evening 45.60. Abend 45.60, surplus from the Christmas tree 2.45, from the school children there 5.60, from the Singverein 6.50, in the Gem. koll. 14.65, Durck ?. Lenk himself sent: from Mrs. Engler jun. 1.00, Arthur, Edward & Emma Englcr 1.50, from the Jungfrauenverein sr. Gem. 15.00, from the pupils of the handicraft school 10.00, from Harry and Nettie Meier 6.00. From the Triune! - District by Brockmeier 4.70. From the Gem. ?. Freies in Hanover Township, Kans., 4.80. By ?. Nütze! in West Ely, Mon., 5.00. By ?. Hofius' Gem. & Sckule in Fontanelle, Mon." 2 p.m. By ?. Sandvoß at Augusta, Mon." 3.25. By ?. Germann in Fort Smith, Ark. s. under the Christmas tree 14.25. By I. C. Kübnert in Altenburg, Mo. 2.00. From Jmm. Distr. in St. Louis, Coll. at Christmas Children's Service 35.38. By ?. C. Vetter in Osage Bluff subsequent Christmas gifts: from Willie Meier .25, Heinr. Engelbrecht .25, Fritz, Sophie and Wilcke Fischer 1.00, Jokann and Marg. Sommerer 1.00, Marie Angerer .55, Jobn Ott .10, Fräulein Christine Beck .50. From the Young Men's Association of the community ?.. Bartels' in St. Louis 10.00. From Dr. Ed. Vogt in Perry Co, Mo, 5.00. Coll. of the Gem. ?.. Freses in Port Hudson, Mo., 9.75. From Mrs. Hoffmann in Jefferson City, Mo., 2.00. From Jobn Pritzlaff in Milwaukee, Wrs., 5.00. From F. Kullmann in Cole Camp, Mo., 1.00. Coll. on Mr. G. Blum's squatting time in St. Louis 6.00. From the Gem. ?. W. Heinemann's at Okawville, III, 8.70. Coll. at funeral of the late Mrs. Haase by ?. Wickels at New Haven, Mo." 4.00. From Emil Bachmann in St. Louis - 1 bottle of cough medicine; Widow Walter 1 package of clothing; Traugott Klügel 5.00. Andreas Bopp in Kirkwood 1 Brl. Vinegar. From the Woman's Club in Collinsville, III, 8 pr. wool. Stockings. From the Cross Comm. in St. Louis from Mrs. Fcconesowich 5 girls' bustles, 12 tasck pieces. From C. Fink 2.85. Fr. Marx .80. From Mrs. ?. Weisbrodt at Mt. Olive, III, some butter. From Dreieinigkeiis Distr. in St. Louis: durck mustard 3.45, Hänicken 4.00. From ?. Lenks Gem.: by Schlickting 6.00, Hörmann 8.25. From Christus - Gem. by Topp 5.00. From Kreuz-Gem. by Lehrer Körner 2.50. From Jmm. - Distr.: by Günther 5.65, Huning 18.40. From Frau Rode-

wald in Paola, Kans., 1.00. Coll. on Mr. Linstromberg's baptism of children in Beaufort, Mo., 3.35. From Mrs. Hoge in St. Louis 1.00. From Jacob Urban in Serbin, Tex, 2.50. From Zion District in St. Louis: by Goehmann 6.00, by I. Wehmoeller 5.00, Mrs. Hauptmann 1.00. By Bro. Nething in Lincoln, Mon., 2.00. By Johann Kreisler 2.00. By August Grannemann in Lake Creek, Mon., thank offering for happy. From Anna Ahlemeyer in New Haven, Mon. 1:00.

Sincerely thanking all the dear friends of the orphans

St. Louis, Feb. 22, 1883. I. M. Eftel, cashier.

eor. 3<Z <L cutter 8ts.

With heartfelt thanks to God and the dear givers, the undersigned certifies the receipt of the following gifts of love for the household of the Concordia Proseminary in Milwaukee: From Mr. P. Präger's congregation from Mrs. Haffel 1 bag of apple slices. From Mr. ?. Wichmann's Gem. from F. Ramthum 1 p. flour, H. Ramthum 1 p. cabbage, turnips and onions, F. Bruß jun. flour, L. Bruß 1 p. cabbage and turnips, F. Brendemuhl 1 sack flour, A. Sulflow 1 p. mebl, 1 p. potatoes, F. Paape 1 p. potatoes, Bank 1 p. do., I. F. Schössow 1 p. do., F. Sckös- sow 1 bush. Apples, F. Dobberphul 1 p. mebl and apples, G. Pipkorn 1 p. flour, I. Prahl 1 p. potatoes, 1 p. flour, cabbage & turnips, G. Wcndt 1 p. flour, H. Kunth 1 p. flour, I. Klug 1 p. cabbage & turnips, G. Klug 1 p. flour, 1 p. apples, W. Wilde 1 p. flour and apples, Kempfert 1 p. flour, H. Klug 1 p. flour & potatoes, P. Radne 1 p. flour, H. Hilgen- dorf 1 S. turnips and potatoes, H. Knuth 7)H pounds of butter, Teacher Böcher 1 S- apples, M. Stock S. flour, G. Schmidt 1 S. flour, I. Hilgendorf 1 S. flour, A. Ramthum sack of flour, E. Schneder 1 S. flour, F. Groth potatoes, cabbage and turnips, A. Barthel turnips & potatoes, C. Schössow 1 S. potatoes, C. Lenke 1 S. potatoes. From Granville: by C. Hack- barth 2 p. potatoes, 1 p. flour. From Grafton, C. Trupke, 1 p. potatoes, 1 p. apples. From Racine, from P. Keller's commune, 1 barrel of sauerkraut. From Freistadt: from several women in Mr. -L. Wickmann's community 110 lbs. of butter.

Many thanks to the teachers Steuber and Böcher for their efforts, as well as to Mr. W. Miller for the loaned cart!

For poor pupils have been received: From Oshkosh, from the Women's Association there, six quilts. From Milwaukee 4 quilts and 1 woolen blanket. From Mrs. Lütke, 2 pr. wool... Stockings.

For home furnishings: From Mr. Koch of Milwaukee cookware. From Mr. C. Eißfeldt tableware.

Milwaukee, March 1, 1883. E. Hamann.

For the preachers' and teachers' widows' and orphans' fund

(of the Jüinois District)

have been received:

1. contributions:

From think..: I. Holiday 4.00; I. T. Bötticher 2.00; M. Große 1.00.

From the Chicago Teachers Conference 17.00.

Two. Gifts:

From F. Arndt by Hölter 1.00. From H. Henn by k. Bötticher 10.00. By Fr. Mertner: from his congregation 9.00; from Mrs. Stumpe 5.00; from N. N. 1.00. Durck Fr. Hartmann: from sr. Gem. 21.00; from Mrs. Meier, thank-offering for happy delivery, 5.00. From Christ Töllner by Fr. M. Große .50. (Summa -76.50.)

Chicago, III, March 1, 1883. H. Wunder, cashier.

For the ev. - luth. Hospital in St. LouiS:

By the congregation of Mr. sk. Brandt in North St. Louis -10.15, by the collectors 10.95. By Mr. P. Wischan in Philadelphia 1.00. By Mr. ?. Umbach by Th. M. in Prairie City 2.50. By Mrs. Strüving 1.50. Leopold Gast 5.00. Mrs. Breustedt 1.00. By Mr. Waltke 6 boxes of soap. Mrs. Ahus at Evansville, Ind, 2 woolen blankets, 6 pr. woolen stockings. W. Schramm 1 brl. Apples, 1 bag of flour, 10 lbs. of coffee. Gust. Trömel 8 Stollen. Kaiser and Lindemann 20 lbs. rice, 20 lbs. barley, 20 lbs. oatmeal, 20 lbs. plums. Mrs. Widow Jehling 25.00.

Many thanks to all dear donors!

St. Louis, Mo. March 7, 1883, F. W. S churtcht,

Treasurer.

For poor students received with heartfelt thanks by Mr. P. M. Meyer, collected on Mr. H. Rosenkötters Hoch- ze.t zu Neu-Bielefeld, Mo., -10.50. C. F. W. Walther.

Correction.

In my last receipt read: By Fr. Niethammer of the Virgins' Association of his parish -15.00 instead of: "-8.00 from the parish". C. D. Strudel.

Beranous addresses:

Uev. 6.1,. Stoektov, 6al.
Uev. I'. Orumna, Lox 9, I^oos, Iorva.
Rev. S. Ddeiss, 666 6tü 8tr., Oulrlancl, 6ul.
Ll. Clotsed, 40 8e^mour ^v., Olevelauck, 0.

The undersigned requests that all "postal matter" intended for him be sent to the address given below during the next few months. He will still be active for the "Evening School" 2c. E. W. Kähler.

Address: Usv. L. Laeüler,

I'leaskMtvilIt:, L'airlleick Oo., Odio.

The "Lutheran" is published "every" month" twice for the annual "sudslrtp. tionrprei" of one dollar for the out-of-town subscribers who "have" to pay the same? Where the same has been brought in by carriers, the subscribers have received 25 lent of carrier's praise.

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Lutereä ab tde kost OLe" st 8t. I-ouls, ülo., ss seeoLck-elass msttsr.


Und ich sahe einen Engel
fliegen mitten durch den Himmel,
der hatte ein ewig Evangelium
zu verkündigen denen, die auf
Erden sitzen und wohnen, und
allen Heiden und Geschlechtern,
und Sprachen, und Völkern.
Und sprach mit großer Stimme:
Fürchtet Gott, und gebet ihm die
Ehre, denn die Zeit seines
Gerichts ist kommen, und betet
an den, der gemacht hat Himmel
und Erde, und Meer, und die
Wasserbrunnen.
Offenb. Joh. 14, 6. 7.

Herausgegeben von der Deutschen Evangelis
Zeitweilig redigirt von dem Lehre

Volume 39, St. Louis, Mon., April 1, 1883, No. 7.

Luther, the swan prophesied by John Hus.

Already a hundred years before Luther's appearance in Germany, John Hus, preacher and professor in Prague, had publicly stood up for the truth in Bohemia. Hus, like Luther, had also come to know the teaching of the Gospel through the enlightenment of the Holy Spirit, and he had also come to the realization of the terrible doom in doctrine and in life, in which the Roman Church was already at that time. As modestly as Hus opposed this, his archbishop immediately excommunicated him for it, and when he then also held a public disputation against the papal indulgence fair, the then pope, John XXIII, also excommunicated him. Consequently, one year later, Hus was cited by Emperor Sigismund to Kostnitz, where in November 1414 a so-called general church council was to meet and examine his case. This citation to Kostnitz was followed by Hus, who was provided with an imperial letter of escort, as Luther was in 1521 when he was cited by Emperor Charles V before the Diet of Worms. But no sooner had Hus appeared in Kostnitz than he was immediately imprisoned, in spite of the imperial letter of protection. *) and since he would not recant the divine truth which he had recognized and confessed, he was finally condemned to death and burned on July 6, 1415, and his ashes scattered on the Rhine. **)

*) The clean Roman prelates had persuaded the Emperor Sigismund that he need not keep his promise to a heretic, and the Emperor allowed himself to be persuaded, and perfidiously broke his given word to his eternal shame and disgrace.

**We possess a history of Bohemia edited by the Jesuit Bohuslaus Balbinus and published in Prague in 1677, in which even this Jesuit gives the following testimony to the dear martyr Hus: "Hus has always been thought more sagacious than eloquent, but his manners, which showed modesty and earnestness in every respect, his austere life of conscription, abstaining from all carnal pleasures, against which no one could raise an accusation, his sad and haggard face, his lanky body, and his being always ready and ready for anyone, even for himself, were the only things that made him a good man.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
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St. Louis, Mo., den 1. April 1883. No. 7.

Of this John Hus, among other things, this is also reported, that after his condemnation to death by fire, and after he had appealed solemnly, but in vain, to JESUS CHRIST, the supreme judge, he prophesied the following in Latin: "Today you burn a goose, but after a hundred years a swan will be born from my ashes, which you will not be able to fry." *) This prophecy is frequently found in popular writings in the following form:

"You're roasting a goose today,

After a hundred years shall come a swan, which ye shall not roast."

For some time now, many scholars have doubted that Hus made this prophecy, which was obviously literally fulfilled in Luther. But far from being able to prove that this prophecy is a mere fiction, there is rather strong evidence that these words really contain a prophecy of Hus in the sense; even if one can argue whether this text, as Gerhard communicates it, contains the words of Hus quite literally, since almost only enemies have heard them.

The proofs that those words really contain a prophecy of Hus are, among others, the following: First, it is evident from a letter still extant, which Hus wrote from his prison in Kostnitz to his congregation in Prague, that even before his condemnation he had really been filled and moved by the thoughts which that prophecy contains. In this letter he writes, among other things, the following:

"Because the goose, a tame animal that cannot soar high with its 'flight, has broken its snares, other birds will come after me.... ...which by the word of God and holy living shall soar higher in the air." *)

On the other hand, there are still commemorative coins that the Hussites had minted long before Luther, and on which similar prophecies from Huss' mouth are found in very short words. The Lutheran historian Christian Juncker has written a whole book about the old golden and silver coins, which refer to Luther and the history of the Reformation and which are found in it in exact illustration. Therein Juncker, after also recalling that prophecy of Hussen, writes as follows: "Of this prophecy, however stubbornly our opponents may wish to deny it, I have (to say nothing of many respectable scribes) an irrefutable witness in a very old and rare coin which the Hussites themselves had minted in Bohemia, of which the enclosed copy is taken from the original of the High Count's Cabinet at Arnstadt." **) This old coin, which, as the great coin connoisseur Juncker most decisively assures us, dates back to the earliest times of the Hussites, is made up as follows: on one side there is a portrait of Huss, around which is written "*Joan. Hus,*" while the edge contains the following words in Latin: "I believe that there is one holy universal church." †) On the other side Hus is depicted standing on a burning funeral pyre, stripped of his clothes, with the heretic hat on his head and tied to a stake, along with the date "1415," while

to every one, however small, obliging benevolence was more eloquent than all speaking with the mouth." (*Ep. histor. rerum Bohemic.*. Lib. V. c. 5 fol. 431) And yet this servant of the Antichrist, who had to give Hus such a glorious testimony, approves the cruel execution of the same!

*The fact that Hus said: "Today you burn a goose" came from the fact that the name Hus in the Bohemian language means a goose. In Latin this prophecy read, as Johann Gerhard, among others, writes as follows: "*Hodie anserem uritis, sed post centum annos ex meis cineribus nascetur cygnus, quem non poteritis assare." (Loc.de ecclesia, §292.)*

*) Siebe: Guerickes Kirchengeschichte. Echte Aufl. Volume II, p. 417.

**) See: Das güldene und silberne Ehren-Gedächtnis des teuren Gottes-Lehrers D. Martini Lutheri. Frankfurt and Leipzig. 1706. S. 33.

†) "*Credo, unam esse sanctam catholicam ecclesiam*." For Hussen's greatest heresy, according to the Papists, is said to have been this, that the Church is holy, and that therefore no unholy! unholy man could be a member, much less the head, of the Church.

which contains the following words in the margin, also in Latin: "After the lapse of a hundred years you will give account to God and to me. Born at Kostnitz." *)

Most strange is thirdly a message which is found in the Hirschberg Chronicle. In it, among other things, the following is reported. When Baron Georg von Zedlitz, Lord of Neukirch in Silesia, son of a zealous Hussite named Sigismund von Zedlitz, read Luther's first writings with great joy, he sent two men from his town to Luther in Wittenberg in the year 1518 and asked him: "Is he the swan of whom Hus prophesied?" To this Luther replied, "Time would teach what God would make of him; they should go home again in Christ's name, and tell the Lord of Zedlitz what they had seen and heard." At the same time, Luther had given them a preacher who was devoted to the evangelical doctrine. Mr. von Zedlitz accepted him with joy, and so the village of Neukirch became the first place in Silesia where the Reformation was introduced. **)

Accordingly, we should not be surprised that, fourthly, Luther himself is cited by our theologians as a witness to the historical truth of Husten's prophecy. In 1531, Luther wrote clearly and unambiguously in that unprecedentedly bold writing which bears the title: "Glosses on the supposed imperial edict": "In God's name and profession, I will trample on the lion and dragon with my feet; and this shall begin with my life and be directed after my death. St. John Hus prophesied of me, as he writes from prison in Bohemia: They will now become a roast goose' (for Hus is called a goose), 'but for a hundred years they will hear a swan singing, which they shall suffer.' There it shall remain, if God wills." (XVI, 2061. f.)

As a final witness, we cite Bugenhagen, Luther's confessor, who wrote in Luther's funeral sermon: "We are indeed justly grieved that such a dear man and right bishop and shepherd of souls (namely Luther) has passed away from us. But in this sorrow we should also rightly recognize God's goodness and mercy toward us and thank God that after a hundred years from the death of St. John Hus (who was killed for the sake of the truth in 1415) he has soon awakened us through his Spirit this dear Doctor Martinum Lutherum against the antichristic teachings of the wretched satanic Pope and against his doctrines of the devil. As John Hus himself prophesied of a future swan before his death (for Hus is called a goose in Bohemian):

*) "Centum revo1utl8 annis I)eo r6cläti8 ratlouein et iniNI. 6oll8ta "tiae vatU8." - If it is said here of Hus that he was born at Kostnitz in 1415, it was because the Church has always called the days of the death of the holy martyrs their birthdays.

**) See: Löschers Unschuldige Nachrichlen. The preacher sent by Luther was called Mel chior Hoffmann, became at first chaplain (probably at the count's castle), but from the year 1526 onwards local pastor at Neukirch. Mr. von Zedlitz did not die until 1552 at the ripe old age of 108. This we find elsewhere credibly reported.

You are roasting a goose, but God will raise up a swan, and you will not roast or fry it. And when they cried out against him, and he could not answer them, he is said to have said: "After a hundred years I will answer you. This he also did honestly through our dear father D. Lutherum, and just began in the following year after a hundred years." *) -

May the Lord then grant us this year a richly blessed celebration of the four hundredth birthday of the man whom God let be born to us from the ashes of the dear Hus, murdered by the Antichrist and his henchmen, namely our reformer Luther, whom they would have liked to have burned, but whom they had to leave "unroasted," yes, whom they were not allowed to bend a hair of by God's miraculous protection. They were not even able to destroy Luther's grave, although they at least wanted to take revenge on Luther by doing so. For when, a year after Luther's death, Emperor Charles V., with Duke Alba, that bloodhound of the Roman Antichrist, and with Cardinal Granvella, visited Luther's grave in the castle church there after the capture of Wittenberg, and the latter demanded of Emperor Charles that the bones of the arch-heretic Luther be dug up and burned, the Emperor replied: "I make war not with the dead, but with the living." Even after Luther's death the prophecy of the holy martyr Hus had to come true. Even the bones of Luther they had to let rest undisturbed in their chamber. Isa. 57, 1.2.

W.

[Walther].

Correspondence from Germany.

The following appeal has been sent to the undersigned with the request to add a preface or epilogue. But that is certainly not necessary in this case. For, as far as the sender is concerned, he is well enough known. It is Mr. Pastor Hübener in Dresden, Germany, whose testimonies in the "Free Church" we all eagerly await and read with pleasure. And, as for the appeal sent in, that also speaks for itself.

It will therefore suffice to draw attention to two things.

What is asked of us this time is not that we send preachers over there or send funds. All that is asked is that each of us who has relatives and friends in Germany should make it quite clear to his acquaintances over there the difference between the state churches, which call themselves Lutheran, and the free-church congregations, which are really Lutheran, and then also tell them where they can find such righteous congregations and pastors.

This request will probably be a blow to the conscience of many. A good part of us will not even have considered this, much less done it- Let us, therefore, by the appeal of our brethren, sharpen our consciences! Let us take care of them in the best way, partly by our Lord's Prayer in the closet, partly by publicly confessing that they, and not their persecutors, are our brothers in the faith, and partly, finally, by doing what they now desire of us, namely, by frequently and earnestly calling the attention of all our acquaintances over there to them. Let no one think that he is too small for such a thing. God has done his great works mostly by small means. May he also be commanded in this matter!

H. C. Schwan.

* "-

Dear Lutheran Readers

are, we hope, all such people as have the spread of the kingdom of God at heart. And not only the spread of the kingdom of God among the Gentiles and Jews, but first and foremost also among our brethren according to the flesh,

) See: Luther's Works by Walch. XLI, 333. f.

our German compatriots. It is well enough known how necessary it is that those who emigrate from Germany to America be properly cared for spiritually, so that they can share in all the blessings of our dear Evangelical Lutheran Church in their new homeland. It is no less known what has already happened and is still happening in this direction, as well as what unspeakable blessing the Lord has placed on this work. What Lutheran would not have to give thanks for this? Have not many Christians who emigrated from Germany to America first come to know the Lutheran Church and in it the Lord Christ and found salvation for their souls, who here in Germany either stood quite far from the kingdom of God or could not find the bread of life they were seeking?

It would be right and time to draw a conclusion from these thoughts, and to do so more than has been done so far. Is it enough, we would like to ask, if care is taken that those who emigrate from Germany find the Lutheran Church and its blessing over there, or should not thoughts also be directed to what might happen for those who remain behind in Germany?

We know that this question will seem new, even strange, to most Lutheran readers. But for this very reason we feel all the more urged to express our request (which should not be a request for money), but first to dispel the objections that may be raised against the question that seems so strange.

The first objection which the dear Lutheran readers will raise against our question will be something like this: "It is not necessary to take care of our compatriots who have remained behind in Germany in ecclesiastical matters, for they are sufficiently provided for. In Germany, they say, the churches and parsonages, with their estates and foundations, low and high schools, have been ready for centuries, and are even supported by the state; pastors and teachers and professors abound; in short, everything is in the best order. Would to God it were so; but in reality it is not so. What, to take but one example, does Berlin, with its 70 churches, want against New York, with its 400? Germany, with its immense population, which has doubled and trebled, has scarcely more churches than it had centuries ago; indeed, there are churches which have decayed or even been converted into defeats. The parishes, especially in the cities, and especially in the large towns, are so large that there is no longer any question of pastoral care. We are not even talking about those who no longer want to be Christians at all. They no longer go to church, do not have their children baptized, disdain to be married in church, do not desire Holy Communion. Unfortunately, as we well know, there are more of them over there in America, and perhaps more than here. It is the scum of which we now want to completely dispense. But here in Germany there are thousands, even hundreds of thousands, who still want to be Christians and belong to the church, but who know nothing more about Christianity and the church than that it was once customary for churches and pastors, parishes and schools to exist, and who reassure themselves that everything is all right in this respect. Do you not know these people? Are they not the same people who come over to you year in, year out, and when they come, only learn to see that they are not in order?

must take care of it themselves if they and their families are to enjoy the blessings of the Church? Tell yourselves, dear brethren, is it right to say that here in Germany everything is in order in ecclesiastical matters and that nothing more needs to be done?

But this brings us to the other objection that may be raised against us. It is this: "We must take care of our church here in America ourselves, and it is the natural duty of all Christians to do so; so must our countrymen in Germany do the same. It is not our business." But, dear brethren, how is it with missions? Do you also say there, "It is not our business"? You object that we are not speaking here of heathens, who indeed cannot help themselves, but of Christians, who can and must help themselves. So we ask you: Look at the dear Christians as they come over to you. You are well acquainted with the "Greens," and some of you once belonged to them yourselves. But are they "green" merely in regard to outward life, and not rather, indeed, in ecclesiastical respect? Is it not just what we said above, that they think everything is all right here in Germany, for the State and the church regiments take sufficient care of the church and its preservation; in America, the raw country, things are different? Are these Christians as they should be? Are they of age? Are they independent? Do they also know what church and Christianity actually are? Can they properly care for themselves and their children in ecclesiastical matters? And if they have a sense of and interest in God's word and church things even beyond the average measure, that is, that they adhere to the church, hear and read "God's word," - do they also have practiced senses to distinguish pure and false doctrine? You know them as they come over to you. Are not all those who in America turn to the Methodists and other sects, or, when the chips are down, to the church communities falsely calling themselves Lutheran, are they not all together here in Germany, in spite of their different faiths, in spite of their different religions, crowded together in the State churches? Add to this the fact that in America, even when they turn to the sects and false-believing "Lutherans," they evidently still have and gain more Christian and ecclesiastical understanding there than here in the state churches. For "America is," as we read in a report by a man who knows America as well as Germany, "in an eminent sense a Christian country. It has, to be sure, no state church, but it has, perhaps for that very reason, more Christianity than Germany." You dear Lutheran readers probably have little conception of the curse that lies on the God-opposing state church system here in Germany. Or do you know it? Do you know how the faith and the whole church life is crushed and suffocated and becomes more and more in the fetters of state-churchism ? For where the precious good of Christian liberty is gone, where a Christian people cannot fully exercise its royal priesthood, but all ecclesiastical activity is placed in the hands of state-church authorities, where individual Christians who still want to be Christians have to put up with the most atrocious false teachers, who are set over them either by these "authorities" or also by the raw, unbelieving masses, there no true Christianity and life of faith can flourish. Now there are some who console themselves with the fact that they still have "believing" pastors. But what kind of pastors are they? Such as you find in America in the sects,

but at best among the name Lutherans. The pure Lutheran doctrine is as if extinct in Germany. Do you not lament the people? Do you not pity your brothers according to the flesh, your German compatriots here in Germany, especially your closer relatives and acquaintances? Oh, I wish that the spiritual misery of so many poor "Lutherans" in Germany would go right to your hearts, and that you would no longer think that they could help themselves. The misery they are in is precisely a spiritual misery, from which, as we know, no one can help himself.

But now you will come to me with the third and probably most important objection. Even if you admit all that has gone before, you will tell me that I am a strange man, that I want to put something on your conscience which you ought to make my duty. Have you any knowledge and understanding of and for us and our "Evangelical - Lutheran Free Church in Saxony and other St."who, as "Missourians" here in Germany, profess your old Lutheran faith as our faith, and who hold your honor for our honor and your disgrace for our disgrace (and we think we should no longer be such strangers to you), you will have confidence in us that we are just the right people to work as missionaries of the orthodox Lutheran Church among our people here in Germany, to spread the pure doctrine and, by God's grace, to win many souls for and through it. We thank you for such confidence, if you should have it in us, and ask that it be preserved for us in the future. But if you think that it is our task to proselytize here in Germany for the pure doctrine of the Word of God and the right Lutheran Church, and therefore you can "dispense" with the duties towards your fellow-countrymen living here in the old fatherland, you are in error in this respect, which will have its reason in the ignorance of the conditions here.

We "Missourians" in Germany not infrequently find our dear brethren in America astonished that we do not proselytize more among our compatriots here and consequently do not win more followers of the pure doctrine and right Lutheran Church than we do, and that therefore our congregations and our "Evangelical Lutheran Free Church" remain so very small. You may well ask why we do not do just as your pastors do over there, who tirelessly travel to and fro to found new congregations and enlarge the existing ones? Why shouldn't we be able to do here in Germany what the same people can do in America when they emigrate from here?

To answer this question, we do not want to talk about the fact that the very same people who emigrate from here become different people when they come to America, because the leaden death that imprisons the poor souls here as a result of the "God-opposing" state church does not lie spread over the people there to the same extent. We do not want to speak of this now, for we know that the Word of God here in Germany as well as over in America is a power of life to make even the dead alive, if only it is preached and spread. But we ask you to "consider" above all that we pastors of the Evangelical Lutheran Free Church here in Germany cannot proselytize among our people in the way it is done in America, because we are not allowed to do so. For you must consider that the Germans who have moved to America have, by their emigration, left the "church bodies" to which they belonged here, and, when they cross over do not immediately belong to another church. Here, however, most of them, indeed all of them, who do not expressly belong to other religious communities or are entered in the dissident register, are members of the state churches without further ado, so that we cannot and must not proselytize among them, lest we encroach upon another's ministry, which, as you know, is a sin against God's word, of which no Lutheran may be guilty. The Methodists, Jrvin- gians and other sects, which are nesting here more and more, do not know or observe this prohibition of God and this Lutheran principle, hence also the awakened but ignorant Christians from the State Churches flock to them in heaps. Even if the state churches with their various doctrines are reprehensible (as we do not tire of fighting against them with all permissible means), we cannot deny that, in spite of various errors, essential parts of God's Word, and therefore church and ministry, are still present in them, and that we therefore have no divine right to carry on "inner missions" among our countrymen in the way that is done in America. Oh, if we could only give you a rough idea of how restricted we are here in ecclesiastical matters. The secular authorities here in the Kingdom of Saxony are close to forbidding us even the spiritual service of our own parishioners, if they live somewhat far away from the place where we have the confirmation of a parish order; If, however, we ask for confirmation there or thereabouts, our request is refused because there are too few people, and if we hold services in the houses of our own church members (for we do not do so in other houses, even if we are asked to do so by the people, if they are our friends), preach, baptize, or the like, we expose ourselves to the danger of being suspended by the police. In this case, we know that we have a divine right and a divine duty, and we will, if necessary, with God's help, bring it to the utmost martyrdom. But if we were now to go into the houses of those who are not our parishioners, without any other calling, would we be able to say before God that we are not reaching into another's office? So you will understand, brethren, that we, for our part, cannot do more than we do. There are battering-rams put up everywhere, and warning-boards posted, whereon it is written, "Forbidden way." We must confine ourselves to this, nay, thank God for it, if we can at all but supply our little congregations with the bread of life, and, so far as the laws of the press, which are also very restrictive, permit, let our written testimony go forth.

Therefore, beloved brethren, this is our heartfelt and urgent plea to you who recognize the ecclesiastical plight and spiritual misery of your brethren and our brethren after the flesh here in Germany: "Come over and help us!" Not as if you should come over personally. But this is our wish and our request:

If one or the other of you should come over personally, do not pass us by, who are your fellow believers and bear your disgrace with you, so that we may strengthen each other, understand each other all the more, and consult with each other. But above all: You come now yourselves or you write to your relatives and friends in Germany, oh, tell them and write to them about the one thing that is necessary, say

and write to them about the priceless word of the pure doctrine of the Word of God, Christian freedom, the royal priesthood, and the right Lutheran church, tell and write it in the right way, with the necessary decisiveness and in heartfelt, seeking love, tell and write to them also about our free church, which is indeed small and much despised, but nevertheless so highly blessed by God's undeserved grace: instruct and commend them to us! We may not call upon them, but they may call upon us, if you can induce them to do so, being mindful of the duties you owe as friends or relatives to those who are close to you.

To our great joy, several brothers from over there, pastors as well as members of the congregation, have since been mindful of their duties and have fulfilled them in the manner indicated, and the Lord our God has blessed their efforts. But to all those who, out of love for their own, have likewise asked us by letter to take care of them spiritually, we thank you most sincerely for your faithful love, but at the same time, because we unfortunately could not deal with all the letters to this effect individually, we would like to give them the answer herewith, that we are always ready with all our heart to give any orders to friends or relatives, and that we gladly use the offered opportunity to serve the kingdom of God, but that we are unfortunately not able to visit members of the state church for the stated reason, only to do pastoral care. For they are not commanded to us. But if they can be persuaded to come to us, either to our house or to the church, we consider it our duty and our pleasure to serve them and to help them on the path of life.

Finally, we must call attention to one point in particular, which actually gave rise to this appeal. Recently we have been asked to serve some separated Lutherans in Berlin, who no longer belong to any other church community, because they could not recognize any of them as truly Lutheran. But the group is very small and very unknown. In this metropolis of the German Empire, however, we could do inner missionary work in a way that corresponds to the Word of God, if only the people knew about us and came to the services. You will easily see how important it would be for us, with God's help, to be able to establish an independent congregation in Berlin. For from there our wandering young people and other scattered church members could be provided for. But if nothing happens in Berlin now, when we have the opportunity to do something, the few members we have there will die out and nothing will ever come of it.

Come then, dear Lutheran reader, and remember your duty to your own in Germany, whether in Berlin or in other regions, especially where our congregations are! Yes, come and help us! It is not so much the enlargement and multiplication of our little "Missourian" congregations that is important; it is the edification of the Lutheran Church, it is the edification of the Kingdom of God in general that is important, it is the spreading of the pure teaching of the Word of God that is important, it is the eternal salvation of poor souls who have been so dearly bought by the blood of Christ, who in the desolate and devastated state churches may languish and be like sheep that have no shepherd.

In asking all the dear brethren who read this with participation to seek further clarification and instruction from their pastors or otherwise, we enclose below the following addresses to which you may refer your relatives or friends, and place everything else in the heart and hands of Him who said that He would take care of His flock Himself.

Dresden, February 1883 W. Hübener, P.

Addresses in Germany:

Allendorf an der Lumda bei Gießen im Großherzogtum Hegen (mit Kleinlinden und Umgegend): Pastor S tallm ann.

Allendorf an der Ulm, district of Wetzlar: Pastor Hempfing.

Berlin: Schuhmachermeistcr Wöldccke, Berlin, S. O. Dresdnerstrasse 7, III. (Vorsteber des Gemeinleins daselbst. - Pastor: W. Hübener in Dresden, see below).

Chemnitz: 1) Pastor Kern there, untere Brückenstraße 14; from Easter on: Kaßbergstraße 12. 2) Pastor Hanewinckel there, Neustädter Markt 6; from Easter on: Kaßbergstraße 12.

Crimmitschau: Pastor W. L. Meyer daselbst, Kaiserstraße 221 v. Kirche an der Glauchauer Straße.

Dresden: Pastor W. H üb ener daselbst, Katharinenstraße 11 v. Kirchsaal: Corner of Große Brüdergasse and L>ophienkirche 24, II.

Frankenberg i. S.: Pastor Schneider daselbst, Graben 144 b.

Nieder-Planitz i. S. (Post Oberplanitz near Zwickau i. S.): Pastor Willkomm.

Steeden bei Münkel, Province Hegen-Nassau. Pastor: K. Eikmeier and Mrs. Brunn.

Wiesbaden: Wine merchant Brunn there. Pastor: Fr. Brunn in Steeden (see above!).

(If desired, many other addresses could be given, namely those of parishioners who live scattered).

To the ecclesiastical chronicle.

I. America.

The editor of the "Kirchenfreunde," a paper of the so-called Lutheran General Synod, had, as readers will remember (p. No. 4), carelessly included in his paper an article denying the Deity of Christ. The rebuke which was therefore given him by Lutheran papers does not seem to have made much impression on him. In view of the grave sin, his apology and explanation was an exceedingly matte one. This is also true of the last one in No. 12 of the "Church Friend." In addition to this, he includes in the same number - one would be surprised - a Friday contemplation in which once again our highly praised Lord Jesus is most horribly defamed. The meditation has the heading: "The Divine in the Dying of the Redeemer." Wrong as this heading is, a reflection might be made, say, on the words, "O great distress! God himself is dead! On the cross he died! Has thereby purchased for us the kingdom of heaven by love!" - might be expected. But none of this. Nothing of Christ, as the incarnate Son of God. The death of Christ is simply regarded - well rationalistically - as the death of another pious man. We read there, among other things: "What is dying? - Going up to the Father, going down to the heights of heaven . . . We enter in spirit under the cross, gathered around a departing one who has always lived divinely. Will he be able to die other than divinely? ... He has lived divinely, so even in dying he remains divinely great. . . . . He who dies thus dies well! dies well and in quiet peace even on the bloody trunk of the cross! . . . He (Christ) departs with the consciousness of the day's work accomplished and successful . . . If works of faith and love follow us, then it will one day refresh us in the agony of death, when we can say that our life was not stained with any evident sinful transgression. .... O that one day our end might be like the end of this righteous man!" - Such horrible

Rationalism can be taught and spread with impunity in the so-called Lutheran General Synod. G.

Baptism of Bells. The "Catholic Messenger of the Faith," in an account of a bell consecration, says: "To each of the four bells stood ten **baptismal godparents.**" Luther also lists among the abominations of the Pabstacy, "Baptisms of bells with 200 gevatterns on one rope." (24, 374.) And in the Schmalkaldic Articles he says: "Last of all is the Pabst's juggler's bag back there of foolish and childish articles, as of consecrating churches, of baptizing bells, altar-stone baptisms, and asking gevatterns for it, who gave 2c. to it. Which baptisms are a mockery and scorn of holy baptism." (Ill, 15.)

A new Roman Catholic bank failure was recently reported in the newspapers. The savings bank for Roman parishes established in 1870 by Augustinian monks in Lawrence, Mass. has fallen. Some 700 persons, mostly poor laborers, servants, factory girls lost their savings, about half a million. It would be easy to build many and large churches and convents.

II. foreign countries.

The Papists in Germany and the Luther Jubilee anniversary. The "Lutheran Messenger of Peace" from Alsace-Lorraine writes about this on March 4: "The upcoming Luther Jubilee stirs up the hatred of some Romans. The "Schles. Volksztg." writes: "If one should have the audacity on the part of the Protestants to stamp the Luther celebration into a national celebration in our parity Prussia and especially in our Catholic predominant Silesia, then we want to have pronounced in time and as a warning what would happen on the part of the Catholics in this case." "There would then be painted before the eyes of the astonished world, not merely in the press, but probably also in all Catholic churches, as well as in numerous gatherings in the larger halls, in great popular meetings (mass gatherings) of the greatest and most gifted speakers, a real and true picture of Luther." "The necessary material for editorials, pamphlets, pamphlets is already available in popular form prepared in the editorial desks of all Catholic newspapers." That sounds malicious, but also childishly boastful. We think that up to now no one has prevented this kind of people from painting before the eyes of the world what they call "the real and true picture of Luther". They have sufficiently besmirched the man of God with lies and blasphemies and have not spared him. What more do they want to bring to light in this direction? On the part of the Protestants, however, the consciousness has awakened in many that they have been guilty of "godless silence," as Luther says. He is mostly afraid of this silent godlessness; he would rather be considered in the world as addicted to heresy than be guilty of this sin. The "Ev. kirchl. Anzeiger" of Berlin, following this saying of our Reformer, says: "We have followed Luther so little in this matter, that we have rather become accustomed to the unholy silence, and no longer suspect how great an ecclesiastical vice this silence is." This is, of course, only too true. People have polemicized much more often against the poor Lutherans and have argued in imitation of Rome for a Protestant Church strong in head count through union than for the pure teachings of Luther. Luther was not understood, and yet one prided oneself as his successor. And even now! How much one now reads of Luther as the German man, the German character, the German man of the people 2c. But of Luther, who again put the pure doctrine of the Word of God on the lampstand, put it on the map, brought it among the people, and thus won all his victories alone and exclusively, one hears less.

The same "Evang. kirchl. Anz." even says in No. 8: "It is already evident that the coming struggle for the true character of Luther will break out, and that is a blessing. Thus we shall be freed from an overestimation of doctrinal formulas, which has done much harm to the Protestant Church." So, dear reader, there you have it! There you hear what seems to these militants arming themselves against Rome the main thing, the character of Luther, and the alp that presses them all the time, that is the doctrinal formulas and their overestimation, in other words, the pure doctrine of Luther and the rejection of the contrary. But that which is here indicated, as if it had done much harm to the evangelical church, is precisely that by which Rome alone can be beaten out of the redoubt and overcome. This adherence to Luther's pure doctrine has certainly done much harm to the "evangelical" church, i.e., to the united, the false union, which is and is to be built on indifference to pure doctrine alone, and we wish that it may be done to an ever greater extent. But with this alone Luther has become what he was and still is. And the Jesuits said it already in the sixteenth century, soon after it came into being: When we shall have done away with the Augsburg (unchanged) Confession, only then shall we be victors. These are far more perceptive in this than all the "evangelicals" who only want to use Luther as a cover for their false Union desires. Hopefully this year, through the renewed study of the circumstances of life and of Dr. Luther's work of reformation, will bring about in many a salutary disillusionment with the immoderate Unionism, and in the second place a salutary conversion to the treasures of the pure Gospel and courage for its open confession.

The reading of godless magazines. Recently in Saxony a certain Pastor Schöpff gave a lecture on the subject of "The Christian and the Garden Arbor. The so-called "Gartenlaube" is a magazine that ridicules everything holy and even denies that there is a God. That lecture closes with the question: "Will you throw away Christianity, or the arbor?" Either - or, the lecturer wants to say; either you must throw away Christianity, or you must throw away the "Garden Arbor." The two cannot stand together. He who wants to be a Christian cannot hold the "arbor," and he who wants to hold the "arbor" cannot be a Christian. And the man is right, my dear reader. But this is true not only of the "Gartenlaube," but of all newspapers which make a business of blaspheming Christianity. Fie on a man who calls himself a Christian, and keeps such a paper! He pays the devil that he may throw his devil's excrement at Christianity and the faith which the pretended Christian professes. - We know, of course, that there are very few political papers that do not now and then contain something that is opposed to our Christian faith, without the blind editor himself perhaps knowing it. Now it is bad enough if a business man cannot at times have a better newspaper for his purposes. But before a Christian himself should keep such a paper, which makes a business of ridiculing the Christian faith, he had better not keep a paper at all, even if he were to lose even so great an advantage in his business. For what good would it do a man if he gained the whole world, and did harm to his soul? The keeping of blasphemous newspapers is all the more shameful now, since more and more newspapers are coming out which, as far as the editors understand, keep everything unchristian out of them. How much and frightfully through the support of Satan's

press, partly for the sake of business, partly out of political party frenzy, is sinned against by those who still want to be Christians, that is not to be said. "Ah, what?" says one, "in such matters I will not let any theologian make me a conscience." But we say, "Bad enough, thou conscienceless sham Christian, if thou must first be made to feel conscience-stricken about promoting a paper which mocks that on which all thy hope should rest in life and death. If thou despise here the warning of thy pastor, know that at the last day another will call thee to account for thy shameful denial; him thou wilt not be able to despise, when he shall say to thee: I have never yet known thee; depart from me, thou evildoer. W. [Walther]

Anhalt. When in 1827 the Union was introduced in Anhalt, most of the members of the congregation of Lausigk demanded that Holy Communion be served to them three times a year according to Lutheran custom. This was then graciously granted to them. The preacher of that congregation gave the following account of the course taken by this kind of Lutheranism at the second Anhalt state synod recently held: In 1835 only 94 communicated according to uniate and 188 according to Lutheran usage, but already in 1855 no less than 228 communicated according to uniate and only 55 according to Lutheran usage, in 1881 finally only 198 communicated according to uniate, but also only 28 according to Lutheran usage. The united authorities see from this how harmless it is, in the unification of the congregations, to leave some Lutheran externals to the congregation or to the preachers thereof who wish to remain Lutheran. If they only allow themselves to be put into the union pot, then the union has already won. The not so seriously meant "Lutheran" stubbornness then loses itself more and more from year to year, one begins to be ashamed to wear the few mere Lutheran rags any longer, and therefore at last puts on the whole uniform of a Uniate with joy. W. [Walther]

(Submitted.)

To the tax of truth.

Pastor H. A. Schmidt of Brier Hill, Youngstown, Ohio, gives an account of his church controversy in the Columbus church newspaper, and has seen fit to include the name of the undersigned in his notice. What I am supposed to have to do with his cause, I cannot rhyme with, since I have not known anything about his church controversy. It seems, however, that Pastor H. A. Schmidt would like to accuse the "*Lutheran Witness*" of a grave sin, namely of gross lies. And in support of his statement he then refers to my matter, that is, to my resignation from the Ohio Synod. What is the truth of this matter? To this I will give a clear and distinct answer. For when I declared my resignation from the Ohio Synod in June of last year, on account of the Wheeling resolutions, the *Lutheran* Witness, having learned of it, also brought news of it, and made the remark that I was on the side of Missouri. This remark, that I should side with Missouri in this doctrinal controversy, was objected to at the time by the editor of the church paper, and denied. At that time I was silent; for the manner in which they wrote about me, and endeavored to put me down, I could only answer with silence. With such weapons I cannot and do not like to fight. -

Thereupon the editor of the "*Lutheran Witness*" turned to me by letter with the request to give him the I was asked to communicate the passage which contained the reason for my resignation from the synod. This was done. But this passage clearly and definitely states why I resigned from the Synod with which I had been associated for 26 years and which was dear and valuable to me. The reason there given, and no other, is, that I do not find, and cannot accept as mine, either in the Scriptures or in the Confessions, the doctrine set down in Wheeling, and taken from the private writings of later dogmatists, that God has chosen the elect in respect of faith. To this passage in question, which was reported verbatim by the "*Witness," as well as in the* "Lutheran," the editor of the "*Witness*" again made the remark, whether this did not mean being on the side of Missouri, namely, in the doctrinal controversy in question?

Now, did the "*Lutheran Witness*" thus bear false witness or not? To this, according to justice and equity, shall now be answered.

As is well known to many members of the Ohio Synod, at conferences and then especially at the District Synod in Trenton in 1881, I have sought to combat the doctrine that God has chosen the elect in view of faith as contrary to Scripture and symbol. It is true that I have tried honestly to establish this doctrine according to Scripture and the "Confession," but I have never succeeded to my satisfaction. I have also tried to find a middle way for the sake of peace. Such an effort will not be considered an injustice, even if it was in vain. I also earnestly wish that in this doctrinal controversy within the Synod one should have watched longer before concluding and breaking away from the Synodal Conference, whether an understanding between the opposing parts would not have been possible. For such a day of right Christian understanding would be for me a lovely day of joy. This, too, cannot be imputed to me as an injustice, although at present such a hope must be regarded as a thwarted one. -

This very position of mine was sufficiently known to the editor of the "*Lutheran Witness*", who until March 1881 was the theological professor in the Ohio Synod Seminary, of which I was a member of the board of directors and had been for 12 years. When he heard of my resignation, he could not see it otherwise than that I had taken Missouri's side in the doctrinal question in question. The passage from my resignation, however, in which I stated the reason for my resignation and which I communicated to him at his request, could only confirm him in this. So then this is quite certain, that the editor of the "*Lutheran Witness*," Mr. Pastor C. A. Frank, my beloved brother, of whom I am not ashamed, has communicated the pure truth in my matter, and that Mr. Pastor H. A. Schmidt, when in his zeal he brings my matter into his protest, as if dragged down from the fence, in order thereby to prove something against the "*Lutheran Witness*" in his favor in his church controversy, is wrong before God and man.

Nine months have now passed since my resignation from the Ohio Synod, which was formerly dear to me. As before, so especially since that time, my matter has been considered by me with many tears, heavy confrontation and hot sighing and pleading to God. It is true that it has become difficult for me to have to part with many former dear friends. It is true that it has become doubly difficult for me to have to endure the loss of by far the largest part of the congregation dear to my heart, among which I had worked with blessing for 9 years by the grace of God. This is also true, and it often hurts to have to send oneself into low and miserable days when

one has been used to better and more pleasant days for many years. - Nevertheless, I can make no other confession today than the one I made in my resignation. It has become more and more my conviction that in this doctrinal controversy the pure, divine truth lies on the side of the Synodal Conference. If my conviction were different, I could do a retraction. But the word of the Lord does not suffer it, who purchased us with his own blood, and from eternity alone, out of pure grace and mercy, and for the sake of his most holy merit, has chosen and ordained us as his children and to salvation, and in time has converted us through his Holy Spirit and through the gospel to our blessed Christian state, and who says: "Whoever confesses me before men, him will I confess before my heavenly Father. But whosoever shall deny me before men, him will I also deny before my heavenly Father." (Matth. 10, 32. 33.)

Concerning these words of Christ, Luther says, among other things: "Nor is it helpful for anyone to say, 'I will gladly confess Christ and his word in all other things,' without keeping silent about one or two things that my tyrants do not like, such as the two forms of the sacrament, or the like. For he that denieth Christ in one part, or in one word, hath denied the same Christ in that one part, which is denied in all parts, because there is but one Christ, in all his words together. The Jews do not believe that God is man; therefore it is of no avail that they believe that God is the Creator of heaven and earth. Yea, saith one, I lose my goods, and life and limb are in danger. Answer: There is also a consolation given before of Christ, when he saith, Marc. 10, 29, 30: 'He that for my sake and the gospel's, shall trust in house and goods, 2c. in this time, shall receive an hundredfold in this time, and there shall he receive eternal life.' To whom this comfort is not enough, he certainly does not believe enough. For here it will be tried whether we love the goods which we have from God more than God Himself." (W. X, 2723.) Further, concerning the above saying, Matth. 10, 32: "And it is not excused there, whether a man be in office, or have wife, or child. For it is said, Love God above all things; and: "He that loveth wife and child more than me is not worthy of me. It would have been good if you had felt weak in the faith, if you had remained in both forms at first, as well as in one form. But now that ye are come in threes, and are brought into one form, ye must have strong faith, or else do contrary to your conscience. You had better risk all that you are and all that you have. For he that hath given you the simple things, as he saith in the gospel, Marc 10:30, is able to restore them unto you a hundredfold. There is more need here of prayer than of counsel. Against violence there is no counsel, but only prayer. May the merciful God grant you this from the bottom of his heart, and may you be able to accomplish it, amen. Wittenberg, the 17th of March... A. 1531." (W. X, 2729.)

Columbus, O., in Passion, 1883.

R. Herbst, Lutheran pastor.

Good outcome of a monk scam.

The Polish Prince Christopher Radzivil, extremely distressed that under King Sigismund Augustus the Reformation was spreading more and more in Poland, traveled to Rome and paid the Pope all possible tributes. The latter, in order to show something pleasant to so highly placed a man, venerated him on his departure with a small box of relics. The news of this precious gift had scarcely reached the country. When some Franciscan monks came to the prince and asked him to lend them the relics they had brought with them, they wanted to see if a certain obstinate devil who possessed one of their protégés and would not yield to an incantation, could not be banished by their power. The prince gladly granted their request. With great pomp and many a solemn procession the sacred relics were brought into the church and placed on the altar; an innumerable crowd of people assembled on the appointed day. After the usual incantations, the relics were applied. Instantly the supposed demon came out of the man with hideous convulsions and contortions. All the world cried out: "Miracle, miracle!" and the prince raised his hands and eyes to heaven to express his gratitude for the possession of such a beneficent, miraculous treasure. But soon after, while still in the drunkenness of his wonder and joy, he spoke of the power of these relics with the most rapturous praises, he noticed that one of his noble boys was secretly laughing. Being angry at such profanity, he inquired into the cause of what seemed to him blasphemous laughter. The youth, however, declared that he could give the cause only on condition that he be assured that no harm would come to him. The prince assured him of this, and then learned from him that he had lost the relic box, the keeping of which had been entrusted to him, on his way back; and that in order to escape the punishment which he deserved by his imprudence, he had procured a similar box and filled it with small bones of animals and similar rubbish; Seeing that this filthy mould was so highly honoured, and that it was even said to have the power of banishing the devil, he could not but wonder at it. - The prince, who had no reason to be suspicious of the page's testimony, and who wished to get to the bottom of the deception, sent for the monks the next day and demanded to know whether there were any more possessed persons who needed the help of the relics? After a few days the monks brought to him a man who was possessed in exactly the same way as the previous one. The prince ordered the usual incantations to be tried on him in his presence, and as these proved fruitless, he ordered him to remain there and dismissed the monks. When they were gone, he handed over the allegedly possessed man to his Tartar grooms, who, in accordance with the orders they had received, at first exhorted him to confess the truth; but as he continued to grin and snarl at them, they scourged him so mercilessly that he was compelled to implore mercy from the prince, who then also forgave him as soon as he had confessed the truth. The next day the prince summoned the monks again, for the man fell at his feet in their presence and confessed that he was neither now possessed nor had he ever been possessed. The monks begged the prince not to believe Satan, who spoke out of the mouth of the wretch; but the prince replied that since his Tartars had been able to force the devil to speak the truth, they would hopefully succeed in doing the same with the monks. When the latter saw themselves thus in a fix, they confessed the deception and said that they had done all this with good intentions and merely in order to control the heresy which was gaining the upper hand. The prince thanked them for the discovery of the fraud. But from that time on Catholicism was suspicious to him, because he had to distrust a religion that needed such evil arts for its confirmation. In order that he might no longer depend on other men for his faith and happiness, he began to study the Scriptures with untiring assiduity. In six months, which he spent entirely in prayer and reading, he made a great deal of progress.

He made astonishing progress in the fear of God and in the knowledge of the evangelical truth. Hereupon he made the Lutheran confession of faith with his whole family in 1564. (Luth. Friedensb.)

Some lesser known things from Dr. Martin Luther's life and from the history of his writings.

When an old priest at Höxter in Westphalia had read Luther's 95 Theses against papal indulgences, he exclaimed: "My dear brother Martin, if you can disturb the Fegeführ and the Papenmaketendere and hurl them away, you are truly a great Lord!" M. Nikolaus Erbenius, who was a native of Höxter, and died at Erfurt in 1587, relates this, and adds, "But what would that good clergyman, if he were alive, say only now?"

When Elector Frederick the Wise gave Luther fine cloth for a robe in 1516, Luther wrote to Spalatin: "If it were not a gift from a prince, I would not wear it. But that you give me news that the Serene Prince remembers me often and in the best way, I am not happy about that. But I pray that the Lord God will reward his humility with honor. For I am not worthy to be remembered by any man, much less by a prince, and so great a prince. I see and know that those who are most useful to me remember me most evil."

When Luther, on his journey to Rome in 1510, stopped at a monastery in Upper Italy and met some monks who were eating meat on Fridays in violation of the papal prohibition, he admonished them with kind and friendly words to remember that this was forbidden. The monks were not a little frightened by this warning, for they feared that the matter might come before the pope and that they might thereby be in great danger. So they persuaded themselves to remove Luthern from the way. But it was God's good fortune that this bloody advice was secretly conveyed to Luther by the gatekeeper, so that he was able to flee in time.

When once a Papal Prince-Bishop complained to the Elector Frederick of Saxony about Luther's writings, he added: "If only Luther had written in Latin and not in German!" So the worst thing for that high ecclesiastical lord was that the people got light from Luther's writings.

The Bible in the Pabst.

In Ofen, Hungary, 121 Bibles were collected in 1854 for poor confirmands. The Papist police director, however, had them pulped down to one copy, "which the pastor had enough of", and the proceeds for the paper pulp given to the Protestant congregation with 21 kreuzers, which the pastor had to certify!

Inaugurations.

"The Lord has done great things for us, and we are glad", we may rejoice in the farthest West. A truly hearty day of rejoicing for the Lutheran Zion congregation in Stockton was Sunday Judica, March 11, when, on behalf of the President of the Western District, Mr.? C. L. Wuggazer was inducted. Gloriously has the faithful God answered our cry, "Come down to California and help us!" To Him be praise, glory and thanksgiving! L. Wagner.

Address: Rov. 0. I,. gtockton, Cul.

In consequence of orders received from the honorable President of the Minnesota and Dakota District, on Sunday Judica, the 11th of March, Mr.? I. Horst was introduced by me to his congregation at Courtland. K. F. Schulze.

Address: kev. 4th Horst, Courtlauck, Meolwt Co. Lliuo.

The Eastern District

The Synod of Missouri, Ohio, and other States, s. G. w., assemble this year at the congregation of Mr. ?. C. Strengths at Baltimore, Md; but not, as decided, from the 18th to the 24th of April, but from Tuesday, the 24th of April, to Monday, the 30th, iN6lu8lv6.

The subject of the negotiations will be: Preservation in the words of the Declaration of the I Article, "And still receiving . . and owe obedience to."

All gentlemen pastors are kindly reminded to bring their parochial reports of 1882.

N. Sörgel, Secr.

The Illinois District

of the Lutheran Synod of Missouri, Ohio, &c. states will meet, s. G. w., May 16-22, at Chicago, III. Sessions will be held at the Lutheran Bethlehem Church (?. A. Reinke). B. Burfeind, Secr.

>All registrations must be made to the undersigned by 1 May at the latest**. Those who do not register by then will be responsible for their own accommodation.**

Take Lake Street to Milwaukee Ave. Cars to North Wood Street and Milwaukee Ave. A. Reinke, ?.

755 ^oock 8tr, OliieuZo, III.

Indication.

In order to enable the General Presbyter to attend the meetings of the Wisconsin District of our Synod, it is necessary to change the time of the same from May 23 to June 12. If no protest be made to the undersigned by any member of this District against this intended change of time, by the 15th of April, the same shall be accepted as approved by all.

C. Penalties.

All pastors,

who are traveling to Washington, Mo. for the conference will receive a discount. The reduced price is $2.15. Mr. F. Rohlfing will send certificate on request.

Even those who live on the railway and have a Uerrmit should not use it in this case, but have a certificate sent to them, because by issuing the certificate the price reduction is also to the benefit of others who do not have such a Uermit.

Tickets should not be purchased at Union Depot, but at the Office at Planters House, 4th Street.

The address of Mr. F. Rohlfing is:

Ouro ok Hlkz-kr Liotli6i8 L 6o., 8t. !>oui", Llo.

Conference - Ads.

The 3rd District of the Minnesota Mixed Pastoral Conference will meet, s. G. w., April 17-19, at the home of Mr. ?. Dageförde at Nicollet, Minn.

I. Schulenburg.

The Eastern Michigan Special Conference will meet, w. G., on the 17th and 18th of April, at Mr. ?. Böling's congregation at Wal- denburg.

Th. Schöch.

The 1st District of the Minnesota Pastoral Conference will meet, s. G. w., April 17, at the home of the undersigned.

H. Rädeke.

The mixed Central Conference meets, s. G. w., April 24, at Mr. Praeses Strafen's, in Watertown. Main subject of doctrinal discussion: Why and how preachers should diligently emphasize the comfort and power of Holy Baptism in sermons? A. F. Siegler.

Changed conference display.

The Cincinnati Pastoral and Teachers' Conference will not meet" As indicated in last number, April 3-5, at Indianapolis, but May 21-24, at Aurora, Ind. E. Schulze.

Entered the caste of Illinois - District:

For the synodal treasury: By Joh. Lunow, Christmas Kvll. of ?. Lewerenz's congregation in Effinabam, K8.85. By k. St. Mary's congregation in Danville, $13.50. By ?. Wagner in Chicago from Mrs. A. Beduhn 1.00. By ?. Meyer in Element, thank offering by H. E., 5.00. Contribution by Prof. E. Hamann in Addison 2.00. (P. -30.35.)

To the new building in St. Louis: U. Wartens'Gem. in Danville 11.00. By ? Reinke at Chicago by Carl Horn 25.00, Wilh. Gehrke 5.00. ?. Heinemann's Gem. at Okawville 188.00. By I". Wunder in Chicago by N. Sippe! & K. Wollwage 5.00 each. (p.-239 00.)

For inner mission: By ?. Wagner in Cbicago by Joh. Köppe 1.00.

For Negro mission: ?. Lewerenz' Gem. in Effingham 1.65. Lebrer Kopittke's pupils in Cbicago 6.25. By ?. Wolbrecbt at Okawville, thank offering by I. H. Fricke, 5.00. (S. -12.90.)

For poor students in St. Louis: ?. Hölters Gem. in Chicago for A. Bünger 15.00. By P. Bohlen in Summit, half of a Hochzeltskoll. for A. Brunn, 5.25, the other half for F. Drögemüller 5.25. By P. Wolbrecht in Okawville for C. Schubkegel 15.00. (S. -40.50.)

To the household in Springfield: ?. W. Gräfs Gem. in Palatine 6.85.

For poor students in Springfield: By Wheels in Arlington Heights by D. Luehrs 5.00. By Fr. Miracles in Chicago by Widow C. Otto 20.00. (S. -25 00.)

For poor students in Fort Wayne: From Chicago: By ?. Succop from the Women's Association for A. Sckülke 16.00; by k. Reinke from the Young Men's and Young Women's Association for I. Meyer 10.00, W. Schönfelb 7.50 and H. Bohl 7.50; by P. Wunder from N. N. for C. Köbel 5.00; by ?. Bartling for E. Albrecht u. W. Kohn from the Gem. 14.50, Mrs. A. Lange 3.00, Mrs. B. W. 5.00 u. from the Frauen-Verein 19.50. (L>. -88.00.)

For poor students in Addison: By Fr. Räder in Arlington Heights from D. Lührs 5.00. By Treasurer Menk in St. Paul, Mtnn. 1.00. By Treasurer Tiarks in Monticello, Iowa, 10.00. By I'. Heyne in Lake Creek, Mo. for Bernhard Goepart 10.00. V. Lewerenz' church in Effingham for I. Tjar of the 7.25. From Chicago: By ?. Wagner of the Virgins' Association for R. Erdmann 20.00; by ?. Engelbrecht for A. Eick- mann of the Woman's Club 10.00, for E. Riedel of the Maidens' Club 10.00, of the Young Men's Club 5.00. (S. H78.25.)

For the student A. Grambauer in Milwaukee: By ?. Wagner in Chicago from the Young Women's Association 20.00.

For the progymnasium in Milwaukee: ?. Grupe's congregation in Rodenberg, $16.85. ?. Stricker's congregation in Proviso 6.00. For construction: P. Wartens' congregation in Danville 56.50. V. Hölter's congregation in Chicago 23.00. By ?. Roeder in Arlington Heights by D. Luehrs 5.00. By ?. Engelbrecht in Chicago by W. Wolf 5.00. By ?. Wunder das. by A. Draheim .50, N. Sippel 5.00. By H. B. in Addison 2.00. (p.-119.85.)

For the Widow's Fund: Communion Coll. from?. Lewerenz' Gem. in Effingham 8.36. Contribution from?. C. Brauer in Crete 4.00. By 1>. Muller in Ehester by H. K. 3.00. (Summa -15.36.)

For the deaf and dumb: By ?. Schroeder-in Sodorus 2.00. By P. Döderlein in Homewood, half of coll. at C. Richter's wedding, 6.03. By ?. Roederin Arlington Heights by D. Lührs 5.00. By ?. Succop in Chicago by Johann Maßner 1.00. (S. -14.03.)

For Studious Orphans of Addison: By?. Miracles in Chicago by Ch. G. Kitzig 10.00.

For the church in Rockville, Conn..: Coll. of?. Mueller's congregation in Ehester 6.40.

Addison, III, March 17, 1883, H. Bartling, cashier.

Entered the Iowa caste - district:

For the synod treasury: By?. Studt from Fr. Völz -1.00. By?. Deckmann 2.00. Durck'l^.Zürrer from H. Richter sen. 1.00. ?. Fackler's parish in Lyons 16.50. Frl. 8 na Strobel2.00. P. Reisinger's parish in Wilton 12.00. ?. Handelke's parish of Sumner, 7.75. Bretscher's congregation at Hanover Tshp. 16.20. ?. Dornseif's congregation at Elkport 5.00. Gunther's congregation at Boone 13.30. ?. Brewer's parish of Denison 5.00. ?. Grafelmann's compound at Sherrills Mount 6.45. ?. Brandt's compound at Clarinda 8:00. Reinhardt's congregation at Vinton 12.00. ?. Haar's parish of Grant Township, Jda Co., 6.50. ?. Strobel's congregation, posthumously, 1.00. Bro. Baumböfener's congregation at Homestead, 1.30. By Bro. Bünger of sr. Christ's congregation 6.00, St. John's congregation 4.00, Zion's congregation 3.60. ?. Zürrer's congregation of St. John's 7.26. Fr. Weilens' congregation in ColfaxTshp. 9.42. ?. Brammer's congregation in Lowden 12.50. By Mr. Weiss of St. Paul's congregation in Fort Dodge 20.00. By I>. Seßler of his congregation in Sberidan T. Gem. at Sberidan Tshp. 6.50, at Grant City 2.25. P. Mallon's Gem. at Magnolia 2.00. ?. Horn's Gem. at Maxfield 23.60. ?. Guenther's St. Paul's Gem. at Harrison Tshp. 13.00. (Summa -239.13.)

To the new construction in St. Louis: ?. Goßweiler's parish at Day- ton 41.00. ?. Dörffler's parish at Eldora and Hubbard, 5.26. By... Grafelmann, posthumously, by his own parish... Gem. at Sherrills Mount 7.00, at French Settlement 1.00. By ?. Strobel by Aug. Horstmann, 2nd mark, 25.00. ?. Büngers Gem. at Le Mars subsequent 2.00. ?. Studt 5.75, by dens. from K. Meyer 3.00, Fr. Völz 2.00. Aron's Gem. in Atkins 14.85. By k. Strobel from Julius Ferber 5.00. By ?. Weber from sr. Johannis-Gem. 21.77, Martins-Gem. 4.50. By ?. Brandt from Fr. Windborst 4.00. By Fr. Bayer from sr. Martini parish in St. Elair Tsbp. 4.50. By ?. Brust (first count of his congregation in Dubuque) 42.50. By ?. Baumhöfener by Herrmann Wiebold 10.00. (p. -199.13.)

For inner mission: ?. Streckfuß's church in Davenport 4.45. ?. Maass' parish in Fenton 4.50. Miss Lina Strobel 2.00. ?. Bünger's compound at Le Mars 4.00. I'. Heinicke's congregation at Dillon 4.20. St. Paul's congregation at Fort Dodge 10.00. ?. Brandt's congregation at Clarinda 2.00. From the General Fund for Inner Mission 100.00. V. Streckfuß's congregation at Davenport 2.40. By ?. Baumhöfener by G. Maas 5.00, H. Tietje 1.00. By Brust by F. Wiegand 1.00. (p. -140.55.)

For Negro mission: ?. Heinicke's comm. at Dillon 4.00. By ?. Baumhöfener by Herrm. Lange 2.00. (S. -6.00.)

For the Negro Church in New Orleans: By Bro. Baumhöfener, thank offering by Mrs. Christine Roth, 5.00. By k. Weber by N. N. 1.00, X. .75. (S. -6.75.)

For old and sick pastors and teachers. Teachers: V. Herrmann's congregation in State Centre 4.75. P. Studt's congregation in Luzerne 7.00. (S. -11.75.)

To the household in Springfield: By P. Zürrer from H. Richter sen. 1.00.

To the household in St. Louis: By ?. Zürrer by H. Richter sen. 1.00.

To the household in Fort Wayne: By ?. Zürrer by H. Richter sen. 1.00.

To the household in Milwaukee: By ?. Zürrer by H. Richter sen. 1.00.

To the household in Addison: By ?. Zürrer by Mrs. Richter 1.00.

For the Progymnasium in Milwaukee: By I'. Zürrer by H. Richter sen. 2.00.

For the orphanage near St. Louis: By ?. Grafelmann of N. N. 1.00. By ?. Aron by Mrs. Marie Rinderknecht 1.00, Widow Kniper .75. ?. Strobels Gem. in Bauer 6.33. Durck P. Mallon 6.00. (S. -15.08.)

For the orphanage in Addison: By ?. Fackler in Lyons from his town and country congregation 10.00. By ?. Zürrer from Mrs. Richter 1.00, wedding coll. at Fritz Voß 7.80. By ?. Brandt in Clarinda from Friedr. Handorf 1.00, Hermann Müller .50, Mrs. Heinr. Meyer sen. .50. By ?. Brust in Dubuque by s. school children 2.35, H. Lemke 1.00. By P. Zürrer by Ernst Richter 1.00. (p. -25 15.)

For the deaf and dumb: Through Fr. Brandt of the Frauen- u. Jungfrauen-Verein sr. Gem. at Clarinda 6.80. Miss Lina Strobel 1.00. ?. Grafelmann's parish at Sberrills Mount 5.50. k. Heinicke's condo in Tama Co. 1.00. By ?. Weavers of Homann & Behrens 2.00. (p. -16.30.)

For poor Iowa students: by Brandt from H. H. Gundermann 1.00, John Drees and Jobn F. Annam in Page Centre .50 each, from the worthy Women and Virgins Association sr. Gem. at Clarinda 1.75, from W. Gundermann's children .13. (P. -3.88.)

For poor students in Addison: P. Studts Gem. in Luzerne 10.10. ?. Horn's Jmm. congreg. in Maxfield 10.00. (S. -20.10.)

For the student Stephan in Fort Wayne: By Heinicke, Hockze-tskoll. at Georg Wolken, 4.00.

For ?. Niemeyer: By ?. Brandt by W. Hüsemann 1.00, Aug. Hartmann and Heinr. Unland each .50. By P. Weber by A. Kahn and M. Weiß 2.00. (S. -4.00.)

For the Fenton congregation: ?. Sapper's congregation in S. St. Louis 18.50. IL Grafelmann's congregation in French Settlement 7.55. By Treasurer H. Bartling 9.15. By Treasurer Menk 5.00. L. Gülker's Jmm. congregation 7.75. By Treasurer Frye 4.00. (S. -51.95.)

For the community in Log an, O.: ?. Horns Jmm. comm. in Maxfield 20.50.

Monticello, Iowa, March 1, 1883, H. Tiarks, cashier.

Income to the Michigan district treasury:

For the synodical treasury: By?. Witte -3.50. From the congregation in Grand Rapids 15.91. Congregation in Leland 5.55. (Summa -24.76.)

For the seminary building: By Lebrer Dreß in Sebewaing by Andr. Auch 5 00, Ebr. Bach 20.00. Durck P. I. Karrer by H. Cl. Kahrs 2.00, Cl. Kabrs, H. Kabrs, Cl. v. Glahn, H. Warner, H. Steffens, G. Steffens, Ebr. Dietz, H. B. Alpers 1.00 each, P. Höft .75, Alv. Kabrs, Ges. Kahrs, I. Warner, C. Warner, Cl. Warner, H. E. Alpers .50 each, Cl. Alpers, R. Fie- bing each .25, I. Degenkolb .20. comm. in miller, 5th p., 11.50. from Amelith voy I. Knörr, G. H. Lutz & A. Lutz each 5.00, M. Kreuzlein 4.00, L. Förster 3.00, Theo. Wintcrstein 1.00, C. Lud- gin 2.00. Gem. in Ruth, 2nd S., 21.00. (S. -96.95.)

For negro mission: By ?. Mare, sent to Mrs. Hoffmann's wedding, 4.00.

For inner mission: congregation at Reed City 3.35. By k. Witte 2.50. Congregation at Grand Rapids 13.91. Congregation at Millers, communion coll., 6.80. Missionary box 6.00. Bro. Knorr at Detroit, thank offering for happy delivery 5.00. Congregation at Roseville 7.00. Congregation at Frankenlust 21.00. Congregation at Monitor 4.00. Congregation in Roseville 7.00. Congregation in Frankenlust 21.00. Congregation in Monitor 4.00. (p. -69.56.)

For the widow's fund: Gem. in Sebewaing 23.00. ?. H. Kah 5.00.

For the deaf and dumb: Mrs. Holzhay in Grand Rapids 2.00.

For sick pastors and teachers: Gem. in Amelith 21.00.

For the orphanage near St. Louis: Gem. in Amelith 4.47.

For poor Michigan scholars: from the penny fund of the church in Lisbon 25.00.

For the comm. in Omaha: From Grand Rapids by H. Carstens 1.00, C. Stein.50. (S. -1.50.)

For the congregation in Rockville: congregation in Frankenlust 10.00.

For the burned in Michigan: Marg. Schulz in New Orleans 1.00.

Detroit, March 15, '83. Chr. Schmalzriedt, cashier.

Income to the Minnesota and Dakota District coffers:

For the synodical treasury: By?. Kothes congregation at Lewiston, Christmas collection, -13.50. ?. Schutze's congregation in Courtland by S. Bode 10.00. ?. Clöter's congregation, 4.79. I?. Schulenburg's congregation at Josco, 7.00. ?. Landeck's parish 12.50. L. Krumsieg's parish at Bongard 30.00. P. Streckfuß's parish in Uoung America 5.00. ?. Vomhof's gem. 2.00. k. Fackler's gem. at Maple Grove 10.00. (Summa 94.79.)

To the seminary building in St. Louis: ?. Kotbe's congregation near Lewiston 175.00. Members of Zion's congregation in St. Paul 13.00. ?. Schulenburg's congregation in Josco 35.00. ?. Ross's congregation at Arlington, 2nd Sdg., 100.00. ?. Landeck's parish of Hamburg, third floor, 100.00. ?. Kollmorgen's compound at Atwater, 20.50. Joachim Maas's compound at Potsdam, 2nd sdg, 15.00. ?. Horst's parish at Hay Creek, 21.50. Fr. Krumsieg's parish at Bongard, collection, 8.00. (p. 488.00.)

For the Progymnasium in Milwaukee: P. Clöters Gem. 4.50. Mr. Wöhler in Minneapolis 5.00. P. Sievers 5.00. ?. Kollmorgens Gem. at Atwater 6.25. P. Vomhof 3.00. D. W. Vomhof 1.00. Lydia Vomhof 1.00. Wart. Vomhof 1.00. Ed. Vomhof 1.00. Anna Vomhof.57. Martha Vomhof .50. P. Kretzsckmars comm. at Dryden 12.50. at Gaylord 2.50. ?. v. Brandt.50. Joachim Maas.at Potsdam 10.00. By ?. Landeck by Heinrich Dreier 10.00. C. Hofs at Swan Lake in Dakota 2.00. (p. 90.32.)

For the widows of Kasfe: ?. Schutz's congregation in Courtland through H. Bode 10.00. ?. Clöters Gem. 5.00. Mrs. G. Fark in St. Paul, thank offering 5.00. By I?. Sievers, collected at H. Stonebrink's wedding at Atwater 3.85. ?. Kollmorgen 5.00. P. Sievers 5.00, whose gem. in Minneapolis 7.50. k.

Krumfieg 4.00. Coll. on G. Backmeiers Hockzeit at Bongard 3.25. Mr. Sckütte at Maple Grove 2.50. Durck ?. Stülpnagel by Mrs. N. N., thank offering for charity received, 10.00. Durck ?. Horst from Mrs. Helmeke 1.00. From Walther Horst's piggy bank 1.02. Durck ?. Krumfieg from Mrs. Winkmeier 5.00. Durck Mr. Wm. Kastner at Lew'ston, Hochzeir's coll. at Emil Kastner and Jubilee coll. at Gottfr. Kastner 26.25. (p. 94.37.)

For the orphanage near St. Louis: ?. Maurer's schoolchildren 2.73. I?. Fackler's church at Maple Grove 7.00. Mr. Schutte there 2.50. (p. 12.23.)

For the orphanage near Boston: ?. Clöter's parish 3.00. ?. Vomhof's school children 5.43. By 1*. Krumfieg by Mrs. Scklüter 1.00. (p. 9.43.)

For the orphanage at Addison: By ?. Schulze, collected on Alvion Strong's wedding 6.07.

For heathen mission: ?. Protection confirmands 4.00.

For negro mission: ?. Müllers St. Johannis-Gem. at Willow Creek 3.06.

For inner mission: ?. Schutzes Gem. in Courtland by Mr. Bode 10.00. By ?. Sievers by Mr. Wöhler in Mtnneapolis 2.00. Neske in Holtow Wood 1.00. ?. Ross's church at Arlington 11 a.m. ?. Kollmorgen's comm. at Atwater 8.52. ?. Vomhof 2.50. Durck Wm. Kastner at Lewis- ton, Hockzeits-Koll. at Heinrick Prigge, 15.55. Durck cashier E. F. W. Meier 200.00. ?. Frick, transportation costs reimbursed 2.00. ?. Vomhof 50 cts. ?. Horst's comm. to Hay Creek 13.01. Ad. Rolf to Bongard 10.00. ?. Landeck's comm. at Hamburg 12.00. T. H. M. at St. Paul 2.00. By ?. Nickels by Mrs. Catharina Roeder at Luverne 1.00. ?. Clöters Gem. 5.75. (p. 296.83.)

For the deaf and dumb: ?. Schutzes Gem. in Courtland by H. Bode 10.00. ?. A. Mueller in Marion, D. T., 5.15. (S. 15.15.)

For poor students: ?. Schutzes Gem. in Courtland by H. Bode 5.00. By ?. Schutze, sent on teacher Trupke's child baptism, 5.20. For student Victor v. Dastenen in St. Louis by Zions-Gem. tn St. Paul 7.25, by Jünglingsverein das. 2.35, by Jungfrauenverein 2.50. (p. 22.30.)

For the Gem. inOmaha, Nebr.: ?. Clöters Gem. 10.40.

For the township of Jackson Co., Minn.: ?. Clöter's parish, 3.66. ?. Krumsiegs Gem. 9.84. T. H. M. in St. Paul 2.00. ?. Sievers at Mtnneapolis 1.00. (p. 16.50.)

St. Paul, Minn, March 20, 1883.

T. H. Menk, cashier, 188 L. 54k 8tr.

Proceeds to the Eastern District treasury:

For the synodical treasury: from the Uork congregation -13.31. Rockville congregation 10.85. Richmond congregation 21.73. Port Richmond congregation 34.63. Long Green congregation 6.80. Uorkville congregation 6.00. Schenectady congregation 14.64. North East congregation 7.50. Reserve congregation 15.87. (S. -131.33.)

For the widow's fund: Mrs. M. K. by, ?. Walker 5.00. I. S. S. through ?. Strengths 5.00. E. F. W. Fedder 3.00. G. Elffter by ?. King 3.00. Common in Port Richmond 5.25. Common in Long Green 3.00. ?. Dreyer 4.00. Stutz's GM in Albany 39.00. W. Farr 10.00. ?. Keyl 4.00. Mrs. Marg. Schwartz through ?. Keyl 1.00. (p. -82.25.)

For the orphanage near Boston: I. S. S. by ?. Stürken 5.00. Miss. E. Hedinger 1.00. N. Schwartz in Pittsburg 10.00. A. E. F. through ?. Bobm 2.00. Mrs. Roesch by the same 5.00. Gem. in Long Green 3.00. By ?. Beyer of the "Kinderblatt" 50.00. (S. -76.00.)

For the orphanage near St. Louis: ?. Beyer from the "Kmderblatt" 50.00.

For the deaf and dumb: I. S. S. through ?. Stürken 6.00. N. Schwartz in Pittsburg 5.00. Kindtaufkoll. at Jakob Scbell- haas by ?. Wambsganß 4.00. N. N. in Baltimore 10.00.

For the Progymnasium in New Uork: Trinity Congreg. in Buffalo 12.00. Schenectady Congreg. 6.00. Jacob Morch in Williamsburg 50.00. (S. -68.06.)

For the college building in St. Louis: Trinity congreg. in Buffalo posttr. 15.00. Jmm. congreg. in Baltimore, 5th Sdg., 54.00. Port Richmond congreg. 6th Zblg., 35.00. Reserve congreg. 160.25. Mr. Jakob Morch tn Williamsburg 1.00. (S. -314.25.)

For poor students in Fort Wayne: Child's collection at I. Kien for Otto Größer 8.00, from the piggy bank of little Anna Hecker by ?. Stürken 2.50. Marriage collection at W. Schmitt in Bayonne for A. E. 6.00, for Drees 6.00. Gem. in Long Green for A. E. 2.21. For Drees: from V. Friedrich through ?. Frey in Albany 5.00; from Singckor of Gem. in Schenectady 4.00; by ?. Beyer 15.75; N. N. in Baltimore 10.00. (S. -59.46.)

For poor students in St. Louis: Cong. in Long Green 3.00. N. R. in Baltimore 10.00.

For poor school children in Addison: congreg. in Port Richmond for Fricke 33.00. N. N. in Baltimore 10.00.

For poor students in Springfield: N. N. in Baltimore 10.00.

For college maintenance: I. S. S. by?. Stürken 6.00. St. John's Comm. in Williamsburg 12.37. Comm. in New Dork 7.80.

For English mission: Women's Association of Roxbury 5.71.

For the Negro Church in New Orleans: H. Döß in Buffalo 1.00.

For Rockville congregation: Baltimore Jmm. congregation 34 33rd Port Richmond congregation 10.00. Richmond congregation S.76. (S. -48.09.)

For inner mission: from the mission box of the Jmm. congregation in Baltimore 10.83. Richmond congregation 6.00.

For?. Rademacher's legal costs: Gem. inCohocton4.75.

For Negermission: Jmm.-Gem. in Williamsburg 17.18. ?. Halfmann 5.00.

For the comm. in Hudson: comm. in Port Richmond 5.00.

For the Erie Mission: Port Richmond Congregation 10.00. Long Green Congregation 3.00. Sckenectady Congregation 6.00.

For the flooded in Germany: Gem. in reserve 30.00. Jmm.-Gem. tn Williamsburg 30.84. By ?. Sander in Cokocton 9.25. (S. -70.09.)

New York, March 4, 1883. I. Birkner, cashier.

Incoming to the Kaffedes of the Wisconsin District:

For the widow's fund: Bonden?..: G. Hild-4.00, A. E. Winter 1.20, L. Schütz 4.00, A. G. Döhler 4.50. From the teachers: A. Wilde 4.00, L. Wißbeck 4.00, G. Bärlin3.00, Karl Barthel 4.00. A. B. in Milwaukee 3.00, N. N. das. .25. From St. Stephen's parish das. 5.00. ?. Hilds Parish in Herman 9.94. By ?. Th. Bünger from two unknowns 5.00. By ?. Präger from Mrs. Lemke 1.50. (Summa -53.39.)

For maintenance and teachers' salaries of the Progymnasium in Milwaukee: Baptismal record at ?. Präger 1.85. ?. L. Schütz' Gem. 7.00. Baptismal roll at Döbel by ?. Präger 1.65. (Summa -10.50.)

For the budget of the Progymnasium in Milwaukee: coll. at teacher A. Pritzlaff's anniversary party 12.60.

For inner mission in the Wisconsin District: Missionsfest- Koll. in ?. Holst's congreg. in Horicon 30.00. Lindensckmidt's in Milwaukee 1.00. Cross's congreg. that. 8.25. W. Uttech's in Grafton 1.00. ?. Wambsganß' Gem. in Hancock 4.25. H. H. 5.00. (S. -49.50.)

For the deaf and dumb: ?. Rösch & Gem. 4.00. Durck ?. Grains from G. Pfeiffer 2.00. Gratitude offering from Mrs. N. N. 2.00. From ?. Rathjens' parish from N. N. 25.00. N. N. in Racine 2.00. A. Koehler in Watertown 1.00. ?. Sckütz's comm. 1.00. ?. Wambsganß'Gem. at Adell 5.00. (S. -42.00.)

For Negro Mission: Mission Festival Coll. in Horicon 10.00. Mrs. Eggert in Racine .40. N. N. 1.00. A. Koehler in Watertown 1.00. ?. Georgii's comm. in Cedarburg 4.55. ?. Schütz' Gem. 6.85, whose confirmands 1.15. (p. -24.95.)

For the orphanage in Addison: By ?. Ratbjen, coll. on the squatting time of W. Dobbert, 5.30. Otto u. Alfred Jung in Sheboygan 5.00. Wedding coll. at Fr. Wussow 8.25. W. Fellworks Töchterlein 2.00: (p. -20.55.)

To the seminary in St. Louis: ?. Roesch and Company, 7.25. Wesemann's church, Grafton, 2.01. ?. Strasen's congregation at Watertown, 3rd Sdg., 50.00. Aug. Bugs at Janesville 5.00. By ?. Schütz by Joh. Wilk 1.00, A. Wehler3.00, A. Herzberg .50. A. Gade at Logansville 5.00. Wm. Krohn in May- ville8.00. (p.-81.76.)

For the orphanage near St. Louis: ?. Barth's parish, New Year's coll., 4.00. By ?. C. F. Keller tn Racine from the treasury for the Kingdom of God 17.35, N. N. 1.00. (S. -22.35.)

For the orphanage in Boston: Luchts children 2.80. Julia Hackbarth, Sophie and Jennie Präger each .25. (Summa -3.55.)

For poor students in Springfield: wedding coll. at Fr. Völk 5.75.

For studying orphan boys: Ferd. Schulz'Kinder3.25.

For widow Ruhland's sons in college: Three-unit comm. in Milwaukee 42.17.

For poor Wisconsin students: ?. Georgiis Gem. in Cedarburg 4.35.

For seminarian W. Grade in Addison: women's club of the congregation of?. Goehringer 10.00, whose virgins club 5.00. (S. -15.00.)

For the synod treasury: ?. Schilling's parish of Stevens Point 4.28. ?. Hild's parish of Herman, $17.52. Keller's parish of Racine, 6.30. Schütz's parish 10.00. ?. Wesemann's parish of Grafton 9.45. W. Krohnke 1.00. ?. Georgii's church at Cedarburg 5.35, at Fredonia 1.75. (p. -55.65.)

To the college building in Milwaukee: ?. Plehn 3.00. A. B. in Milwaukee 2.00. Etl. members of the Cross congreg. that. 13.00. ?. Bartb's congregation, 4.10, its branch, 90. Mrs. Eskau, 50. N. N. in Milwaukee, 50. All the virgins of Holy Trinity congregation, 6.00. Hild's congregation at Herman 26.10. From ?. Wesemann's church in Grafton 20.00. Karl Hackbarth from ?. Präger's parish, 25.00. Herm. Lohmann from ?. Löber's parish, 5.00. Aug. Flagk, 1.00. ?. Strasen's congregation of Watertown, 2nd Sdg. 108.00. Schlerf's congregation at Janesville, 6.05. F. Litzkow, 3.00. Bruß & Kronenberger at Milwaukee, 10.00. From ?. Georgiis Gem. in Cedarburg by Dav. Pipkorn 4.00, Johann Bruß 5.00. C. Rickh .50. Luckt brothers in Logansville 4.00. Wedding coll. at A. Kaufmann 3.50. Widow Strehlow 2.00. Durck ?. Kuechle by Jul. Hoffmann 4.00. Common ?. Wese manns in Grafton 7.00. Thank offering for happy delivery of Mrs. Hugo Grabnb. Delivery of Mrs. Hugo Grabn 5.00. By ?. Markwortb by W. Krohnke 1.00, T. Degener 1.00, Wegner.50. (p. -271.65.)

For Emigrant Mission in New York: Mission Festival Coll. in Horicon 8.00. N. N. in Racine 1.00. ?. Wambsganß' congregation in Adell 7.00. (S.-16.00.)

Correction.

In No. 23, Year 38 of the "Lutheran", read: For establishment of the Progymnasium in Milwaukee from ?. Georgiis congregation in Cedarburg -17.00, out of the branch in Fredonia 36.00, instead of "out of ?. George's parish at Cedarburg 53.00."

Milwaukee, March 12, 1883, C. Eissfeldt, cashier.

Received **for the English Lutheran Mission in the West**: Durck Hrn. M. C. Barthel from Hrn. Henry Baidon- ner in Cicero, Ind., -.75. from Hrn. Georg Weinrick in New Meile, Mo., 1.00. from the congregation of Hrn. ?. F. Rohlfings in Alma, Mo., 4.60. Durck Mr. Missionary A. Bäpler for books sold 2.10 and coll. at service in Perryville, Mo., 2.55.

St. Louis, March 24, 1883. C. F. Lange, cashier.

509 illlln ^ve., 8t. kouls, L4o.

For poor students received with heartfelt thanks from Mr. ?. C. F. W. Brandt at Clarinda, Page Co, Iowa, -5.00. By Mr. ?. E. Lehmann, of his township on Tandy Creek, Mo. from Mr. I. Dittmar (to pay board- ings) 5.00. By Mr. I. Eichenauer, Chandlerville, III, 3.00. Durck Hrn. ?. Holst 'collected on the golden squat of Mr. Fellock in Town Hermann, Wis. (especially for A. Burgdorf) 10.00. By Mr. Emigrant Missionary S. Keyl in New Uork from Mr. W. Farr 10.00. C. F. W. Walther.

For the seminary household with hearty thanks from Mr. A. Knigge, Gilmer, Lake Co, III, received -20.00.

F. Beeper.

Received for the Castle - Garden - Mission:

By Natsckke -1.00. By D. Lothmanns Gem. 7.00. By Liescheid 1.00. By D. Biltz' Gem. 10.00. By Joh. Spekin 1.37. By F. Arnold .50. By D. W. Niebuhr 1.00. By Fräul. Krieger .50. By D. A. Brauer .75. Mich. Lude 5.00. N. N. 5.00. C. Meyer .25, Joh. Schäfer 1.00. Pörster 2.00. Aug. Gieromky 1.50. Plote 2.00. Jul. Lembke .50. G. Reim 1.00. congregation in Rondout 6.72. coll. at joint service of Trinity and St. Andrew's congregations in Buffalo 10.00. congregation in Richmond 3.50. By D. Roller. Part of Mission Festival collection, 5.00. Anna Thomsen 1.00. N. Kolm 2.50. By D. R. Pieper, Mission Festival coll. 5.00. D. Töpel .75. by D. Conrad, wedding coll. 11.00. N N. 2.00. congreg. in Eden Valley 14.00. Mrs. Lizzie Mill in Pbiladelphia 1.00. Monk 1.00. Mrs. Sckolz Sr. 1.00. C. Mueller 1.55. Christian Otto .50. Ludwig Becker .50. Mrs. Lund 1.00. Haas .50. congreg. in Wolcottsburg 4.43. By D. Frey in Brooklyn .50. Mrs. F. Sienknecht 5.00. H. Brauer 1.00. Zahn Brothers 1.45. By P. Toepel, wedding coll. at Job. Buchbolz 6.00. C. Schmidt 2.00. By D. Fischer of Buchholz 1.00. comm. in Elkhorn 3.18. comm. in East Troy 1.60. comm. in Port Richmond 4.39. H. Hermannsdörfer 1.50. Rupprecht and Straußberger 2.00. women's nns stons club D. Freys in Albany 10.00. Sckolz Sr. 2.00. A. Rüge 5.00. I". F. Sievers 1.15. August Harder 1.00. Hannovrischer Gotteskasten through D. Meumann 23.69. comm. in Port Richmond 8.92. comm. in reserve 4.08.

New Uork, March 4, 1883. i. Birkner, cashier.

Having received for our church building from D. M. in Baltimore Mark 20.60, as well as from several donors in Smallwood, Carroll Co., Md. through Mr. M. Meyerdircks in Baltimore Mark 55.65, certifies with warmest thanks

Allendorf a. Lumda, H. Stallmann, D.
Grand Duchy of Hesse.

To have received from my confirmands 99.50 for our orphanage, certifies with thanks G. Wangerin.

New printed matter.

The Blessed Efficacy of the Faithful Lutheran Church in Our Country. Sermon preached on the 2nd Sunday in Lent, 1883, before the Lutheran congregation of St. Matthew's, New York, at their resolution, and committed to print by J. H. Sieker. - Price 10 cents. The entire proceeds from the sale of this sermon are intended as aid for the new building of the Concordia Seminary in St. Louis.

Whoever within our Synodical Conference desires a fresh drink of water for his refreshment in this time of hot struggle, let him reach for this sermon, whether he be a preacher or a hearer. In it God is praised for the wonderful blessing with which the work of faith and love has hitherto been accompanied, which in our America the synods of the Synodical Conference have freely graced God to perform. It is true that the bitter vituperations and revilings with which we are now confronted by enemies who were formerly our friends are more salutary to our own souls than all the praise we have ever experienced, for which reason we cannot thank God, who desires our blessedness, enough; but we may well also thank God that at such a time a large congregation of people, standing outside our fellowship, in the capital of our country, is not ashamed to come out publicly as a witness for us who have been much reviled. At the express wish and decision of this congregation, Father Sieker has not only made a description of the "blessed effectiveness of the faithful Lutheran Church of our country" in the last 35 years the subject of a sermon, but has also, by decision of the same congregation, submitted the sermon to print after it had been preached. In an "Epilogue," the venerable author informs us of two other things: first, that his congregation wanted a sermon on the subject just now, because they were convinced that "in the commemorative year of Dr. Luther's birth, they too should give honest thanks for the great blessings of the Reformation"; and second, that in their meeting on February 20, they also recognized the need for a sermon on the subject of the Reformation. Secondly, that in its meeting on February 20, it had also recognized that at the present time it could not prove its active gratitude better than by participating vigorously in the construction of the new seminary for preachers in St. Louis, which had also been decided, and for which the proceeds from the sale of this sermon were to be used.

The price of a single copy of the sermon is 10 cents, of a dozen -1.00. The same may be obtained at the address: Rev. Edmund Bohm, 298 Broom 8tr, Nerv York, 14.15.

W. [Walther]

Changed addresses:

Bread. Otto Hanser, 313 llenr^ 8tr., Nerv Vork Oit^.
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L,. R. Xrau8v, Xorris, Wavne Oo., IVlieli.
0. Ootsolr, Box 140, Columbus, lud.
8 IV. Witte, 3 klile Douse, LliebiAan ^ve., Detroit, IVliek.

Lntered at tbe Dost Olüee at 8t. Douis, Ülo., as seeond-elass matter.


Und ich sahe einen Engel
fliegen mitten durch den Himmel,
der hatte ein ewig Evangelium
zu verkündigen denen, die auf
Erden sitzen und wohnen, und
allen Heiden und Geschlechtern,
und Sprachen, und Völkern.
Und sprach mit großer Stimme:
Fürchtet Gott, und gebet ihm die
Ehre, denn die Zeit seines
Gerichts ist kommen, und betet
an den, der gemacht hat Himmel
und Erde, und Meer, und die
Wasserbrunnen.
Offenb. Joh. 14, 6. 7.

Herausgegeben von der Deutschen Evangeli
Zeitweilig redigirt von dem Lehrer

Vol. 39, St. Louis, Mo. April 15, 1883, No. 8.

Something about divorce.

The number of divorces is now increasing to such an alarming degree that this matter is beginning to cause concern even to worldly people who otherwise do not ask anything about God's Word. Especially in the large cities, almost every newspaper contains a whole register of people who have petitioned the courts for a divorce from their marriage, and most of them for very trivial reasons. The Lord says that in the last days it will be like the time of the flood. This is now also evident in the matter of marriage. As lightly as one enters into the covenant of marriage, just as lightly does one dissolve it again. He enters into marriage with the thought that he will find heaven on earth in it; but when he finds that he has been mistaken in this, he learns that the married state also has its woes, and when he thinks that he has found hell in it instead of heaven, he seeks to be delivered from it again as quickly as possible. Even in some who want to be Christians, what the Lord says is now fulfilled: "Just as they were in the days before the flood.... they freed themselves and were set free ...; so shall also the future of the Son of Man be." (Mat. 24:38, 39.) Of the children of God in Noah's day we read, "Then the children of God looked on the daughters of men, as they were fair, and took them wives whom they would." (Gen. 6:2.) This is all too often repeated now in our young people who want to be Christians. Without first consulting God, without seeking the consent of their pious parents, and even against their express objection, without inquiring whether the person they were to choose sincerely feared the Lord, and whether they might with him "lead a quiet and tranquil life in all godliness and honourableness" (1 Tim. 2:2), they have only one reason for their choice, which Samson gave his father when he desired the daughter of a Philistine to be his wife: "Give her to me, for she is pleasing to mine eyes" (Judges 14:3). The result of this is usually an unhappy marriage and finally the desire to be divorced again.

All too often now, however, it does not remain with this



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.

Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. April 1883. **No. 8.**

mere sinful desire. Even those who wish to be Christians all too often, unfortunately, carry out this wish with the help of the secular courts, divorce, and then, some later, others sooner, enter into another marriage. When they have obtained a bill of divorcement from the secular authorities, they think that they are free again from their former spouse, although they had publicly and solemnly pledged fidelity to him until death, before God and man, and that they have obtained the liberty to marry another person who pleases their eyes. Whether the reasons for which they divorced are valid according to the word of God or not, they do not examine, they do not care, they do not ask. That the authorities have divorced them, and that all the world does so, is enough for them. And, unfortunately, this is added to it, that many pastors, partly ignorant, partly unscrupulous, also reassure themselves by presenting them with a bill of divorcement, authenticated by the secular courts, upon which they copulate the divorced against God with another person in the name of God, and pocket the sin-money received for it.

What a terrible burden of unrecognized and unpunished sins for the sake of unlawful divorces lies on many who want to be Christians and on whole congregations in which they find themselves, and what distress of conscience these false divorces cause conscientious pastors, cannot be expressed. People register for Holy Communion or for membership in the congregation who have been divorced contrary to God's Word, and who may already be living in another supposed marriage; or faithful pastors may also have to learn that married couples who already belong to the congregation are about to initiate divorce proceedings contrary to God's Word. Oh what distress there is then! Especially when children have already sprouted from the second alleged marriage! Of course, it would still be possible to help in all such cases if all the parties involved were willing to submit unconditionally to God's Word. For God's Word does not let any poor sinner despair of his sins, and not only shows him a way to get out of them, but also gives him who is in

The Lord's word is a rich and certain consolation to those who have fallen into sin, if only they repent. But how difficult it is to convince those who have acted against God's word, or who intend to do so, that the matter is contrary to God's word. And how much more difficult it is to persuade them to take the way that God's word shows them! That the sin of unlawful divorce is so common and is usually not regarded as a sin at all; that many preachers, even those who are regarded as Christian, not only do not inform those entrusted to them about this sin and do not punish it, but even take part in it themselves by approving it and by re-trusting unjustly divorced persons; that the recognition and rejection of this sin is connected with shame and often with great sorrow: All this makes it extremely difficult for a faithful minister of the word to convince those concerned and to move them to obedience to God's word.

Now that the Word of God has come to the fore again, many realize how sad things are in our time, even in this respect; but they think that the harm is so desperately wicked that it is more advisable not to touch it at all than to begin a vain struggle against it. But this is nothing but carnal counsel. When the Lord appeared on earth, things were no better among the Jewish people in regard to divorce than they are now in so-called Christendom. But what did the Lord do? Did he keep silent about it? Did he allow the grievous wound to continue as an incurable one? Let that be far away! Already in his first great public sermon, in the so-called Sermon on the Mount, he also dealt with this terrible damage with great seriousness and punished the shameful Pharisees and scribes, who in this also had perverted God's word, had thereby deceived the poor people, and had strengthened them in their sins. So we too, if we do not want to be found in God's judgment as unfaithful servants of the Word and as blind and dumb watchmen of the people, and if we do not want to be rejected by Christ our Lord, must raise our voice like a trumpet and proclaim to our people their transgression and to the house of God their sin. (Is. 58, 1.) The church is supposed to be especially

Servants should be "the salt of the earth" (Match. 5, 13.), so that everything does not finally turn into rottenness.

In the next number, then, we intend to present from God's Word and to our dear readers what alone is a lawful divorce according to God's Word. May God grant us the grace to show this, and our dear readers the grace to heed it. (To be continued.)

The apologists (defenders of Christianity) in the first three centuries.

When the Christian faith spread further and further over the face of the earth, the heathen tried to hinder its course with all their might. They made the most horrible accusations against the Christians and their faith, and even persecuted them most bloodily. They heaped lies upon lies to provoke the more persecution. Because the Christians testified against pagan idolatry and did not want to know anything about the pagan gods, they had to be called atheists. Because they served Christ as their heavenly king and did not want to sacrifice to the Roman emperor, they were called dangerous to the state. They were accused of leading an immoral life, eating human flesh, and drinking the blood of children. 2c.

When they were brought to court and had the opportunity to speak, they used it faithfully to defend their Christian faith, to testify to its glory, and to reject the lies and calumnies. "I am a Christian, and with us nothing wrong is done," said the tender, martyr Blandina. "By whom is the emperor loved more than by Christians?" said a martyr, when the governor demanded of him to love the sovereign. "We pray for him long life, for just regiment, for peace under his government, for the happiness of the armies and of the whole circle of the earth." When the governor demanded that he should sacrifice to the emperor in proof of his obedience, the martyr replied, "I pray to God for my emperor; but a sacrifice to his honor must neither be demanded nor offered."

But Christians also soon recognized the need to defend their most holy faith in writings, especially since pagans soon began to attack Christianity in writing as well, e.g., Celsus (c. 150), Porphyrius (b. 233), and Hierocles, chief participant in the Diocletianic persecution.

The men who made it their business to defend Christianity are called Christian apologists. In their apologias they rejected - with more or less skill - the objections, attacks and slander of the pagans, demanded legal proceedings against the Christians, proved the truth of the Christian faith from its miraculous power, from the miracles and the gloriously fulfilled prophecies; at the same time they showed the nullity of the pagan gods and the perversity of paganism.

The first protective writings for Christianity were written by Quadratus and Aristides from Athens and presented to the Emperor Hadrian. Both writings have not come down to us. We only know that Quadratus referred in his writing to the fact that he himself had known persons whom the Lord Christ had healed and raised from death. We also know that Claudius Apollinaris, bishop of Hierapolis in Phrygia, the early orator Miltiades, and the bishop of Phrygia apologies given by the bishop Melito of Sardis have been lost.

The first apologist whose writings we still possess is Justin the Martyr. He is the author of two protective writings. *) one larger and one smaller, written between the years 138 and 166.

Justin was born around 89 in Sichern in Samaria. His pagan father gave him a good education. Seeking the truth, the young man went through various schools of pagan philosophy, but he did not find it. Once he went to a lonely place by the sea, far from the hustle and bustle of the world, to devote himself entirely to his contemplations. There he met a venerable old man, a Christian. He showed him the futility of pagan worldly wisdom and pointed him to the prophets, to Christ and the apostles. Justin had now found true wisdom and in it peace and tranquillity. He used his rich knowledge to fight against paganism and to defend Christianity. He did this in writing and orally.

In his Apologies we are particularly struck by the great heroism with which he defends the Christian faith and attacks paganism, rejects the accusations of the pagans, and punishes the abominations of paganism against the new life of the Christians. "When," he writes, among other things, in his second Apology, "while I was still delighting in the teachings of Plato, hearing how the Christians were slandered, and seeing how fearless they were in the face of death and everything else that is thought to be terrible, I thought in my mind that the same could not possibly live in vice and lust. For what voluptuary or silent man, who thought the enjoyment of human flesh a good thing, would welcome death to advertise himself deprived of his goods, and not rather seek always to lead such a life, and to remain concealed from the authorities, much less to announce himself as one to be killed." - "We," he says in the first Apology, "who once found our delight in fornication, now love chastity; we who once took refuge in sorceries, have now surrendered ourselves to the benevolent God; we who once loved the acquisition of possessions above all things, now lay up all that we have, and share with every needy person; we who once hated and murdered one another, and would not open our house to strangers on account of customs, have now become hospitable after Christ's appearing, and pray for our enemies, and seek to persuade those who unjustly hate us that they too may live according to the good teachings of Christ, and cheerfully hope to obtain the same goods with us from God, the Lord of all."

Justin also defended the gospel against the Jews in a "Conversation with Trypho the Jew."

But not only in writing, but also orally he propagated the Christian faith. He therefore travelled through Palestine, Asia Minor, Italy and other countries - even now wearing the philosopher's cloak. He was seized by a pagan philosopher, whom he had victoriously combated in a public conversation, and to whom he had addressed his second defense, and because he refused to sacrifice to the gods, he was scourged and beheaded (166).

Another apologist was Athenagoras. The same was a teacher of philosophy in Athens after the middle of the

*) These two apologies, written in Greek, have been reprinted in our Concordiaverlag and are available for the cheap price of 50 Cts.

Of the second century. He had set out to write against the Christians and therefore read their books avidly; but he became convinced of the truth of the Christian faith, was baptized, and now appeared as a defender of Christianity. He addressed his defence to the Roman emperor Marcus Aurelius. In it he demands the toleration of Christianity, since all religions find protection in the Roman Empire, and rejects the invectives of the pagans that the Christians are atheists. In a special writing he defended the doctrine of the resurrection of the dead.

Among the best defensive writings of the ancient Church are undoubtedly those of Tertullian, namely his Apologeticus. Tertullian, born about 160 at Carthage, in North Africa, was the son of a Roman centurion. He devoted himself to the study of Roman law and judicial eloquence, and became an advocate. Like his parents, he lived in the blindness of paganism and ridiculed Christianity as foolishness. But between his 30th and 40th years God led him to believe in the Crucified. Even before that, the admirable steadfastness of the holy martyrs and the fact that the gospel of Christ made people completely different people, etc., had made a tremendous impression on him. He experienced this power of the divine word in himself when he read it and heard about the Christians. He became a fiery, resolute defender of the Christian faith. He addressed his Apology to the authorities of the Roman Empire. He first reproaches the Roman magistrates for their injustice in persecuting those who were neither blasphemers nor rebels against the authorities, nor enemies of the human race. He goes into the objections of the heathen in more detail, and rejects their lies. But, for instance, he introduces them by saying, you do not worship the heathen gods, nor do you offer sacrifices to the emperors! - We do not worship the gods simply because we do not think they were gods. They were men. - To us, you reply, they are gods! - But you don't treat them as gods yourselves. You pawn off and sell your household gods. Of us you dream that we worship a donkey's head. That's what that lying windbag Tacitus said of the Jews. But from them it has been transferred to us. The opinion that we worship the sun probably comes from the fact that we look to the morning in prayer.

The most learned defender of Christianity was probably Origen, born in 185. He wrote 8 books against the pagan philosopher Celsus, who had attacked Christianity in one writing.
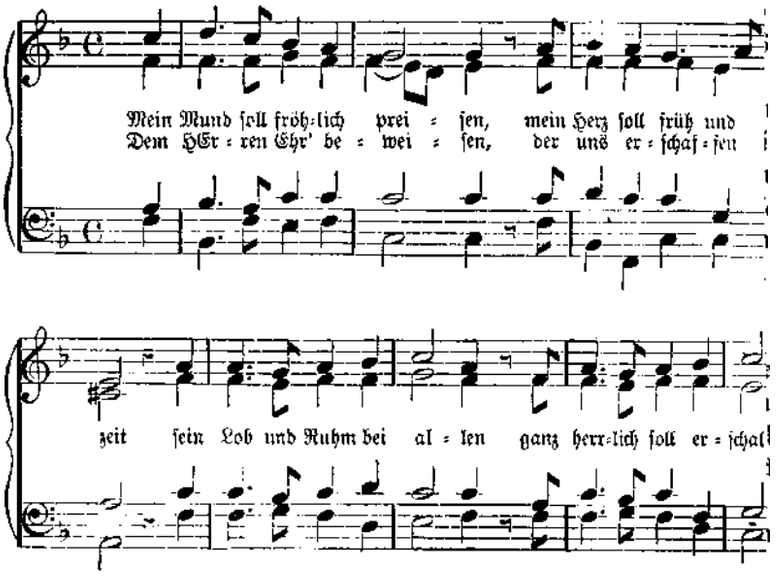
Other names to be mentioned are Theophilus, Bishop of Antioch († 181), who wrote 3 letters to a pagan, Autolycus, who was a friend of his from earlier times, and whom he wanted to win for the Christian faith; Clement of Alexandria († c. 220), and Cyprian, Bishop of Carthage (+ 258).

A curious writing, which sums up all that the heathen had testified against the Christians, and all that the Christians had held out against the heathen in defence of their faith, is the book entitled Ocrtavius, written by the African orator and administrator Minucius Felix. It is a conversation between the pagan Cecilius, who makes the accustomed charges against the Christians, and the Christian Octavius, who refutes them and overcomes Cecilius. "We have both conquered," says the pagan at the close; "he has me, and I have overcome error." G.

(Submitted.)

My mouth shall cheerfully praise

(Origin: Of God I will not leave.)


Mein Mund ſoll fröh-lich prei - ſen, mein Herz ſoll früh und
Dem HErren Ehr' be - wei - ſen, der uns er-ſchaf-fen
zeit ſein Lob und Ruhm bei al - len ganz herr-lich ſoll er-ſchal

The German Assaph of his time.

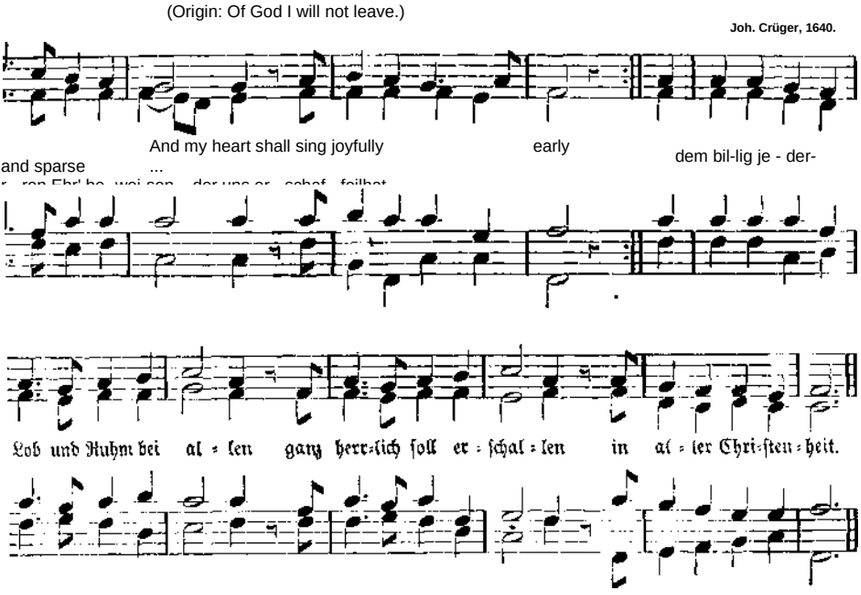
For the purpose of further dissemination also in the orthodox church of this country, the sender shares a melody by Johann Crüger from the year 1640, which he found not long ago during one of his occasional hymnological wanderings and which, to his knowledge, is not as well known in this country as in the old fatherland, but which deserves to be preserved also for the American Lutheran Church. Written by Crüger as the second melody for Helmbold's hymn "Von Gott will ich nicht lassen" ("I will not let go of God"), which dates back to 1563, it did not hold its own as well as the original, more appropriate melody, which was taken from a secular folk song ("Einmal thät ich spazieren"); only in the Mark Brandenburg and especially in Berlin is it still sung alongside the older melody. On the other hand, because of its fresh and cheerful character, it was gladly used for other songs of corresponding content, as, for example, for the Advent song: "Nun jauchzet, all ihr Frommen." The sender believes that it could also be used for the beautiful Trinity hymn No. 148 of our hymnal: "My mouth shall praise joyfully," and that the text and melody together would also be very useful for missionary festivals and missionary lessons. After experience in college, school and congregation here, he can also assure that the melody is not only easily learned, but also sung with great pleasure.

Johann Crüger is the singer for several of the most renowned church song poets from the time of the Thirty Years' War. Like Paul Gerhardt among the dichtem of the orthodox church of that time, Johann Crüger is the choir leader among the singers of the same. He is the first after the Reformation to enrich the Lutheran Church with a considerable number of new tunes invented by him. The church song poet Johann Frank calls him the "Assaph of his time" and a newer connoisseur assigns him, next to Luther, one of the first places among the song masters of the Lutheran church, which is so rich in songs and chants. How often do his wonderful melodies resound in our churches! All the more it might be appropriate to renew his memory by a fleeting sketch here, on occasion of the communication of the above melody.

(Submitted.)

My mouth shall praise joyfully.

(Origin: Of God I will not leave.)


Joh. Crüger, 1640.
And my heart shall sing joyfully early
dem bil-lig je - der-
and sparse
Lob und Ruhm bei al = len ganz herr=lich soll er = schal = len in al = ler Chri=sten=heit.

Johann Crüger, born on April 9, 1598 in Guben in Brandenburg, attended the Latin school of his hometown until he was 15 years old and then continued his studies in Breslau, later in the Jesuit College in Olmütz in Moravia, but without being seduced by the seductive "Jesuits", and finally for a year in the poetry school in Regensburg. After he had made a longer journey through Hungary, Bohemia and Moravia and had gained a further treasure of knowledge and experience, he became, only 17 years old, in 1615 informator of the children of Captain v. Blumenau in Berlin.

However, at that time he had no idea that Berlin was to be the place of his activity according to God's counsel. Following his heart's desire, he moved to the University of Wittenberg five years later in order to study theology. However, since he was still devoted to music and had already gained a reputation as a theological student by publishing several musical works, he was appointed to the position of cantor at St. Nikolai's Church in Berlin even before he had completed his theological studies, which included a teaching position at the Gymnasium zum grauen Kloster. Recognizing the will of the Lord above him and his actual life's calling, he took up his double office on Trinity Day 1622, trusting in divine assistance.

For forty years and until his blessed death on February 23, 1662, he administered such an office with blessed fidelity and at the same time worked at the side of the poet by God's grace, Paul Gerhardt, who at that time was deacon at the Nikolai Church, until he was deposed from his office by the Elector for the sake of his confessional loyalty to the Reformed. Crüger's next, worthy and capable successor in office was Joh. Georg Ebeling, later professor of the Greek language and poetry, as well as cantor at the Gymnasium Carolinum in Stettin, the singer especially of Paul Gerhardt's songs. Crüger's grave is located where he sang the praises of the Lord for forty years in the midst of his congregation. There, in the Nikolai Church, one can still see his portrait and read the words under it:

> You who often enter this house of God with your devotion And in your wanderings in and out See this lifeless image of mine:
>
> Think how to God's praise and glory I sang many a beautiful song; More beautiful in the paradeis they sound anjetzo again.
> Would to God that all my loved ones, Who are still in the pitiful valley, Would like to practice like me soon, Singing with me in the heavenly hall.

Yes, he sang "many a beautiful song". In particular, he created such excellent tunes for the hymns of the most important poets of his time, for the songs primarily of Johann Herrmann and Paul Gerhardt, but also of Johann Frank, Simon Dach, Johann Rist, Martin Rinkart, etc. These, along with the songs and tunes of earlier times, were gradually published in five important collections. The reception they received is evidenced by the fact that the last of these, *Praxis pietatis melica*, that is, "Exercise of Godliness in Christian and Comforting Songs" 2c., went into its 43rd edition in 1733. And truly, his hymns testify to a rare melodic richness and uncommon expression. At the same time, he is, as few, so completely the poet's other self, in that he closely and intimately encloses himself to the text in a correct and deep understanding of the poetic word and the poetic feeling. This was also helped by the Kreuzschule, where his lively faith was amply tested, for "grated herbs smell good". Death inexorably tore from his side his first wife and her five children, and of the children whom his second wife gave him, he also had to bury many. At the same time, together with the poets of that time, he had to live through the tribulations of the Thirty Years' War, from beginning to end. It is therefore no wonder that of the 71 new sacred tunes which he sang, and which, although lacking the original power of the melodies of the Reformation period, are nevertheless living echoes of them, have survived for almost a century in the North German church, but a number of them, and indeed some of the most common ones, still live on and will live on until the last day. Wherever our hymnal is in use in the churches here, the following of these Crüger melodies are sung:

No. 20. Let my heart leap joyfully.
39. O JEsu Christ, thy crib is.
75. dearest JEsu, what have you done.
111. JEsus, my confidence.
2l0. Adorn thyself, O dear soul.
251. JEsu, my joy.
281. O God, you pious God.
346 Now give thanks to God.
385. Zion laments with anguish and pain.
424 O how blessed you are, you pious ones. If the above melody also becomes native among us, then of the 17 melodies of Crüger that have become common property of the Lutheran Church, 11 are tunes in which this "Assaph of his time" lives on in the American Lutheran Church.

How richly the Lord has made our church in all doctrine and in all knowledge by grace, and therefore also in spiritual songs and melodies! Therefore let the word of Christ also dwell among us richly in spiritual songs, and let us sing and play to the Lord in our hearts. And if we thereby become "quite good things," let us at the same time remember the word of Sirach, ch. 44, v. 1 and 5: "Let us praise the famous people and our fathers one after another. They have learned music, and have composed spiritual songs." F. L.

(Submitted.)

Inner Mission.

Beloved Christians!

"The Gospel is spread to the uttermost parts of the earth, though all princes and kings oppose it; but the spreading of it is done in weakness"; - so wrote once 350 years ago the most enlightened teacher of our Church, Dr. Martin Luther; and we shall all agree that the Church of God, with a view to the spreading of the Gospel, is still today undergoing quite the same twofold experience.

The wisdom of the gracious and merciful God still finds ways enough that the glad tidings of salvation may be carried everywhere in the world, and may resound far and wide; yea, the nearer the great and dreadful day of the Lord comes, the more also our dear Lord Christ, full of hearty mercy, hastens after the sinners redeemed by his dear blood, by causing to be proclaimed before him the blessed word: "Whosoever shall call upon the name of the Lord shall be saved and blessed;" beseeching, exhorting, compelling all the weary and burdened to come unto him, that they may have life, and that his heavenly Father's house may be filled. And though the mighty and prudent of this world put enough obstacles in the way of the spread of the gospel though the prince of darkness (knowing well that he has little time), by many sects and much infatuation, threatens at least the integrity of the gospel on every side with the utmost danger; though even from among ourselves men go forth "with reasonable speeches of human wisdom," "to draw the disciples to themselves." yet God knows very well how to see to it that notwithstanding all this, his Church may only make the space of her tabernacle wider and wider, and that no one may endure the wonderful triumphant course of his Gospel, so that one day there may be gathered together in the heavenly Jerusalem, as John saw in the vision, "a great multitude, which no one could number from all nations and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palms in their hands."

If, on the other hand, we consider how many millions among the poor, blind Jews, Gentiles, and Turks still sit in darkness and the shadow of death, or even in the midst of Christendom are deceived and seduced by the devil, by the world, and its flesh into misbelief, despair, and other great shame and vice; When we consider how great is the apostasy in our evil days, how many depart from the faith and obedience of the truth, and fall into the crooked ways of error, how even among the very greatest of those who yet hear the pure and sincere word of divine preaching, the desired fruit (a fruit that abideth unto life eternal) is not found; when we consider how our personal participation in the work of spreading the gospel is yet still a small and thirsty one; yea, when we consider how to our own sluggish heart the word of truth so easily becomes a loose food, and how it is still so very sour to our nature to give ourselves ever after to Christ's death: then of course we must also lament with Luther: the spreading of the gospel is done in weakness.

Of course, what Luther said in his words is also true for us. For both the teachers and the disciples of the same are pressed with the holy cross, which is Thy discipline, by which Thou teachest and maintainest Thy own in their duty, which is as necessary to the spirit as meat and drink to the body. (W. VI, 504.) Nevertheless, we too cannot but make our confession, that the spread of the Gospel is still in weakness among us, with pain and sorrow.

As God's co-workers in His spiritual vineyard, we should be so diligent that all the world should know how the spread of the gospel is being promoted abundantly and abundantly in us. Above all, we should show ourselves to be "the poor, yet making many rich". Yea, because the very word of the Lord JEsu applies to us, "I know thy works, and thy afflictions, and thy poverty (but thou art rich)," because we enjoy before many thousands of poor misguided souls the high, undeserved privilege, that by the grace of God in Christ JEsu we are made rich in all things in all doctrine and in all knowledge, that enlightened eyes of our understanding are given us to discern which is the hope of our profession, and which is the riches of his glorious inheritance in his saints -: o, how should we now give thanks unto the Father, who hath made us fit for the inheritance of the saints in light! O how diligently should we now also proclaim the virtues of him who hath called us from darkness unto his marvellous light! How gladly we should carry the message of the gospel as our sweetest burden in our Christian walk, and strive in holy competition that through our service it may hasten like wildfire through the whole world, still so poor in the knowledge of the truth to salvation, just as once Luther's 95 theses ran through all Germany in a few days, even through all Europe in a few weeks, as if the angels themselves had been messengers and had carried them before the eyes of all men! How gladly should we not only run by patience in the battle that is decreed for us, but at the same time be booted by legs, as ready to drive the gospel of peace, that we may be prepared! How gloriously should this peaceful fruit of righteousness always grow up in us out of chastening, that, while in the first instance we ourselves learn to mark the word more and more, we also become more and more willing to say with the holy psalm-singer, "I will take the cup of salvation, and preach the name of the Lord."

> The silver, tried by fire seven times, is found pure;
> At the word of God one shall wait Likewise all the hours;
> It will be proved through the cross, There its power will be known and shine And shine strong in the lands!

Oh, how great need still suffers the work of our Inner Mission! "The harvest is great, but the laborers are few." Our co-religionists are streaming in bright heaps from the old fatherland and from separate parts of our local confederacy toward the fertile climes of the Northwest. O, how can we fail to plead to God: HErr, send laborers into thy harvest, give thy word with great multitudes evangelists!

But God wants to answer this prayer in such a way that he takes us into his service and lets us become his helpers. God gives us fine, pious and skilful boys from time to time and wants us to gladly place them at his disposal so that he can make capable preachers and teachers out of them. God gives us earthly gifts, money and goods, often abundantly, and wants us to use them to help pious, gifted young men to study, and to support traveling preachers and missionaries.

(Conclusion follows.)

To the ecclesiastical chronicle.

I. America.

Hard times have come upon **the congregation at Macon City, Mo.** Some time ago it called a pastor, C. Jäckel, who came from the Pittsburgh Synod, thinking he was a faithful Lutheran preacher. The same, however, soon revealed himself as a false teacher. With the help of an adherent whom he knew how to procure, he has now robbed the church members who want to remain with the truth of their church property. These faithful members now have to start all over again and appeal to the love of the brethren in a circular approved by the Reverend Biltz.

The Episcopalians in the far West want to establish a seminary for preachers in Colorado, since it is almost impossible to get preachers from the East. They therefore want to train such themselves, both theoretically and practically.

II. foreign countries.

Alsace. At the end of October of last year, the so-called Directory of the Alsace-Lorraine Regional Church in Strasbourg appointed a man of the faith of reason as pastor for the villages of Mulhouse and Schillersdorf, which together form a parish. As a result, one hundred Schillersdorf parishioners have submitted a written protest against the appointment of the Strasbourg Directory to the imperial governorship, requesting that they be given a Lutheran pastor who is faithful to their confession. The petitioners thereby invoke their good right to be served by a right-believing pastor on the ground of freedom of conscience and on the ground of the Augsburg Confession, which rightly exists in the Lutheran Church, and finally declare, "If the civil authority can no longer protect our ecclesiastical right, and if the ecclesiastical authority is deaf to the cry of distress of our conscience, then the hour has struck, then the children leave the house, which has become desolate, and build themselves another abode." The protesters constitute three-fourths of the Schillersdorf congregation; they are therefore quite able to obtain a pastor of their own, not paid by the state, and are therefore also determined, if no faithful pastor is granted them, to carry out their threat. W. [Walther]

The Schools in Switzerland. At a recent general referendum on the adoption of a law by which all religion was to be banished from the schools, 171,059 voted for the de-Christianization of the elementary school, 316,920 against. The great majority of the Swiss, therefore, do not yet wish to abandon Christianity altogether. W. [Walther]

Baden. At a synod in Baden a pastor recently said: "I feel like a heathen missionary in my branch school. Not a Bible verse, not a song, not a Bible story do the children know how to say anymore. Not to mention the choral singing."

(Submitted.)

Also a "rebuttal"!

The "Lutheran" of March 1 of this year did give a correct account of the events in Dearborn, Mich.

Rev. Hügli, our present legitimate visitator for Southern Michigan, requested Mr. P. B. Lange, of Dearborn, to call a congregational meeting on Tuesday, August 23, 1881, to which he would come as synodical official!!! ?. Lange, instead of arranging for such a meeting to be held in his congregation at the appointed time, held a congregational meeting on the Sunday preceding this Tuesday - at the time of the morning service - in which he announced his resignation from the Missouri Synod and induced the members of the congregation to sign a form already drawn up by him, whereby they would separate from Missouri and join Ohio. The majority of those present also signed.

Mr. Hügli had invited Pastors List and Schwankovsky Leu. to attend the meeting he had requested, and they also appeared at his house in order to travel with him to Dearborn, - behold, a letter arrived in which Fr. Lange declared that he and his congregation had broken away from the Missouri Synod, so that the visitator need not come now, of course! - But why did they not let the inquiry approach them, but only resigned now in such haste when the inquiry was announced? This is what the "Lutheran" referred to with the words: "Basically, however, by their resignation they evade an investigation by the synodal officials.

Was this proper report a "scornful way" against the eighth commandment? Is the possible result of the visitation, guilty or not guilty, already pronounced? Did the visitator, after many private negotiations, thereby commit "a vile sin against Matth. 18"?

How, then, can Herr? Rohe (who himself was already suspended by the district's president on August 10, 1881, as the "Lutheran" of August 15, 1881 shows) write such a "rebuttal" in the "Kirchenzeitung" of April 1, 1881, and throw around meaningless phrases in it? After all, he was not the only official of this district, indeed, at that time none at all!

We readily admit that some people did not know what was going on in Dearborn, but then they kept quiet in their modesty, or did not try to prove the opposite of what we claimed. Logically correct is: About what one does not know, he should keep silent, and certainly not make any public statements.

Our letter was based on facts that can also be proven by documents that are still available. - We have not studied phraseology!

S. and P., two laymen.

Some lesser known things from Dr. Martin Luther's life and from the history of his writings.

(Continued.)

As much as Luther was joyful in his faith at that time when the Augsburg Confession had been delivered to the Emperor and publicly read before the estates of the German Empire, he was at the same time much preoccupied with thoughts of death. One of his favorite sayings, therefore, at that time was the 9th verse of the 4th Psalm, "I lie down and sleep altogether in peace: for all in thou, O Lord, help me that I may dwell safely." Now, to this antiphon, as he called this verse, he had indeed an exceedingly lovely melody, after which he

He also sang this text diligently in Koburg, where he was staying at that time; but he lacked the notes for four-part singing, which he especially loved. Therefore, shortly before his departure from Koburg, on October 4, 1530, he wrote an extremely polite letter to the Duke of Bavaria's court musician at the time, the famous Ludwig Senfel in Munich, asking him to send him the missing parts. He remarked: "I hope that the end of my life will soon be here, and the world hates me and cannot stand me; and I, in turn, am also afraid and disgusted by the world. May therefore the best and most faithful shepherd always accept my soul in peace." (XXI, 1219.) Not without reason did Luther worry that Senfel, as the servant of an avowed enemy of the Gospel, would refuse him his request and would not want to have anything to do with the "heretic" Luther. But behold, after a short time Luther received from Senfel a four-part piece of music; not, however, to that text dealing with death, Ps. 4:9, but to Ps. 118:17: "I will not die, but live and proclaim the work of the Lord." By this Senfel evidently wanted Luther to understand that he, although employed at a papist court, did not wish Luther a speedy death, but rather a long life and work. Luther was therefore so pleased that he immediately wrote those words on the wall of his room at Koburg for his remembrance and renewal. - Dr. Ratzeberger tells us that in 1550, during a visit to Koburg, he himself read with joy the words written by Luther's hand.

In 1540, when Luther was tormented for a long time by an ever-increasing roaring and hissing in his ears, he believed that the blow would follow, and cried out loudly: "O strike here, dear Lord Jesus, strike here always, I am finished, because I am absolved on your word and fed and watered with your flesh and blood. Come, dear Lord! Is not thy dear disciple St. John and our pious Elector also thus to be reclaimed from this misery." Whereupon, however, Luther was suddenly delivered from the seizure. Happy is he who, when death also knocks at his door, can also call out to him as joyfully as Luther: Come in, dear Death! You are always a welcome guest.

Among the many glorious gifts with which Luther was graced by God, the most glorious was undoubtedly his gift of interpreting the Holy Scriptures. Even Erasmus, the man of reason, had to testify to him that among all those whose writings were after the apostles, there was no more skillful interpreter than Luther. But as gifted as Luther was in this respect, one must not think that it was therefore always easy for him to quickly investigate the right meaning of the Holy Scriptures. How difficult this often became for him, and how much deep thought and fervent prayer this usually cost him, is told us, among other things, in the following strange example. Once, when he was about to interpret the 22nd Psalm of Christ's Passion, he shut himself up in his study, after having provided himself with some salt and bread. After he had spent three whole days and nights there and still did not show his face again, his family became seriously concerned that an accident might have befallen him. So they finally knocked on the door of his room, calling to him loudly and ever louder. No answer is given. So it is deemed necessary to break down the door by force, and when this is done, he is found deeply absorbed in thought, whereupon he calls out unwillingly to the impetuous intruders: "Do you think it is an accident? something evil that I am about to do?" - But the commentary may well have just been finished by the help and enlightenment of the Holy Spirit, and the same now wanders into the printing office, to refresh readers eager for salvation, to this day. W. [Walther]

What hinders the ban now in our time?

Luther writes in his "Other Interpretation of the Prophet Joel" on chapter 3, v. 17: "The ban, which the church needs against those who lie in public sins and shame, according to the command of Christ Matth. 18, 18, must be kept first of all in the church; for there is neither a bad nor a small thing about the ban, as it expels and separates from the kingdom of Christ, keeps the sin without hope of forgiveness, if one does not repent. Therefore Christ wills that a sinner be admonished and warned beforehand, not only by private persons and individuals who are not in public office, once or twice, but also by those who are in public ministry, before this severe sentence of excommunication is pronounced and published.

At the present time there are many who accuse the church servants, pastors, and preachers, as if the ban had fallen through their negligence. Many complain about the authorities, as if they opposed them and would not allow the ban to be lifted. But the sentence and command of Christ clearly show that the sinner is to be specially and secretly admonished and warned before those who are in public preaching office pronounce the sentence; and even then such a sentence is not to be pronounced publicly beforehand, unless a public church minister has first given an earnest and Christian admonition. If the sinner despises the same, and continues in sin, and will neither cease nor desist from sin, he shall be publicly condemned.

What then hinders the ban in our day? Nothing, except that no one does in this matter what is due and proper to a Christian. You have a neighbor whose life and conduct are well known and known to you, but your priest is either unaware of it or not so well aware of it, for how can he know what each person's life is like? Therefore, if thou seest thy neighbor become rich by unrighteous dealing or commerce; if thou seest him committing fornication and adultery, or his servants industriously and carelessly breeding and governing, thou shalt first admonish him and give him a Christian warning, that he may perceive his blessedness and avoid offence. And how good and holy a work you have done, if you win him over in this way! But who will do it, my love? For in the first place truth is a hostile thing; he that speaketh the truth is hated. Therefore thou wouldst rather keep thy neighbor's friendship and favor, especially if he be rich and mighty, than that thou shouldest anger him and make him thine enemy. Likewise, if another, third, or fourth neighbor does the same, the first admonition will cause the second and third to fall into the pit, so that the neighbor might have been brought back on the right path, if only you would do with admonition what you owe and are obligated to do.

Secondly, it is because we are almost all subject to such vices, and are afflicted with them; so that, if we would take the spear out of our neighbour's eye, we should fear to be reproached, saying, of the beam that is in our eyes. This is the just and most excellent cause that the ban has fallen almost everywhere, because the true Christians are everywhere few and even a small number. For so we all, as is right and just, ought to be,

If we loved true godliness and the word of God with all our hearts, we would esteem the command of the Lord Christ greater and more precious than all the goods of this temporal life. For this commandment, to **admonish and warn the brother that sinneth, is as** necessary as this, Thou shalt not kill, thou shalt not steal, etc. For here, if you neglect this admonition either out of fear or for some other reason, it is not your neighbor's body and goods that are in danger, but his soul's salvation.

And if a pastor knows that sin is public, urban, or national, he is obliged not to admit such people to the sacrament of the true body and blood of Christ, unless they first repent, that is, stop sinning, and with true confession and righteous fruits show and prove that they are of sin and condemn it. But a Christian and earnest admonition shall precede. (Walch VI. p. 2404 f.)

The worst in the Pabstum

The church was already before the Reformation that the Gospel of Christ was not preached to the poor sinners. Preacher Balthasar Raida of Hirschberg in Hesse, who himself had been a zealous papist priest for a long time, but who finally came to the right understanding through Luther's writings, wrote the following about this as an eyewitness in 1533 in a writing against the apostate Georg Witzel:

"It stood" (namely, before the Reformation) "thus: no one preached forgiveness of sins through faith in Jesus Christ. That this is true, God knows that I myself have been a confessor in Rome in the hospital of St. John and in the church of St. *Giovanni in Laterano for* almost a year and have unfortunately heard many confessions, have also often confessed myself, and have heard from no one, nor have I preached to anyone at that time that he should believe in Jesus Christ and his sins would be forgiven. There was neither knowledge nor confession of Christ as the only mediator, through whom and for whose sake sins were forgiven. It was said and believed well forgiveness of sins; but the right means and s^the right mediator by which God forgives sins, I say again, was not there, neither was it considered. But in the place of the means and the mediator stood the abomination, either that the confessors had such power, or the pope's blessing, or indulgences, or repentance and sorrow, or restitution of unrighteous goods, or alms, or the sour footsteps between Rome [on a pilgrimage thither], or the visitation of the seven principal churches, or giving into the pope's coffer, or fasting on bread and water, or going barefoot and naked before the cross, or saying mass, or burning candles, or becoming a monk or nun, or having a collection made for him at mass, and such like abominations innumerable, which are invented anew every day. But because the right means were lacking, there could not be a right calm and good conscience. Therefore the consciences also had to be tormented and martyred, always from one to the other.

So far Raida. *)

He who does not recognize this main abomination of the papacy will not yet be able to see that it is the kingdom of the Antichrist, and is therefore not yet safe from seduction. But he who possesses the treasure of the right knowledge of the doctrine of justification by grace alone through faith for the sake of Jesus Christ, will always turn away in disgust from the false church of the pope. But he will also soon realize that only our dear Lutheran church has the

*) To Raida's writing Luther himself made a preface. See: Luthers Werke von Walch XIV, 303. ff.

The sects do not show the right way to the forgiveness of sins and to eternal bliss. For although the sects set up no other "mediator" besides Christ, yet they all lack the right doctrine of the "means" by which God alone offers, gives, and seals grace and blessedness. W. [Walther]

Shall a Christian withhold from the Lord's Supper when he perceives that he still bears resentment in his heart against his offender?

Dr. Hieronymus Weller, whom Luther calls his "most trusted brother in the Lord", writes about this in his booklet: "A Short Report, Why One Should Go Often and Gladly to the Reverend Sacrament", as follows:

Beware of these thoughts, saying, Thou art not now able nor willing to go to the sacrament: thou wilt wait till thou art more able. Such thoughts are certainly inspired by the devil, who does not like to see us go often; for he knows how wholesome and useful a food the sacrament is, and how much benefit and improvement follow if we use it rightly and often. But how, sayest thou, if I be inflamed with wrath, hatred, and envy against my neighbour? Shall I wait until I have digested such anger or hatred and let it go completely? Answer: If thou wilt wait until the anger and resentment against thy neighbour, which hath offended thee, ceaseth of itself, and is quenched, thou must no more go to the sacrament. But this is what you must do: fall quickly into prayer, call upon God with earnestness, that he may soften your heart, that you may forgive your neighbor with all your heart. Then take before you the holy Scriptures, which will teach you that you have sinned against God a hundred times more grossly, more grievously, and more abominably than your neighbor has sinned against you, and that God will not forgive your sins because you will not forgive your neighbor. If this be done, go then to thy pastor, and complain unto him of thy affliction and temptation: and he shall instruct thee further in the word of God, and satisfy thine heart. Then go to the sacrament. And if thou feelest that the pen is not yet out of the heart, and that the blood is still flowing, turn not to it, but cast such weakness or imperfection (as I shall call it) into the Lord's Prayer, and say with the prophet David, "O Lord, enter not into judgment with thy servant, for there is none living that is righteous before thee. Help me, O my God, that I may forgive from my heart, and bear a kind heart toward my neighbor. Try it then; what is the use? you will feel that your heart will be calmer and gentler. For we must not think, because we have the old Adam by the neck, that we shall purge our hearts from all evil lusts; but they are not imputed to us, if we believe in Christ.

Verbum Domini Manet In Æternum,

that's too German:

The word of God endures forever.

John the Steadfast, Elector of Saxony, once chose these words as his motto and had the first letters of the same V. D. M. I. Æ. to be embroidered on the sleeves of his servants' skirts, which Landgrave Philip of Hesse then also did. When both appeared with their servants at the Diet of Augsburg in 1530, they had to endure much ridicule because of this. Among others, Bishop Matthew Lange of Salzburg mockingly called out to the landgrave: "Your beloved confess: *Verbum Domini Manet Im Aermel* (Des HErrn Wort bleibet im Ärmel)"; to which the Landgrave quickly served the bishop with the reply:

"Your dears understand this unjustly; we have thus caused it to be set: *Verbum Diaboli Manet In Episcopis* (the word of the devil remains in the bishops)"; to which salted reply the bishop fell silent. A narrator of this story nicely adds: "Although the papists at first only made a mockery of these words, they finally had to learn that God's word remained not only on their sleeves, but also firm in their hearts" .

"He that punisheth a man shall afterwards find more favour than he that feigneth."

Proverbs 28:23.

This golden rule is rarely followed today. People seek favor first and do not punish. Thank God, God does not let the people who do this die out, otherwise it would be bad for the salvation of mankind.

The youngest daughter of a priest visited her playmate, the daughter of a poor good widow, every day. One day both girls jumped around in the widow's grass garden and trampled her grass. The widow forbade them, but they disobeyed. So the widow slapped each girl on the face. The parson's little daughter ran home crying, told her father what had happened, and said, "For the life of me I will not go to the neighbor's." - "Go," replied the father, "take this loaf of bread, and bring it to her, and thank her for chastising you. Tell her I still want to thank her myself, because in my absence she has helped me to bring up my child."

Oh that there were many such fathers and mothers, and many such neighbours!

(Evangelical Lutheran messenger of peace from Alsace-Lorraine.)

Inaugurations.

By order of the Reverend Mr. Praeses Crämer, Rev. A. D. Greif was most solemnly installed in his congregation at Davenport, Iowa, on April 1, by the undersigned.

Geo. Reisinger.

Address: Rev. I). 6roik,
1038 ^V. 5111 8treet, Davenport, Iorva.

On behalf of the newly formed Lutheran congregation at Los Angeles, Cal. the Rev. G. Runkel, formerly of Aurora, Ind. was introduced on Sunday Judica, March 11, by the undersigned. I. M. Buhler.

Address: Rev. 6th Uuukel, Do8 ^086168, 6a1,

On Judica Sunday, Rev. C. Zlomke was installed in the congregation at St. Joseph, Mich. on behalf of the Presidency of the Michigan District of Undersigned.

W. Burmester.

Address: Rov. 6. xlomke, 8t. 3o86ptt, LUott.

By order of the Presidency Eastern District, and assisted by the Revs. G. C. Hosts and S. Keyl, the Rev. F. W. H olls was most solemnly installed in his congregation at Bayonne City, Hudson Co., New Jersey, on Sunday, Misericordias Domini. C. I. T. Frincke.

Address: Rov. L'. 8o1l8,
Van Uu8lrirk P. 0-, Ua^ouue 6it^, Duä8on (7o., cl. 3.

By order of the Reverend Mr. President Wunder and with the assistance of Father H. F. C. Meyer, who preached the sermon, Pastor E. O. L enk was solemnly installed in his office by the undersigned in the congregation at Millstadt on Sunday Misericordias Domini.

A. O. Engel.

Address: Rev. L. 0. DeuL, Llilwtaät, 8t. 6Iair 6o., III.

By order of the Presidency Eastern District, on Sunday Misericordias Domini, Mr.?. Chr. Hochstetter was installed by the undersigned, assisted by Mr. P. W. Weinbach, in the midst of his congregation at Wolcottsville, N. D., inaugurated into his office. Aug. Senne.

Address: Rev. 6cr. Hookstetter,
V^ol6ott8vill6, MaZara 6o., V.

On the 26th of March, being Easter Monday, at the Lutheran church at Morris, Wayne Co, Mich, Mr. Teacher L. E. Krause, of Detroit, was solemnly inducted into his office as teacher at the Deaf and Dumb Institution here by the undersigned.

Morris, April 6, 1883. C. Schwankovsky.

For the attention of those concerned.

On Thursday, May 24, God willing, the use of this year's graduates of our two seminaries in St. Louis and Springfield will be discussed at the residence of the undersigned. Congregations without preachers, who desire to be considered in this, are requested to apply for this purpose not to the professors of our institutions, who have nothing to do with the filling of offices, but to the presides in whose districts they are located. The presence of the latter is very much desired; in any case, however, it is expected that at least the necessary reports of the presidents on the communities to be considered will have reached the undersigned by the specified date.

St. Louis, Mo. April 9, 1883, C. F. W. Walther.

For your kind attention.

Letters to reach me directly I beg to address to the local pastors concerned during the times stated in the "Lutheran" for the meetings of the District Synods. H. C. Schwan.

Announcements.

Since the father of the orphans, Mr. E. Leubner, will follow an appointment as a school teacher made to him in the course of this month, any inquiries by letter as to the condition of the orphans and asylum people are to be addressed until further notice:

Superintenckoiit ok dorman Lv. Lutli. Orplluu lum, Des Ueros, 8t. Tonis Oo., No.

All requests for admission to the orphanage as well as inquiries for orphans for adoption are to be addressed to the undersigned; likewise correspondence in matters concerning the Lutheran Hospital in St. Louis, Mo.

According to the decision of the local hospital and orphanage society, admissions to the asylum can no longer take place.

The Board will issue its report this year in pamphlet form.

C. C. E. Brandt,
President of the German Lutheran Hospital and Orphanage Society of St. Louis, Mo.

Address: Rov. 6. 0. L. Lrnnclt, 8trUion 8t. Tonis, No.

In the circular issued to the congregations of Northern Illinois, by a misprint, the next meeting of the Orphans' Home Society at Addison is set for "the end of July." It should read "**end of June."**

Addison, April 5, 1883. T. I. Great.

The Wisconsin District

of the Lutheran Synod of Missouri, Ohio, &c. St. will meet, s. G. w., on the 12th day of June last, at 10 o'clock in the forenoon, at the Trinity Church of Mr. U. I. G. Goehringer, at Sheboygan, Wis.

The main subject of the discussion will be the continuation of the answer to the question: "What are the characteristics of a well-established truly Lutheran congregation, to which therefore Lutheran preachers with their congregations must strive as their goal?" - Theses 11-13 of the above subject will be submitted to the hearings. (See "Lutherans," Vol. 32, No. 11.)

The pastors do not want to forget to bring their parochial reports from 1882-1883 (complete!) to Synod.

Aug. Rohrlack, Secretary.
ch *ch

The undersigned asks all synod members to register with him at least 14 days before the beginning of the synod. After their arrival, they are to present themselves at the parsonage, where they will find the instructions for their quarters. Those who fail to register by the appointed time, or who appear completely unregistered, may easily find themselves in the situation of having to provide their own quarters.

I. G. Goehringer.

The Iowa District

of the Synod of Missouri, Ohio, &c. St. will hold, s. G. w., its sessions this year from May 23 to 29, at the congregation of Mr. P. C. W. Baumhöfener, near Homestead, Iowa.

The pastors are requested to bring or send in their parochial reports for the year 1882.

Registration with the knstor looi must take place no later than 14 days before the opening of the synod.

Synodicals will be picked up from Homestead Station (at Rock Isluuck L Uueitlo R. U.)?on May 22.

Brw st,-secretary pro bemp.

The Concordia Synod

Assembles this year on the first Wednesday p. Irin, forenoon 9 o'clock at the church of the Rev. H. Henkel at Logan, Ohio.

The subject of the proceedings will be: The doctrine of the Word of God in its relation to the appropriation and assurance of salvation.

Pastors are reminded to bring their parochial reports. K. Walz, Secretary.

The Illinois District

of the Lutheran Synod of Missouri, Ohio, &c. states will meet, s. G. w., May 16-22, at Chicago, III. Sessions will be held at Bethlehem Lutheran Church (D. A. Reinke). B. Burfeind, secr.

All registrations must be made to the undersigned by 1 May at the latest. **Those who do not register by** then **will be responsible for their own accommodation.**

Take Lake Street to Milwaukee Ave. Cars to North Wood Street and Milwaukee Ave. A. Reinke, k.

755 17th ^oock 8tr, etiieuM, III.

Halt kare oortillentes on the Illinois Central, and from St. Louis, worried1 . 0. Servant,
670 Union 8tr., OlieuAo.

The fare for those traveling via St. Louis to Chicago for Synod is -8.00 round trip. The undersigned will be at the Office (No. 100 N. 4th St.) on May 15 to procure tickets. Anyone wishing to leave earlier or later is requested to notify me of such immediately.

I. L. Backhaus.

Address: 929 W. 22nck 8tr66t, OlneaZo, III.

Where is August Hermaun Müller?

Formerly the same resided at Dundee, Monroe Co, Mich, afterward at Toledo, Ohio.

The undersigned has very important news to share with you and would like to hear from you. W. Braunwarth.
127 St. Dominiaue St., Montreal, Canada.

Entered the caste of the Western District:

For the synodical treasury: from Trinity district, St. Louis, -8.75. from ?. Sweet's congregation at Black Jack near Schulenburg, Tex., 2.25. Collected from ?. Voigt's congregation at Dissen, Mo., 11.50. From ?. Spehr's congregation at Appleton City, Mo., 4.30. ?. j^rämer's congregation at Humboldt, Kans., 4.65. ?. Gräbner's gem. at St. Charles, Mo., 24.20. Coll. of ?. Griebel's compound in California, Mon., 7.05. Coll. of ?. Schülke's compound in Palmyra, Mon., 5.50. Coll. by ?. Meyers Gem. in New Bielefeld, Mon., 14.00. Coll. by ? Janzow's parish in Frohna, Mon., 24.60. Coll. of ? Umbach's church in Prairie City, Mon., 5:00. Coll. of ?. Sappers Gem. in S. St. Louis, Mon., 9.18. Mrs. N. N. in St. Louis 10.00. Coll. of U. Ne- things Gem. in Lincoln, Mon., 12.00. Coll. of ?. Falles Gem. in Glasgow, Mon., 4.65. (p. -156.45.)

For inner mission: ?. Bunny's Filtalgem. in Red Oak, Mo., 1.75. Bro. Piotraschke by ?. Winkler at Central, Mon., 1.00. Anna Gießmann at Eglen, W. Va., 2.70. I. G. Schleier at Pottsboro, Tex., .40. ?. Lenks Gem. in St. Louis, 10.00. ?. Jben's Gem. at Farmington, Mo., 6.00. ?. Lueker's congregation in Aroma, Kans., 6.00. Thank offering from Mrs. Sophie Stobs by ?. Polack in Marshall Co, Kans, 2.50. By Mrs. N. N. in St. Louis 10.00. (S. -40.35.)

For the Negro Mission: From the Mission Fund of the Congregation ?.. Brandts in N. St. Louis 10.00.

For the deaf and dumb: Coll. by ?. Grimm's Society in Washington, Mon., 12.25. From Mr. Ludwig through ?. Fackler in Canton, Mon., 2:00. ?. Günther's Gem. at Cole Camp, Mon., 6.60. Mrs. Voß through ?. Winkler at Central, Mon, 1.50. ?. Michels' residence in Franklin Co., Mon., 3.25. By ?. Nething at Lincoln, Mo., confirmation offering of W. Käuper, David Meuschke & Maria Goosen, 1.00. each (p. -28.60.)

For poor & sick pastors: Christ. Dahl through ?. Lenk in St. Louis 1.00. Women's Club of the Parish of ?. Links in St. Louis 10.00. (S. -11.00.)

For the Emigrant Mission in Baltimore: From the Mission Fund of the Congregational Church in Baltimore. Brandts in N. St. Louis 5.00.

For the orphanage in Addison: Ges. at Ph. Bernings silver wedding by ?. Scholz in Carroll Co., Mo., 2.20.

For new construction in St. Louis: ?. St. Mary's parish, St. Louis, 17.35. Zion's St. Louis, 2nd line, 400.00. ?. Voigt's Blvd. in Dissen, Mo., 2nd line, 5.50. ?. Schwemley in Ford Co., Kans. 3.00. Members of the congregation there, 2.00. ?. Heyne's Gem. at Lake Creek, Mo., 56.50. Jak. Thürwächter at Palmyra, Mo., 3.50. B. Gehring at Silver City, Montana, 5.00. I. Neils at Spencer, Wis-, 1.50. Subsequently from the 4th district of the comm. of ?. Graves in St. Charles, Mo., 9.00. Jmm. distr. in St. Louis, 2nd T., 735.00. By Prof. Guenther of the Gem. in Kirkwood, Mo., 47.00. ?. Lüker and Gem. at Aroma, Kans., 12.00. ?. Senne's Gem. at Alma, Kans., 15.00. Mrs. N. N. at St. Louis 30.00. W. Aulich at Dallas Centre, Iowa, 5.00. (S. -1347'.35.)

For P. Fischer's comm. in Danbury, Conn.: ?. Michels in Franklin Co, Mo, 1.00. H. Wecke the. 1.75.

For the Chemnitz commune, Saxony: ?. Brandt's parish in N. St. Louis 22.00.

For the New Orleans Progymnasium: ?. Spehr's church in Appleton City, Mon, 2.60. ?. Janzow's parish in Frohna, Mon., 16.60. From ?. Michels' Gem. in Franklin Co, Mo, 2.50. Part of a communion coll. of Gem. ?. Heyne's at Lake Creek, Mon., 5.00. (p. -26.70.)

For the widow's fund: contributions: From ?. Grimm in Washington, Mon, 5:00. ?. Will at Brownsville, Mon., 4.00. From the teachers' conference at St. Louis 7.00. ?. Stöckhardt this. 5.00. Presents: From W. Waltke through ?. Brandt in N. St. Louis 5.00. Coll. by ?. Köstering's Gem. at Altenburg, Mo. 5/24 Aug. Frentzel at Barton, Md, .75. coll. by ?. Willes Gem. near Brownsville, Mo., Oct. 10, Heinr. Grote Sr. by ?. Polack in Marshall Co, Kans, 5.00. Thank offering from Mrs. Sophie Stohs by same 2.50. (S. -68.40.)

St. Louis, April 8, 1883. E. Roschke, cashier.

Incorporated into the Illinois District Caste:

For the synodical treasury: From ?. Mennicke's congregation in Rock Island -30.00. From Chicago: From ?. Wunders congregation -34.50, ?. Wagner's congregation 50.00 and A. Beduhn 1.00, ?. Engelbrecht's lot 40.00, ?. Hölters Gem. 45.00, ?. Succop's comm. 31.25, ?. Bartling's parish, 36.50. Easter collections: from ?. Brunn's church in Strasbourg 11.25, I'. Gross's parish in Addison 36.70 (half), ?. Schmidt's parish in Schaumburg 32.00, ?. Nuoffers Gem. in Eagle Lake 17.00, ?. Landgrave's compound at Decatur 12.00, ?. Great Common in Hartem 18.17 (half), ?. Hahn's Gem. at Staunton 9.65." Of the commons of ?..: Norden at Hinckley 5.00, Sieving at Manito (St. Pauls Gem.) 4.27, Lewerenz at Effingham 10.07, Gräf at Blue Point (half of Good Friday Coll.) 5.85, Katthain at Hoyleton 5.00, Roeder at Arlington Heights 20.00, Holiday at Colehour (Palm Sunday Coll.) 7.00, Flaxbeard at Dorsey 6.10, Brewer at Crete 20.00. Contribution from ?. Sieving at Manito 2.00. (Summa - 490.31.)

For the new building in St. Louis: From?. Schmidt's community in Schaumburg (8th line): coll. by Joh. Fasse 30.00, Heinr. Hat- tendorf 92.50, W. Sporleder 20.00. From ?. Norden's compound at Hinckley 2.00. ?. Gruber's congregation at Bethlehem 12.00. From Chicago: through ?. Reinke from Mrs. Bertha Gersch 10.00, Hans Hinrich Einspabr 25.00, Gottf. Schmidt 2.00, Marie Schmidt 1.00. Karl Taube 5.00, Ed. Taube 3.00, Emil Taube 2.00, Ludwig Nagel 10.00, Joh. Budnick 10.00, Karl Müller 5.00. (I§L. In my last receipt it should read nickt: "from William Gehrke", but: from Joh. Düver 5.00); by ? Succop by H. Bresemann 10.00, H. Schröder 5.00, Hermann Suhr (2nd line) 10.00, Joh. Frahm (2nd line) 5.00. ?. Achenbach's compound in Venedy 80.00. By H. B. in Addison 5.00. ?. Nuoffers Gem. in Eagle Lake 258.70. ?. Brewer's comm. in Beecher 30.50. By ?. Fuerckteniclit in Elgin by Mrs. Volstorff 2.00. By ?. Martin in New Bremen, Coll. sr. Gem. 4.00 and by Friedr. Sauerbier 2.00. ?. Flachsbart's congregation in Dorsey 20.00. By ?. Bergen at Harvel by W. Vasel 6.50. By ?. Count in Blue Point by Fr. Ziegler 5.00. (p. -673.20.)

For the congregations in Ken sing ton, III: Surplus of the treasury of the Northern Illinois Pastoral Conference 1.00.

For inner mission: Through ?. Schuricht in St. Paul by Lena Sachtleben 1.00. By ?. Nightingale in Wartburg by Wm. Erftmeier 2.50. Through ?. Bartling in Chicago by Mrs. B. W. 5.00. (S. -8.50.)

For mission to the Jews: Through D. Witte in Pekin from Mrs. E. 1.00.

For heathen mission: By ?. Große in Hartem from N. N. 1.25. By ?. Hölter in Chicago by Mrs. Merkel 1.00. (p. -2.25.)

For Negro mission: ?. Meyers Gem. in Lincoln 5.00. By ?. Engelbrecht in Chicago by E. K. 2.00. (S. -7.00.)

For the emigrant miss ion: ?. Meyers Gem. in Lincoln 5.00.

For the Emigr. -Mission in New Mrk: half of the Palm Sunday coll. of ?. Schieferdecker's congregation in New Geblenbeck 7.05. ?. Hölter's congregation in Chicago 20.00. Half of the confirmation collection of ?. Steege's congregation in Dundee 5.00. (Summa -32.05.)

For the emigrant mission in Baltimore: half of the Palm Sunday coll. of ?. Schieferdecker's congregation in New Geblenbeck 7.05. ?. Hölters congregation in Chicago 11.00. (S. -18.05.)

For poor students in St. Louis: By ?. Achenbach in Venedy by B. Hedemann 5.00. By ?. Hölter in Chicago from the Women's Association for E. Arndt 14.55. (p. -19.55.)

For the Springsield household: ?. Drögemüllers Gem. in Arenzville 1.50.

For poor students in Springsield: From the collection bag of ?. Schmidt's parish in Sckaumburg 20.00. Coll. from?. Hahn's parish in Staunton for W. Faulsttch 15.00. (S. -35.00.)

For poor students in Fort Wayne: (Delayed) From?. Mennicke's congregation in Rock Island for A. Mennicke, F. and G. Möller from the Women's Association 9.00 and from the Missionary Association 9.00. By ?. Schuricht in St. Paul for Karl Albrecht from N. N. 1.00, W. Wißmann 5.00, Ludwig Rubin 2.00, and F. M-w 2.00. Part of the coll. at W. Firne's wedding in Addison for W. Bäder 4.30. By ?. Hölter in Chicago from the Young Men's Association for E. Tappenbeck 10.00. (S. -51.30.)

For the household in Addison: By I. Johnson of the Gem. in Hoyleton 6.00.

For poor students in Addison: ?. Noack's congregation in Lan- sing 8.00. By Treasurer Eißfeldt in Milwaukee for W. Grade 15.00 Easter coll. of ?. Müllers Gem. for W. and G. Müller and W. Bewte 12.15. Half of the coll. at W. Fiene's wedding in Addison for F. Döpke 12.90. (p. -48.05.)

For the Progymnasium in Milwaukee: By ?. Witte in Pekin: from the Women's Club 15.00 & Confirmation Coll. on Palm Sunday 27.70. By ?. Franck in Steelville by Jul. Schrader 2.00. By W. Burmester, coll. in ?. Nordens Gem. at Hinckley, 48.00. By I. Lunow of ?. Lewerenz's Gem. at Effingham 10.78. Easter Festival coll. (half) by ?. Great Gem. at Addison 36.70. Good Friday coll. (half) from ?. Gräfs' parish in Blue Point 5.85. For the household: from the collection bag of ?. Schmidt's congregation in Schaumburg 20.00. ?. Succop's congregation in Chicago, 50.00. For construction, ?. Nuoffers Gem. in Eagle Lake, 3rd z., 19.00. ?. Hölter's compound in Chicago, 5th line, 15.00. ?. Brewer's compound in Beecher, 14.57. From ?. Mueller's compound in Kankakee, 5.00. (p. -269.60.)

For the widow's fund: contribution of ?. Sieving at Manito 4.00, 1'. Grüber at Bethlehem 2.00. (S. -6.00.)

For the deaf and dumb: By ?. Drögemüller in Arenz- ville from N. N. 8.00. By ?. Meyer in Lincoln from the Savings and Loan.

büchse of children 1.08. Palm Sunday coll. of Fr. Müller's congreg. in Ehester 17.50. By Fr. Nachtigall in Wartburg of Wm. Erftmeier 2.50. Half of the Konftrm. coll. of Fr. Steege's congreg. in Dundee 5.80. (p. -34.88.)

For sick pastors and teachers: Through Fr. Wagner in Chicago, thank offering by Elis. Beduhn 5.00. P. W. Conradi 1.50. (S. -6.50.)

For the Orphanage near St. Louis: From 8th Wittes Gem. in Pekin by Mrs. E. 1.00. By 8th Rooster in Staunton by Fran N. N. 2.00. (S. -3.00.)

For college-bound orphan boys from Addison. By cashier Eißfeldt in Milwaukee 3.25. Part of coll. at W. Fiene's wedding in Addison 8.60. (p. -11.85.)

For the comm. in Stillwater, Minn: 8. Mueller's comm. in Kankakee 5.00.

For the congregation in Danbury, Conn.: 8. Mueller's congregation in Kankakee 5.00.

Addison, III, April 2, 1883, H. Bartling, cashier.

Entered the Kafle of the Nebraska District:

For the synod treasury: From 8. Hugo Cämmerer -2.00.
By 8th Harms of sr. Gem. 10.00.

Znm Seminarbau: By Dietr. Zimmermann from 8.
Bodes Gem. to Middle Creek 65.50.

For the Orphanage near St. Louis: By 8, Oetting of N. N. 10.00.

For the widow's fund: From 8. Hilgendorf, thank offering to sr. dear wife, 5.00.

For the orphanage in Addison: By 8. Bode from the piggy bank of wl. Minna Schulz .70, widow Schröder 1.00.

For inner mission: By 8. Hilgendorf, communion coll. sr. Congregation, 16.35.

For 8. Biedermann u. Gemeinde: By Joh. Suhr of 8. Grüber u. sr. Gem. 41.00.

For the Omaha congregation: By Mr. T. H. Menk at St. Paul, Minn. 10.40. By Mr. H. Bartling at Addison 3.00.

Omaha, April 2, 1883, F. C. Festner, cashier.

For the Lutheran Orphanage near St. Louis, Mo. received since22. Feb.: Thank offerings from Mrs. C. Rogge in Alma, Mo., -5.00. From the congregation of 8. Chr. Bocks and himself in Antonia, Mo., 6.20 along with 1 shirt, 17 Ud. calico and 2 pieces of woolen yarn. By 8. F. W. Husmann in Arcadia, Ind.: by the women W. Klotz, L. Unger, H. Bardonner each 1.00; P. Bardonner, S. Fritsch each 2.00; M. Waltz, I. Lorenz, I. Waltz each .50; C. Klotz, M. Flanagan each .25; of the Virgins, L. Unger, L. Oberlies, C. Oberlies, Maria Waltz, Marg. Waltz .50 each; N. N. .50; from Heinr. Kortjahn in St. Louis 5.00; from Waters Pierce Oil Co. in St. Louis 1 barrel of coal oil. From M. Seidel in Humboldt, Kans. 10.00. From Teacher Heise in Staunton, III, from his school children 1.00, from Mrs. Schwentker 2.00. From Teacher Plug's school children in Lake Creek, Mo. 3.00. From N. N. through Schubarth in St. Louis 2.00. From d. Dreinigk.District in St. Louis by Ch. Brockmeyer 2.90. From Dr. Rohlfing in St. Louis 5.00. From d. Zionsdistr. in St. Louis by Rud. Gehner 9.25. From 8. Meyers Gem. in St. Louis by H. Dopp 7.00. From Mr. Oelschläger 5.00. From W. Waltke in St. Louis 300 pfo. of common soap & 20 lbs. of Castil soap. D. Hüttmann 1 box of soap. Haas & Co. 4 boxes of soap. W. Kopp 1 box of soap. From Mr. Gehner 1 box of soap. From Des Peres: from G. Greb 1 bushel of apples, C. Rauscher 3 bu. Grain and 3 bu. Potatoes. From Mr. Tepe in St. Louis 1 sack of flour. From Mr. Schwarz in St. Louis 3 Brl. Flour. From M. Sontag at Ellisville, Mo. 1 brl. Cabbage. From Chr. Strecker in St, Louis 300.00. From Mrs. Ansel in St. Louis 1.00. From the congregation of 8th Pennekamps in New Wells, Mon., 8.00. From Mrs. L. Voß in St. Louis Co. on Mon., 1.00. From N. N. in Humboldt, Kans. thank offering for happy. Delivery of sr. Wife, 5.00. From the pupils of teacher I. G. Kunz in St. Louis, 4.40. From I. Frenzel in Barton, Md, .50. From H. Bredehöft at Jndependence, Kans, 1.00. From the comm. 8. Gößweins in Altamont, III, 9 sacks of potatoes, 1 p. of meat, 1 keg of molaffes & p. of flour together with 2.20 for freight. From H. F. Mueller in St. Louis, 1 lot of worn clothes. From the St. Pauls - Gem. of the 8th L. Zahn at Nokomis, III, 13 p. potatoes, 1 p. apples, 2 p. flour, 2 large cases meat, 4 cases eggs. Kindtaufkoll. at8. C. H. Lüker at Aroma, Kans., 5.00. Ges. in the commons 8th H. Philipp Willes at Concordia, Mo., 39.85. From Mr. & Mrs. Gehner at Mount Olive, III. 20 lbs. of butter.

Received by 8th C. C. E. Brandt for building: from the congregation of 8th Strieters in Proviso, III, 12.00; for housekeeping, from Mrs. Bürmann in St. Charles, Mon, 3.00. By 8th Link from s. confirmands 13.35. By 8th Mariens from Heinr. & Aug. Reller 1.00. By 8th C. C. E. Brandt's confirmands 3.65.

Correction.

Missing from my receipt per "Lutheran" of March 15: from Anna Ohlemeier in New Haven, Mo., -1.00.

St. Louis, April 5, 1883, I. M. Estel, cashier, oor. 3ck <L RutZsr 8t8.

For poor students from the Southeastern Conference District of Missouri, undersigned received since October 15 last from: Widow L. Mueller here -1.00 ; by 8. Roschke from sr. Parish 3.25 ; collected for a student orphan boy at the wedding of W. Schwartz here 4.00 ; by 8. O. Carpenter from Chr. Lowes 1.00 ; by 8. Im. Mayer, coll. at H. Meyer's wedding 10.10; by the esteemed Young Women's Society sr. Gem. 3.50 and two communion collections sr. 6.25 and 4.00; by 8th Link, wedding collection at E. Hengist, Wellsville, Mon., 6.00; from the worthy women's association of my congregation 5.00; by 8th Link, wedding collection at L. Fangmann, 7.15. (Summa -51.25.)

Heartfelt thanks and God's rich blessing to the dear donors. May He help that the almost exhausted treasury will soon be in such a condition again that no petitioner need be turned away.

North St. Louis, Mo. 31 March 1883.

C. C. E. Brandt, Treasurer.

For poor Minnesota students

I received from July 1, 1882 to January 1, 1883 -144.70 namely: by8. Krumsieg 17.25 and 5.60 (from the Women's Association), 10.00 (from Harms) and 3.00 (from N. N.); by 8. Börneke 15.49; by treasurer Menk 15.15; by 8. Friedrich (from Waconia) 15.00; by 8. Ahner (conference collection) 13.00; by 8. Kretzschmar 10.81; by 8. Rolf (from the Women's Association) 10.00; by 8. Fackler and sr. Gemeinde 8.65; by 8. Schulz 8.00; by 8. Streckfuß and sr. Gem. 6.00; by 8. Hertrich 3.00; by I. Low allhier 2.00; by 8. v. Brandt 1.75. (See Luk. 16, 9. and Matth. 25, 40.!)

With sincere thanksFr. Sievers.

The undersigned, with thanks to the kind givers, confesses to have received for the building of the church of his. Parish in Town Olive, Saline Co. of Nebr: By 8th Endres of his. M. Adam from Johann Holz 3.00, from his parishioners 12.75. By 8. G. Bayer from sr. Gem. Gem. 3.50. From my branch at Friendville 5.00, from Mrs. Metzger, Mrs. Fiene and Chr. Heidalk 5.00 each.

S. Meeske.

Received for inner mission in Iowa: from Adam Thomas through 8th Aron 5.50. Through 8th Brewer, mission coll. of Denison congregation, 16.50. Through 8th Bretscher of Hanover Township congregation, part of mission coll. 20.00, Easter coll. 12.11.

Denison, Crawford Co., Iowa. Aug. Schultz, cashier.

For the church building of my congregation is still received: From Mr. H. M. in Addison, III, -20.00. From Mr. H. Smith in Tecumseh, Mich., 10.00. From Lake Ridge, Mich., from Mr. G. Mueller 10.00 and from Mr. F. Mueller 3.00. From the general treasurer 7.00. From treasurer Birkner 5.00. From treasurer Grahl 47.50.

Sincerely, sincerely thank you!

Toledo, O., April 3, 1883. H. W. Querl.

For poor students received with hearty thanks through Mr. 8th Graves a collection from his congregation at St. Charles, Mo. levied on the second Easter holiday, in the amount of -11.30. Through Mr. 8th Dröge of St. John's congregation at Fryburg, Ohio, 11.50. C. F. W. Walther.

New printed matter.

Dr. Martin Luther's Complete Writings. Volume XII. The Epistle to the Church, together with miscellaneous sermons.

This volume has now left the press and will be ready for dispatch in about two weeks. The same contains 2099 columns of text, besides a triple table of contents and a triple index. Price -4.50; postage about 50 cents.

Since a large number of honored subscribers have obtained several of the previously published volumes through booksellers instead of directly from the undersigned publisher, so that errors would occur several times, all our honored subscribers who are willing to obtain the work through booksellers from now on are requested to report this (by postcard). In all cases where such notification is not received within the next two weeks, the new volume will be sent directly from here.

As this volume is also a book of considerable weight, which suffers when sent by post, even when very well packed, our customers will find it in their interest to order books of which they will be in need in the near future now and have everything sent by express (or freight).

The jubilee edition of Luther's Hauspostille is nearing completion, to which we now call the attention of those who wish to have a Hauspostille, so that they may wait with the purchase of the same until they can obtain this new, excellently furnished and cheap edition from here.

Concordia Lutheran Publishing House.
(M. C. Barthel, Agent.)
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St. Louis, April 15, 1883.

The American Lutheran Organist. Collection of preludes and postludes, for use in public worship. Vol. 4. St. Louis, Mo. Lutheran Concordia Publishers. - M. C. Barthel, Agent.

It is our pleasure to present the just published fourth issue of the "American Lutheran Organist". It contains on 16 pages in Querfolio 33 preludes and postludes. 17 of them are newly composed by Mr. Ungemach and 5 by Mr. Mösta. From already existing compositions, 1 by J. Christoph Bach, 1 by Geißler, 1 by Hesse, 1 by I. Sebastian Bach, 1 by Ruffel and 1 by Schwenke are included. Somewhat reworked (resp, with removal of difficulties in intention of comprehension or performance) are 1 piece by Töpfer, 3 by Rinck, and 1 by Sebastian Bach. All pieces are short and light, in a church style, without being dry. One of the advantages of the preludes is that almost always the first bars clearly recall the melody for which they prepare. The order is such that the player can play the piece from the page without having to turn the page in the middle of the game. This fourth booklet is not only inferior to none of its predecessors, but may rather surpass them in some respects. The price is 40 cents. W. [Walther]

Kleine Schulkunde. A booklet to help in the establishment and management of one-class parochial schools, by J. S. Simon.

"I would that no one should be chosen as a preacher unless he had been a schoolmaster before," Luther, the founder of the Lutheran parochial school system, famously said.

The dear man of God could have no idea at that time that in the distant part of the world, discovered not long before by Columbus and, as it is now, destined to be a refuge for the pure Lutheran doctrine in God's counsel, the experiential acquaintance of the pastors with the school work makes itself in a quite peculiar way, in that in this country of immigration, due to the state of emergency, mostly the candidate chosen as a preacher does not "before", but at the same time also becomes a schoolmaster and for years leads parish office and school office in one person ; Yes, in many places even the man who has died in the service of Christ bears the double burden of office with the rest of his strength, because the congregation is still too poor in means, or too poor in grateful love, to pay its own teacher. And so it will remain as long as the American Lutheran Church, as a result of immigration, has to consider the work of inner mission as one of its main tasks, and as long as it sticks to God's Word and Luther's teaching and the love of Christ penetrates its pastors. What would become of her again without such labor of love on the part of the pastors in the school is shown by her skill in the East and South.

But when the prospective preacher tackles school work with all his soul, how perplexed does he not sometimes find himself if he has not had the opportunity to practice school-keeping or to receive some instruction in it! How many a temptation to despondency is spared him, on the other hand, if he is instructed to some extent in school-keeping by an experienced and tried schoolman, and how it strengthens the good confidence of the congregation in its pastor in the early stages, if it not only respects his self-denying faithfulness, but also his skill in school-work, to say nothing of the fact that some knowledge in school-keeping is also of benefit to the pastor, if a special congregational teacher is employed.

Considering this, since last year Preceptor Simon, in addition to his much work at the proseminary of the local practical theological school, has voluntarily given the graduates of the preacher's seminary in the last quarter of the year a special instruction on school conduct. What he now dictated as a basis for the oral instruction of the high school graduates appears in print in the above "Auxiliary Booklet," and, as it says in the preface, "only at the repeated and express request of the students, and also to save the time-consuming dictation," whereby even the professors with the undersigned encouraged him to comply with such a request, especially since this booklet would like to provide help in other ways. In it, namely, 1) the establishment of a single-class school, 2) the treatment of the individual subjects in the same, and 3) the proper handling of school discipline are shown. Finally, a lesson plan for single-class schools is also given, for example. Since it is so important for the teacher to see the entire structure of his school ready in his mind, so to speak, in order to be able to take safe steps right from the start, the author endeavors to show it in a brief outline. That he is able to do this, is known to those who know that the author has almost thirty years of experience as a teacher at the parochial school in Monroe, Mich. at his side. After reading this booklet, a pastor who has to hold a school can be filled with the desire to hold a school, and if he knows how to use the instructions given in it according to his time and circumstances, he will soon feel, with God's blessing, how much easier, more pleasant and more successful it will be for him to teach and for the children to learn. If he also has time to study the extensive "School Practice" of the blessed Director Lindemann recommended by the author, this will be done with all the greater benefit through the little help book.

Including the syllabus it contains 63 pages. Printing and paper is good. The copy costs 35 cents, with postage 40 cents. It may be obtained from the Concordia Publishing House, St. Louis, Mo. or from the author, Concordia College, Springfield, Jlls.

Springfield, Jlls. F. Lochner, P.

Greetings from above. Ten illustrated Bible words, in fine color print. Price 25 cents.

Psalm Words. Ten cards, in fine color printing with flowers and landscapes. Price 25 cents.

These cards contain a beautiful selection of sayings from the scriptures. The artistic execution is excellent. The latter collection contains mostly sayings referring to the protection of God, and show - besides beautiful floral decorations - a castle in the background. The cards may be obtained from Mr. E. Kaufmann, 66 I'ultoo Street, XervVork.

G.

Changed addresses:

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Lntereck at tve ?o8t OÄee ab 8t. I^oui", LLo., LS 866OLcl-olLS8 mother.


Und ich sahe einen Engel
fliegen mitten durch den Himmel,
der hatte ein ewig Evangelium
zu verkündigen denen, die auf
Erden sitzen und wohnen, und
allen Heiden und Geschlechtern,
und Sprachen, und Völkern.
Und sprach mit großer Stimme:
Fürchtet Gott, und gebet ihm die
Ehre, denn die Zeit seines
Gerichts ist kommen, und betet
an den, der gemacht hat Himmel
und Erde, und Meer, und die
Wasserbrunnen.
Offenb. Joh. 14, 6. 7.

Herausgegeben von der Deutschen Evangelis
Zeitweilig redigirt von dem Lehrer

Vol. 39, St. Louis, Mo. May 1, 1883, No. 9.

Something about divorce.

(Continued.).

In order to be able to judge what is a lawful divorce according to God's word, it will be necessary first of all to know what marriage itself is according to God's word. For depending on the nature of the marriage, it may or may not be divorced. The correct answer to the question of what marriage is according to the Word of God is this:

Marriage is the union of a man and a woman, instituted by God on the basis of mutual consent and indissoluble according to God's will for this life, for the purpose of procreation of the human race and mutual assistance.

The first thing we need to remember from this definition of marriage, in order to be able to judge properly about "divorces," is obviously that it is a state instituted by God Himself. For if it is instituted by God Himself, it can be divorced only when God wills it. The world, of course, does not want to know anything about this. On the contrary, it thinks that marriage is only an order instituted by men, and while some consider it a necessary and beneficial institution, others consider it not only unnecessary, but also an exceedingly troublesome institution that only hinders man's happiness. When Christians speak of "holy" matrimony, therefore, the world only makes a mockery of it. However badly the world has ever raged and raged against the order of marriage, it has not been able to eliminate it from the world. As many other human orders, even beautiful ones, have been abolished in the course of time, the order of marriage has remained unchanged among all the peoples of the earth to this day, in spite of all the struggle of the world against it. From this alone, therefore, the world should recognize, and could recognize if it only wished to, that marriage must not be a human invention, but a foundation of Almighty God Himself, who for nearly 6,000 years has seen to it that it does not fall into disrepute.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. Mai 1883. No. 9.

and who, therefore, will certainly see to it that even the mad anarchists of our last days will strive in vain to get rid of it at last and to introduce a free whore life into the world in its place.

That we Christians regard marriage not as a human, but as a divine and therefore unchangeable order, we have a quite irrefutable reason for this, namely, the infallible Word of God revealed in the writings of the holy prophets and apostles. For in it it is clearly and unmistakably revealed, even from the very first pages, that no one other than the great God and Creator of men Himself instituted the marriage state, even before the fall of men into sin, when they were still in a state of innocence, and Paradise was still their dwelling-place on earth. Already in the second chapter of the first book of Moses we are told that God not only took Eve, the first woman, from Adam, the first man, but that God Himself brought her to him, gave her to him, and married her (Genesis 2:22, 23). Luther, therefore, in his great interpretation of Genesis 1, beautifully remarks on this, among other things, as follows:

"That Moses added: And brought her unto him', is a fine description of the betrothal or wedding ceremony, which is to be specially noted. For Adam does not go to his pleasure and take hold of the created Eve, but waits for God to bring her to him; as Christ also says Matt. 19:6: "What God hath joined together, let not man put asunder. For that man and woman should come together in an orderly manner is God's order and appointment; therefore Moses keeps his peculiar and own way of speaking. He brought her to him,' he says. Who then? *Jehovah elohim,* that is, the whole divine Being, God the Father, the Son, and the Holy Ghost. These say unto Adam, Behold, this is thy bride, with whom thou shalt dwell." (Luther's Works, St. Louis Edition, Vol. I, page 163.)

The second thing we have to remember here is that marriage, according to God's will and appointment, is also an indissoluble covenant for this life. God's word also tells us this already in the history of the institution of marriage. For thus it is written in Genesis 2:24: "Therefore shall a man leave his father and his mother, and shall cleave to his wife." There is no doubt that marriage is an indissoluble covenant for this life, and that therefore only death can and should dissolve it. For if a man is to leave even his parents in order to cling to his wife, the bond that unites the spouses must be even more intimate and unbreakable than even the bond that unites children to their parents. The latter must give way to the former. That we are not mistaken in this interpretation and understanding of the words of institution, we have first of all in Christ, who is truth itself, an irrefragable witness. For when once the Pharisees put the question to Christ": "Is it lawful for a man to put away his wife for any cause?" then Christ answered them, "Have ye not read, that he which made man in the beginning made man to be male and female, saying: 'For this cause shall a man leave father and mother, and shall cleave to his wife: and the two shall be one flesh.' So they are not two, but one flesh. What therefore God hath joined together, let not man put asunder." (Matt. 19:3-6.) What can be clearer than these words? From this we see that the matter of marriage is quite different from that of other civil contracts which men make with one another. As to these other, purely civil contracts, men have full liberty to determine for themselves the obligations which each of the contracting parties thereby assumes, to fix for themselves the time for which the contract shall last, and to issue for themselves the conditions under which the contract may remain in force and under which it may be annulled. And even when a purely civil contract has been made for life, it may, if both contracting parties are satisfied, be dissolved even before the death of one or other of the contracting parties, by both returning to each other their given word or promise. Briefly,

Every partnership, every contract of sale, exchange, loan, rent, lease, and whatever other human contracts of this kind may be called, can, if not always unilaterally terminated, yet mutually, that is, if both parties are satisfied, be rescinded without sin. It is not the so, as I have said, with marriage. It is not an order made by man and established according to human arbitrariness, but an order made by God himself and established according to his will, God's creature, God's foundation, a state sanctified by God, a divine state, a contract, which therefore without grave sin can neither be unilaterally terminated again, nor can it be dissolved again on the basis of mutual agreement. Indeed, if a man made a contract with a woman to live together with her in marriage for only a number of years, this would not be a marriage at all, but nothing but a life of fornication and immorality. Luther therefore writes to Match. 19, 3-6: "Christ says: 'What God hath joined together, let not man put asunder'; as if he should say, 'Man shall not put asunder his wife; for he that created thee, man, hath given thee to wife; and he that created thee, woman, hath given thee to man to help him, 2c. and will have no separation.' Because that which God hath joined together, let no man put asunder; man and woman God put together; he maketh thee a man, and maketh thee a woman; and by his ordinance man and woman become one body: therefore let no man put asunder this ordinance of God; let God call him Moses, or whatsoever he will; but here it is said, If thou hast taken me, thou must be put asunder from me by death only." (Erlanger Ausgabe, Vol. 44, p. 137.) - But what the triune God established already at creation, and Christ, the Son of God, repeated in the New Testament, this therefore the holy apostles also taught. For example, St. Paul writes: "A woman who is under a man, while the man lives, is bound by the law; but if the man dies, she is loosed from the law concerning the man. Now if she be with another man, because the man liveth, she is called an adulteress: but if the man die, she is free from the law, that she be not an adulteress, if she be with another man." (Rom. 7:2, 3.)

Now, although all this is certain, since it is clearly founded in the Word of God, there is one exception, in which it is not a sin to divorce one's spouse. For if, during the marriage, one spouse falls into the sin of fornication, and thereby into adultery, then the innocent party has not indeed the duty, but the right, to divorce that spouse and to enter into another marriage. For thus saith Christ the Lord, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." (Match. 19, 9.) Luther therefore writes about this: "We have heard above that death is the only cause of divorce; and because God commanded in the law of Moses to stone adulterers, it is certain that adultery also divorces marriage, because thereby the adulterer is condemned and condemned to death. Wherefore also Christ, Matt. 19:6, when he commanded that married couples should not divorce, excepted adultery, saying, Whosoever hath committed adultery shall be put to death.

If a man forsake his wife, except it be for fornication, and take another, he committeth adultery. This saying is also confirmed by Joseph in Matt. 1:20, when he wanted to leave Mariam, because he considered her an adulteress, and yet he is praised by the evangelist for being a righteous man. Now, of course, he would not be a pious man if he wanted to leave Mariam, unless he had the power and right to do so." (See the "Scripture of Matrimonial Matters," 1530. Walch's edition Tomus X, page 949.)

But as certain as it is that Christ excludes one case in which it is not a sin to divorce oneself from one's spouse, namely, if the latter has broken the marriage by fornication, it is also certain that Christ excludes only this one case. He says, "Unless it be for fornication," that is, except in this case. Therefore there is no doubt that he who, as unfortunately so often happens, and as one reads daily in the newspapers, divorces his spouse solely "because of bad treatment" which he receives from him, commits thereby, according to Christ's clear explanation, the dreadful sin of adultery. But may a husband also fall into an incurable disease, or become a miserable cripple, or go into madness, or give himself up to drink and other vices, and pervade everything, and therefore not provide for wife and children, or fall away from true religion, or come to the begging-staff, or make himself infamous before all the world by his crimes, Or be imprisoned for his crimes, or flee to escape punishment, or be expelled from the country by the authorities, whether innocently or through his own fault - none of these things, according to Christ's clear pronouncement, gives the other party a right to divorce. The lot of those who live in marriage is therefore often a terrible one, truly worthy of weeping over, and sometimes a true hell on earth. Even the holy apostles, when Christ had said to them that only fornication separates marriage, exclaimed, "If the matter of a man be so with his wife, it is not good that he should be married" (Matt. 19:10). But Christ did not revoke the saying he had once made. Not everyone is granted a happy and joyful marriage. In part God punishes with an unhappy marriage those who have entered into marriage without God, and now, to bring them to repentance, let them know what is written in Jer. 2:19: "It is the fault of thy wickedness that thou art thus punished, and of thy disobedience that thou art thus punished. Therefore thou shalt know and know the sorrow and heartache of forsaking the LORD thy God, and shalt not fear him." Sometimes God also imposes the heavy cross of an unhappy marriage on his dear children, in order to test and prove them, as Job once did.

Not only do we teach this now, but also our Lutheran church and all its orthodox teachers have always taught this. For example, Johann Gerhard wrote in Matth. 5, 32 and Matth. 19,9: "What Christ declared to be the only and sole cause of divorce, must also be considered and applied in the Christian church, which is bound to Christ's voice, as the only and sole cause of divorce. But Christ has declared adultery to be the one and only cause of divorce.

divorce. So also adultery must be regarded as the one and only cause of divorce. That Christ declared this is proved, 1. From the occasion of his saying. Match. 5, 32. Christ sets his declaration against the old-established opinion of the Pharisees, and Match. 19, 9. to the question of the same, by which they so perverted the Mosaic law of divorce, that divorce 'for any cause' was lawful even in the judgment of conscience before God; but Christ denies in general that divorces without a right cause are lawful, and proves his assertion from the first institution of marriage, but excludes only one cause for which divorce is lawful, namely, the case of adultery. If there were other causes of divorce, Christ would not have omitted them in his answer, because he had been asked about all the causes; for if he had omitted one, he would not have answered the question honestly. Far be it to believe such a thing! That Christ alone declared adultery to be the cause of divorce is proved, 2. from the meaning of the exceptions. The words 'unless' *) are indicative of exclusion and exception; their natural meaning, therefore, so indicates adultery as the cause as to exclude all other causes. As, for instance, it might justly be inferred, if any one said: Every one who, except in cases of extreme necessity, takes another man's property sins against the seventh commandment,' that only the case of necessity is excluded in which a man, by taking another man's property, does not sin against the seventh commandment: so it is rightly concluded, when Christ declares, "Whosoever divorceth his wife, except it be for adultery, committeth adultery," that only the case of adultery is excepted, in which a man, when he committeth divorce, does not commit adultery. Here the rules of the jurists may be referred to: "A law which speaks of a case of exception is not extended to other cases. Exceptions, because they depart from the rule of law, are not to be extended further.' Our contention is at last 3. proved from Christ's purpose and intention. Christ's purpose is to control the unrighteous divorces that have arisen in the Jewish state, and to call us back to the first institution of marriage, which shows that that bond is indissoluble. But if we allow other causes besides adultery to effect divorces, we depart from Christ's purpose, and thereby open not only a small chink, but a wide and broad window, to divorces." (Loc. de conjug. § 602.)

(To be continued.)

(Submitted.)

Inner Mission.

(Conclusion.)

The settlers to be sought out by our "traveling preachers" are for the most part quite poor at first, not only in earthly goods, but also, and above all, in spiritual knowledge. Should such as these, at the very first visit of a preacher, also have

*) In the basic Greek text it is Matth. 5, 32. trapkXT-öe and Matth. 19, 9. ei

If we were to be expected to provide for them physically, then in most cases even the most beautiful hopes would soon be thwarted again, and that only because of the troublesome point of money. We must therefore take this on at hand, and as long as it is necessary in the individual cases, if we want to carry out the work of the Inner Mission at all.

And that's what we want! God's word says: "Take care of the saints' needs." If this is true of the bodily needs of the saints, how much more is it true of their spiritual needs! God's word says, "Now therefore, as we have time, let us do good to every man, but most of all to the comrades of faith." If then we are to do good most of all to the members of the faith, we should certainly not fail to do the very best for them, which consists precisely in visiting them with the saving gospel. In the earthly sphere, even the faithless children of the world can, out of natural sympathy, render them some assistance (as has been shown in the case of the forest fires we have experienced and other terrible events - although we Christians, in view of the earthly need of our fellow-believers, should make the assistance of the world quite superfluous); but in the spiritual sphere, our fellow-believers can only be helped by the ministry of those who are themselves already blessed by God with all kinds of spiritual blessings in heavenly goods through Christ.

While many unbelieving church communities, even though they are at odds with one another, nevertheless often make common cause with one another in regard to missionary activity, we orthodox Lutherans, on the other hand, for the sake of our conscience, which is bound by God's Word, must also go our way alone in this, because otherwise we would prove to be indifferent and unfaithful to the pure, honest truth of God's Word. For this reason, however, we are all the more in need of concord, that we hold fast to one another, and exhort and provoke one another to love and good works, and this all the more, as much as we see that the day of the Lord is approaching. Then let us hasten, and increase always in the work of the Lord, remembering the word of our Lord Jesus, I must work the works of him that sent me, while it is day. The night cometh, when no man can work."

Oh, how sad it is when a travelling preacher has to be told somewhere or has to speak to himself: Here you are too late. Here are people who, unfortunately, did not seriously look for God's pure Word and Sacrament when they arrived in this country, and now, after so many years, have either fallen a victim to obvious unbelief in complete ecclesiastical neglect, or have become a prey of false churches. Ah, if thou couldst have borne the word of life to this poor people sooner! -How? Can we suffer the false churches to be more zealous to destroy our own house than we are to build the same? Can we calmly watch our poor forsaken co-religionists dying and perishing desolately in ever-increasing indifference, while we have spiritual breads in abundance?

"Oh that I had water enough in my head, and that my eyes were fountains of tears, that I might weep day and night for the slain of my people!"-so lamented the prophet Jeremiah, picturing in his mind's eye the Babylonian captivity.

in which the Jews were murdered in droves. Yes, it is said of the Son of God himself, when he saw the great people, for whose spiritual and eternal welfare no one could take care, that "he was sorry for them, for they were faint and scattered, like sheep that have no shepherd." Shall not our hearts break now, when we hear how hundreds and thousands of our own countrymen and fellow believers are going spiritually astray here in our so richly blessed America, yea, are finally lost in body and soul? Should we not pray to the pious God for them:

> Gather together those who are scattered, Make firm those who are in doubt, And bring them to thy hearth, That their souls also may be saved?

Shall we not with a thousand joys present our earthly gifts, that preachers of the gospel may be sent to those poor forsaken ones?

How can we dare to pray a single Our Father if we do not wholeheartedly wish God's city happiness and seek its best? The prayer of the Lord should be a daily reminder to us of the work of the mission.

Oh, dear Christians! Ask yourselves, every one of you, in all seriousness, why am I in the world? As soon as a man has come to true faith in the Lord Jesus Christ, he is ready for eternity; he has then, through Christ's most holy and most sacred merit, settled his account with God in a perfectly satisfactory manner, and is ready to enter heaven by a blessed death. If God has brought me this far, why does he still allow me to remain on earth? For what else, then, dear Christian, but that thou shouldest not alone go to heaven, but shouldst bring many, many with thee? Thou shalt open thy mouth, and bear witness of Christ, that other souls, as dearly purchased as thou art, may learn to find salvation in him. You are to be of some use to your neighbor here, even with your silver and gold; you are to help equip others with it, so that they can come with the invitation to the kingdom of heaven where you cannot go with your voice. With your faithful prayer you shall help to endure God's wrath,- that this wicked world may yet be given a reprieve to repentance and conversion, so that many a child of sin, like a fire out of the fire, may yet be saved and saved. In short, thou shalt live, as St. Peter saith, what is yet in the flesh, not unto the lusts of men, but unto the will of God." This, this is the very purpose of a man's life, as soon as he has become a Christian; and in so doing he is also an unspeakably blessed man, willing to all good works, merry, glad, and skillful.

But must we not perhaps fear in the end that the work of our Inner Mission will be in vain? O verily, no! This is not only guaranteed by the word of Him who does not lie (Is. 55, 10. 11. 1. Cor. 15, 58.), but the same has already been abundantly and gloriously confirmed to us in experience. God, according to his goodness, gives our dear traveling preachers an open door almost everywhere, and often lets them find the field already white for harvest. "They receive one victory after another, that it must be seen that the right God is in Zion." So abundantly has God blessed our work that last summer alone six more traveling preachers not only but could also be won. If we will now also need about 2550 dollars in the current synodal year in order to be able to maintain our missionary work in a pleasing progress: On the one hand, this is certainly not such a large sum, when one considers that it must be sufficient to purchase six carriages and to support eight preachers for a whole year, none of whom receives more than 300 dollars a year (including what is offered to them at preaching stations); on the other hand, however, the dear congregations, especially in our newly formed synodal district of Minnesota and Dakota, have absolutely no reason to shrink from raising this sum. In addition, the other dear congregations, especially in those districts of our Synod which do not yet have such a hopeful field for inner mission in the immediate vicinity, will not exclude our missionary district from their loving activities in the future.

Let us not then be weary in doing good. Yes, "let us do good and not grow weary, for in his time we shall also reap without ceasing." In all our labors of faith and love, the blessed word with which our dear traveling preachers comfort themselves in their manifold afflictions and privations, the word, "Be ye glad and of good cheer, ye shall be well rewarded in heaven," applies to us also. O, how we should long for the sweet joy of being greeted one day at the right hand of the Saviour by such blessed ones as will then say: Behold, dear Lord, we had gone astray from thee, and should have languished spiritually and eternally in our way of life. Then these pious souls sent us a faithful preacher of thy word, who brought us the bread of life, and led us to fresh water, that we might be refreshed and preserved unto salvation. Reward them according to thy lovingkindness. Then the Lord Himself will take the floor, will make their cause His own, and will say to us: "I have been hungry, and you have fed Me. I have been thirsty, and ye have given Me drink. Verily I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me!" Will this not be joy?

We conclude with the heartfelt wish that all readers of these lines may heartily join in the following extraordinarily glorious words of Luther:

"A Christian is a child of God, a brother of Christ, a temple of the Holy Ghost, an heir of the kingdom, an associate of angels, a lord of the world, and partaker of the divine nature. A Christian's glory is Christ in heaven, and Christ's glory is a Christian on earth. He is a precious child of God, clothed with the righteousness of Christ, walking in holy fear and willing obedience before his Father; shining as a light in the world, and as a rose among thorns. He is a beautiful creature of God's grace, over whom the holy angels rejoice and accompany him everywhere with joy. He is a wonder of the world, a terror to devils, an ornament to the church, a desire of heaven. His heart is full of fire, his eyes full of water, his mouth full of sighs, and his hands full of good works."

The Missionary Commission of the Minnesota and Dakota Districts of the Synod of Missouri, Ohio, &c. St.

Mrs. Sievers.

E. Rolf.

T. H. Menk, Treasurer.

(Submitted.)

Progymnasium in New York.

In accordance with the invitation he received, the undersigned attended the examination of this institution, which with God's help has been in existence since 1881, on April 4, and can inform all the dear brethren that he not only returned with great satisfaction, but was also filled with the confident hope that with God's help this glorious work will endure and continue, although in the future there will also be many a stay and difficulty, as is always and everywhere the case when a new fortress is to be built against the bulwarks of the devil. The devil, as is well known, does not fail to throw all kinds of obstacles and blocks in the way, frightening hearts with the greatness of the undertaking, or with the amount of difficulties to be overcome, or with the insignificance of one's own strength, and drawing them away from the strengthening contemplation of divine omnipotence and from heartfelt trust in his assistance. Let us rejoice all the more, therefore, that those who have begun this work, and on whose shoulders the burdens have hitherto rested chiefly, thank God! are still filled with fresh courage and true joy, not only not to abandon the work and not to shirk the burden, but to continue freshly and cheerfully in it.

At present the Sexta consists of 9 boys and the Quinta of 6. The teachers at the school are Pastor J. H. Sieker, Director E. Bohm, Prof. O. Hanser, and the teachers Gernt and Wedekind. Examinations were held in the main subjects in which the students had been taught, namely catechism (doctrine of the church), Latin, German, English, arithmetic and physics; at the end there was a declaiming. Many pastors, several teachers and the parents of the boys had come to the examination. The result was a most gratifying one for all. Not only did the pupils have the formal knowledge, but it was evident that they had been carefully instructed in the use of the subjects taught; it was evident that the method followed was not that of dressage, as is the case in so many American schools, but that of Christian and scientific education. The boys were well versed in all subjects.

Obviously, the dear teachers have not only worked with complete devotion, with great faithfulness and much skill, but also with rich blessings and success. Happy are the boys to be praised who have received such instruction; they receive a character that will accompany them throughout their lives.

The institution itself is enjoying ever-increasing confidence within New York; already 8 students have been registered to enter Sexta; The Board of Supervisors, trusting in God's help and provided that the Synod approves, has decided to take the students of the Quinta one step further and to form a Quarta out of them, so that those boys who graduate from the Quinta in the course of the next year can then enter the Textiä in Fort Wayne; thus the Progymnasium would have reached its full number of classes.

So the tender little plant has not only not dried up, but has also taken deeper roots in the last year, and has grown in height and width.

The church has grown and, God willing, with further faithful care on the part of the teachers, the dear congregation, which has so willingly opened a warm room in its heart and home to him, and the church at large, will in the future take ever firmer root and grow stronger and also bear rich fruit in its time.

But the history of the past century and of earlier ones shows how much such institutions are needed. Wherever the faithful, kind God gave such schools, and wherever the right Christian spirit and mind blew in them, they always proved to be a great blessing for the church; just as, conversely, where such institutions either did not exist or were not run in the Christian spirit, a noticeable decline was always felt in the church, or tended to occur soon thereafter.

If, for example, one looks back on the history of the Lutheran Church in this country, it soon becomes apparent that the greatest harm has come to it precisely from its lack of ecclesiastical schools and institutions. This one thing did more to alienate her own children, to empty her pulpits and churches, than the English language and all the other circumstances in which she was placed here. After Mühlenberg's process and through his suggestion, already trained candidates for the office of preacher always came over in the last century to gather the scattered Lutherans into congregations; it took a long time until they united in synods, and even longer until they only thought that they could educate and train preachers themselves. The preachers and congregations who immigrated here had at their disposal the schools customary for the training of preachers in Germany, as: Latin school, grammar school, university, on the one hand, as indispensable and indispensable, on the other hand, as so unattainably high before their eyes that in their modesty they did not even dare to attempt to call something of the kind into being in the first decades. Their only refuge and source to get preachers was and remained, therefore, that they turned to Germany and asked, for example, from Halle, from Augsburg, from Helmstädt, to send them candidates.

It was not until the wars with Napoleon at the beginning of this century brought such hardship to the old fatherland that not only did emigration diminish, but also the sending of preachers ceased altogether; not until the Lutheran people here spread out more and more to different states and thus the great lack of preachers became more and more noticeable; It was not until the example of the Methodists, among whom as a rule only unlearned men offered themselves as preachers, that one became accustomed to the idea that it was not necessary to have a German university education in order to be a preacher, that one became seriously acquainted with the idea of establishing one's own institutions for the training of preachers in this country.

But now it was, in a sense, too late; for the old immigrant pastors, who would have had the learning for it, had died or grown too old, and the young offspring did not have the necessary stuff for it. So-called classical schools were now begun here and there, e. g. by the Henkels in 1817; the Lutheran Synod of Tennessee rejoiced heartily in this, "for it was high time that something should be done in this direction"; but these, like other such schools and seminaries that were attempted, had but a short life. It was not until the seminary at Gettysburg, founded in 1826, begun on the broadest religious basis, that it made it over the difficult

The result was that the state of affairs went beyond its initial condition and finally endured. For the rest, they made do with men who did more harm than good, with all good will, and if they had demanded too much before, they now went too far on the other side and contented themselves with the most inadequate; they took as preachers young men who had been taken into the house by pastors who, unfortunately, knew little themselves, and there, like apprentices, had been instructed and prepared by their masters in a makeshift manner in some parts of the spiritual office. Since there was a lack of knowledge of the ancient languages in which the Word of God is written, and also of knowledge of the Latin language, in which by far the most and best Lutheran doctrines of faith are written for the preachers, what is there to wonder that the people, cut off from all these sources, fell more and more into ignorance, and that the whole Lutheran Church in this country fell more and more into decay? And what is it to be wondered at that the most ambitious young people turned to English, sought their education in English schools; if they, along with many others, joined the English churches, especially the Episcopal Church, as, for example, even a son of Mühlenberg; in their own church they found neither education nor instruction in spiritual things or in secular sciences. But it is obvious that in this way Lutheran Zion had to sink ever lower. Only after the immigration of not only pious and orthodox, but also classically educated German pastors at the end of the thirties, could things change again, and they did change again, as anyone who wants to see can see before his eyes.

In the last forty-five years, therefore, a time of grace has again dawned for the American Lutheran Church; a time during which God has brought together here numerous pious men educated in good German schools, and has thus mildly endowed His Church with the powers to instruct the growing youth as is right, and to establish such so-called classical schools from which well-trained Christian young men can emerge for the good of the Church and the State for whole generations to come. Shall we and do we want to miss this time, in which the still crying need for higher schools can be satisfied? Or do we want to begin only when it has become too late again? No! With God's help we want to set to work now. The more need there is for a larger number of such schools in all parts of the country, and the more difficult it is to start and maintain them, the more faithfully we want to seize the opportunity that is now offered to us in New York, and to strengthen and support the brethren there, whom God has already made willing for this work. Such an institution cannot always be founded where we men want it to be. Now God has given us an opportunity in the city of New York, such as we have hitherto sought in vain in the East. It is true that it is a little far from the rest of our Eastern Synodal District, but we must remember that we cannot take anything from ourselves, unless it is given to us in grace; and secondly, a quarter of our district lives in the immediate vicinity of this city. The Eastern District is scattered and dispersed on four corners; in whichever corner a Progymnasium is erected, it is and remains always equidistant from the other three Conference Districts; nowhere is a Progymnasium to be found.

But nowhere else can it count on a larger number of students than in the huge city of New York, and nowhere are the prospects for the Progymnasium as good as in its close connection with St. Matthew's Academy, since from the latter students grow up for the Progymnasium, and some of the eleven teachers working at the Academy can also give lessons in the Gymnasium. Who does not see that God wants his work here? His fingerprints are clearly visible in that he has given us men, students, housework and everything else that is necessary for the successful development of the institution. All that is required of our Eastern District Synod for the present is this, that it assume the Protectorate and maintain a single Professor at its expense. Let us not, therefore, let the appeal, which lies in all this, to participate in this institution, be in vain, nor let the opportunity of obtaining a Progymnasium pass by unused. Let us rejoice that the Progymnasium has come so far; let us support it most vigorously with advice and action, with pupils and with money, but above all with heartfelt and constant intercession.

H. Hanser.

(Submitted.)

Southern District Synod.

Our Southern Synodical District held its meetings this year from April 11 to 17 in the midst of the hospitable "Trinity Church" at Houston, Texas. Still this young district embraces a large tract of country; still the most distant congregations of it are about 800 miles apart. But again it has been found that the branching off of new districts has been of decided success. All the brethren in the ministry, who could only depart, turned up, and nearly all the congregations had sent deputies. Cheerful was the reunion, and forgotten were all the toils and privations which many a brother of ours has to endure in a hard post. A number of pastors and teachers were also received into the Synodal Union.

Richly blessed were the joint sessions. The opening sermon of the Venerable General Praeses Schwan was full of comfort and encouragement. The doctrinal discussions, which were conducted by Professor Pieper, were of such a nature that we only wished that all the world could have attended them. The **doctrine of justification**, the noblest jewel of our church, the article by which the Christian church stands and falls, the apple of the eye of all Christian doctrine, which cannot suffer even a speck of false doctrine, was discussed in great clarity and detail. The most important questions that a Christian heart can ask itself concerning the blessedness of souls were answered with light sayings from the Scriptures, and it was demonstrated how our Lutheran Church has always answered these questions in this way. Now then, though all the world could not attend these doctrinal proceedings, yet the opportunity is there to become acquainted with the same by acquiring and diligently studying the Synodal Report. Ask: What is God's judgment of me, when it comes to my natural constitution and doings? How is my reconciliation with God? How am I justified, or do I attain

God's grace? What is the gospel? What does the same direct? What is faith? Why are we justified by faith alone, without works of the law? In the article of justification, why does faith never mix with works of men? Can and should I be sure of my present state of grace? Can and should I be certain of my future happiness? How can I become capable of all good works? By what alone is a lively, zealous, godly life wrought? - Here you will find a clear and definite answer from Scripture and confession. In this doctrine of justification thy heart may have rest, peace, and comfort. It is the focal point in which all other doctrines converge, and from which they all receive their bright light. It is in the light of this doctrine that you know who teaches rightly or wrongly. It is this that reveals the enemy. If you are still in dispute as to who will stand with Christ in the controversy over the election of grace, which has been going on for some years, you have a touchstone in this doctrine of justification. Truly, just in this year, in which the four hundredth anniversary of Luther's birth falls, it was well fitting to treat the doctrine with which Luther overthrew the Pabstacy. "This is the battle cry of the Reformation, which must continue to resound, and especially in our time all the more loudly and decisively, the more the evil enemy has sought to overthrow the doctrine of justification in our own camp by orthodox ways of speaking. Praise God! he has not succeeded, Christ has kept the field!

A number of important resolutions were passed by the Synod, the execution of which we confidently place in God's hands, in the certain confidence that he will not put us to shame. The Southern District promised to participate in the establishment of an orphan asylum in New Orleans and to take it under its supervision. The New Orleans Progymnasium became a synodal institution. A fund for the support of poor students of our district was founded. Above all, however, we were occupied with the inner mission in Texas. This has made such gratifying progress through our brave, zealous missionary, Trinklein, that the Synod joyfully decided to hire two more missionaries, since the harvest is exceedingly large and hopeful. Only this old complaint had to be voiced again, that the workers are so few. Would that all Christians would pray ever more fervently that the Lord would send laborers into the harvest! Would that all fathers of families would better and better recognize their duty to give at least one of their children to the service of the Lord, or if they themselves have none fit for it, to have at least one other brought up in his place for the office of preacher or schoolmaster. Create people! Create people! We have the treasure of pure doctrine by the grace of God! It only needs to be brought out and poured out, and God, according to His promise, will not let His word come to him empty again. We see what God is already doing with the few powers we have. The churches that turn to us for provision are growing in number. What could be done if we had more workers! Therefore, help whoever can help, to the praise and glory of the faithful God who bought us with his own blood.

P. R.

(Submitted.)

Short message about our seminar building.

We had hoped to be able to inform our dear synod members as early as January of this year that the seminary building was happily under roof. But this wish was not quite fulfilled. Although the wall work was completed by New Year's Day and the north wing was roofed, the sudden onset of severe cold forced us to put an energetic stop to all outside work for six weeks! However, we had happily achieved the main thing: the walls were finished and now had a few months to settle and dry before the blizzard. Since January and February were dry and cold with little snow or rain, the building, despite the fact that the south wing and middle building were unroofed, did not suffer in any way. With the end of January the exterior work could be resumed, although with interruptions, but since then it has progressed in the most satisfactory way. Door frames and wooden walls are set, the floors laid, the outside stone stairs finished, and the inside wooden stairs, as well as *plastering* about halfway. At the beginning of this month, the carpenters on the third floor are already beginning to do the cladding, that is, their final work, and it is thus well-founded hope that, with God's further protection and blessing, the building will be completed at the appointed time, at the end of August. We are glad to be able to assure you that, as far as materials, workmanship, and execution are concerned, our contractors have worked in the best harmony and have given the fullest satisfaction. In the judgment of experts and all strangers who have hitherto inspected the building, it is in every respect a sound, well-furnished, and excellent structure, which will stand before the world and the Church as a lasting and glorious monument of the love and liberality of our dear Synodal congregations. We doubt not that all friends who may see the building at the dedication, or at the Synod of Delegates next spring, will heartily rejoice with us over it, and give thanks to God for what has been accomplished. -

The contracts are now all issued, and will not in any way exceed the sum stated in the "Lutheran" of November 1.

Our zealous and prudent architect, Mr. May, has opened a successful subscription among the contractors of the building for a good tower clock of 650 dollars, and has nearly got the amount together, nay, even prospects of getting so much that a bell of 800 pounds may also be procured from it.

The day of the dedication will be announced in due time by the "Lutheran." -

May these brief communications encourage our dear congregations to remember our work with renewed joyfulness in their prayers before God and with their gifts!

On behalf of the Building Committee

O. Hanser, Secretary.

I ask nothing of the priests; they are not worthy to know my work, and I am sorry in my heart that they have praised me. Their blasphemy is my highest glory and honor; yet I want to be a doctor, yes, even a covenant doctor, and they shall not take the name from me until the last day. Luther.

To the ecclesiastical chronicle.

I. America.

Association. On the 2nd Sunday after New Year's Day we had a rejoicing feast in our church. There were two congregations in Town Wilson, Wisc. one Missourian and another. These two congregations have been negotiating among themselves for ten years now to unite into one congregation, but have never succeeded. Now, however, by the grace of God, Pastor Hieber has finally succeeded in uniting them into one congregation, which now exists under the name of Dreieinigkeitsgemeinde. May our Chief Shepherd Jesus Christ now also give His blessing and prosperity, so that this work, which He has accomplished, may also endure, to the glory and honor of His name.

John Mönning.

The Dutch Reformed Synod does not have enough hospitable congregations in whose midst it can hold its General Assembly. It therefore decided at its last meeting that each church member should contribute 2 cents to pay for the hospitality of the synod members - about 150. Congregations which have hitherto received the synod approve of the resolution, others are not satisfied with it.

In the so-called Lutheran General Synod the number of preachers who are without office is increasing.

The Mormons, who repudiate polygamy, and call themselves the "Reorganized Church of Latter-day Saints," recently held a meeting at Kirtland, O. They are doing missionary work among the Utah Mormons, and through their president, Joseph Smith, Jr. a son of the Mormon founder, have appealed to Secretary of State Frelinghuysen for the government to distinguish them from the Utah Mormons.

II. foreign countries.

Luther celebration. In the "Pilgrim from Saxony" of April 8th we read: The Luther Year has also brought to mind a Luther site in our Saxony, known only by a few. Between Borna and Pegau, in the middle of a field, there is a weathered memorial stone with the inscription: "Here lived Dr. Martin Luther." There stood in former times the small country estate Zühlsdorf, which Luther bought in the year 1540 for 610 Gülden and gave to his wife Katharina to the Leibgedinge. The present owner of that property has now, in association with several outstanding personalities of the local area, clergymen and laymen, issued an appeal, in which contributions are requested for the erection of a better memorial and the establishment of a "Katharinenstiftung". From this foundation distressed widows and orphans of Protestant clergymen and teachers of the Diaspora (that is, of the congregations in foreign countries) should be supported. - By the way, Luther never lived in Zühlsdorf, but he stayed there from time to time for some days.

W. [Walther]

Strange generosity. For a long time the Saxon regional church had a dreadful rationalistic hymnal. Now that a better one has just been introduced, the question has arisen, as the "Sächsische Kirchen- und Schulblatt" writes: "What is to be done with the old (rationalistic) hymnals?" To this question one has answered, "Send them to the diaspora congregations!" So for the poor congregations abroad, living under pressure, the ghastly hymnal is still good enough! The "Kirchen- und Schulblatt" justly calls the advice a "sad" one and the gift an "ominous" one. The best counsel is found in Apost. 19, 19. where we read that the newly converted Ephesians publicly burned all their magic books, although the same had cost them 50,000 pieces of silver. W. [Walther]

(Submitted.)

Dear friends in the Lord!

As you can see from the report of the building committee in this issue, our new seminary is nearing completion with God's help. Then the supervisory authority was approached with the question: What are we going to do with the furnishing of the living rooms for our students? - Anyone who has ever taken a look at the living rooms of the old seminary will never forget the impression they made. For there were chairs, tables, desks, bookshelves, whose wonderful variety of style, antique and modern, fought for precedence with their sad decay. Hardly that now and then, like an oasis in the desert, a new chair was discovered lonely among its obsolete comrades. Most of the furniture betrayed at first glance that after long and faithful service it had an undeniable right to be placed on the invalid list. To have to serve in the new seminary would have to be a devastating thought even for a chair made of the hardest wood. But how much more terrible must be the thought that all these doubtful remnants of decayed carpentry should make their sad entry into the new beautiful house and there be the first to stare the happy visitor in the face! Who could refrain from a slight shudder at this thought and suppress the justified sighs: Ah, what a pity! - Yes, what a pity! - the supervisory authority also thought, and had all kinds of heavy thoughts with it, from which it could find no way out in spite of all its deliberations, until suddenly a cheerful light of hope from outside unexpectedly went out to it. Some dear members of the Synod outside of St. Louis had equally heavy thoughts with regard to this matter and expressed them in an inquiry to Dr. Dümling, who passed them on to us for great comfort. They wrote that this "pity" had been rumbling in their hearts for some time and that they were not only willing to do something extra for it, but were also convinced that if this matter were to be brought to more general attention, many a heart would certainly be found that, blessed by God with earthly goods and an open hand, would joyfully help to make it possible, would joyfully help to furnish the parlors of our dear Stu deuten anew and evenly, and thus prevent a great misery, and contribute much to the beautification of the new seminary, without burdening the dear synodal congregations with a new request, a new burden.-This request and assurance alone have given us the courage to bring this matter into the public eye through the "Lutheran" and to entrust it to the love of individuals for consideration. At the same time we made an estimate of how high the costs would be for the necessary, simple but durable furniture. They amount to $50.00 for a room with four students and would include: four desks $9.50 each; six chairs $1.00 each, a book board with durable curtain, 5 by 7 feet, $3.50; a table $l.75, finally two spittoons, summa $50.00. The prices of the items mentioned are so low, despite the guaranteed solidity, because the calculation was made for a larger number; for we would have to repair rooms for at least one hundred students, i.e. about 25 rooms. Of course, all furniture would be and remain the property of the institution. We also think it would be nice if the rooms furnished by the love of individuals were given the names of the kind donors or another name determined by them, which we would like to carry out with a pretty inscription.

As we confidently hope that with the new school year on September 1 the gentlemen students will begin the new

Seminar, we kindly ask you to let us know as soon as possible, perhaps by the beginning of June, whether our presentation has found a sympathetic ear and willing donors here and there. *) For we cannot, of course, order the furniture until we are encouraged to do so by certain promises. Finally, we are pleased to inform you that the furnishing of a room by Mr. L. Lange of the "Evening School" has already been assured to us.

With fraternal greetings and the wish of divine blessing and rich divine recompense for all the love shown to us.

Concordia Seminary Board of Supervisors.

St. Louis, April 25, 1883.

(Submitted.)

Death notice.

Again it has pleased God to take from our midst an older, faithful and proven servant of God, our dear brother in faith and ministry, the former Pastor Hermann Meyer, at the age of 59 and after 22 years of ministry, and to place him in the rest that is still available to the people of God.

Already suffering from a severe cold as a result of frequent visits to the sick in unfavorable weather, he nevertheless served his congregation faithfully at Easter time and preached all the sermons. Then his cold turned into pneumonia, which lasted two weeks; and after much pain and anxiety, he passed away in Christ on the 14th of this month around noon.

Even outside of his family, from the congregation, he received the most careful care and attention, and the grateful affection for her faithful shepherd and teacher, who for almost six years had been sowing her spiritual seeds in abundance, publicly and especially, was evident in it.

In addition to the comforting encouragement he received from a neighboring brother minister and others, he also knew how to strengthen himself strongly in the faith from God's Word and the noble, delicious songs of consolation of our dear church.

When, at his request, the teacher had read to him the high priestly prayer of our Lord and Saviour, he exclaimed: "O, how delicious and glorious this is; it is better than any medicine!" He was especially fond of the hymn: "Herzlich lieb hab' ich dich, o HErr" ("I love you dearly, O Lord") and the last two verses of Paul Gerhardt's hymn: "O Haupt voll Blut" ("O head full of blood"), the beginning of which, as is well known, reads: "Wenn ich einmal soll scheiden, so scheide nicht von mir" ("If I am to depart, do not depart from me"), and so on. Yet he did not lack the confession of his sin from the mouth of the publican, but he was sure of his admission into the kingdom of glory, and said, among other things: "What I have believed, confessed, and taught, thereunto will I also cheerfully die."

His funeral took place on the 17th. He had wished that Pastor Jox or I should preach the funeral sermon for him, and so I gladly complied with his request, although it was very painful for my heart to do after almost six years what I had done in 1877 to his predecessor, my beloved Jäbker, after his 32 years of ministry in the same congregation. I preached a sermon on Hebr. 13:7: "Remember your brethren which have told you the word of God, which end look on, and follow their faith." And after the three points indicated in the text, I presented to the congregation, to the best of my ability, the life picture of their faithful shepherd and teacher, and how they should remember him.

There were present besides the undersigned seven ministers of the church, namely, Pastors Jox, Sauer, Evers, Steger, Seemeyer, Zschoche and Berg. Pastor Groß was prevented by a funeral sermon in his congregation from attending the funeral.

In the room in which the deceased lay, vv. 1-3 from the hymn "All men must die" were first sung, after which Pastor Sauer offered a comforting and heartfelt prayer. Then the coffin was carried into the church by six pastors, after the congregation had the opportunity to see the face of their beloved pastor before the door of the parsonage.

*) To be addressed: Rev. 0. Hanser, 1811I'ulton 8tr., 8t. . Louis, LLo.

gers once more before he would be planted as a seed of joyful resurrection in the field of God.

Before the lowering of the departed body of the dear brother in faith and office, Pastor Jox gave a shorter and consoling address to the congregation on v. 5. of the 37th Psalm.

The deceased leaves behind him a widow who mourns, but is comforted in Christ, and seven children, of whom only two, daughters, are grown up, but no property. But not only the congregation, but also our whole synod has received a new blow from his transfer from the struggling to the triumphant church, and what became a gain for him has become a loss for us. For even if he was mostly silent in larger meetings, he was still a very stimulating member of the synod in the regular special conferences with his fellow ministers, especially for the younger ones; In addition to his excellent preaching skills, in which he was able to reach the hearts and consciences of his parishioners and to move the whole person according to heart, mind and will, he had a rich treasure of pastoral experience and a gift for governing in which he knew how to combine prudence and patience with, where necessary, vigorous energy and to give good advice.

Personally, too, he was one of my dearest foreign friends and brothers in Christ - he was also my student 25 years ago, just as his predecessor was 38 years ago; for in him there was partly a great earnestness in his own sanctification, partly a tender conscientiousness and faithfulness in the care also of the individual children of his church, partly a lively zeal and perseverance to increase the treasure of his theological knowledge through diligent study. May God in his mercy grant that he may have many successors in these three things, especially among his younger brothers in the ministry, near and far!

Thus I, an old fellow, whom the Lord still keeps in his waiting school, must watch how he brings home one after the other of my younger brothers in faith and ministry from this sorrowful, laborious life into his heavenly, eternal life of joy; But even though I am heartily tired of the world, I am not yet tired of life inasmuch as, at least until today, he has graciously given me sufficient strength of soul and body to serve him and his church verbally and in writing, for which I am justly grateful.

Fort Wayne, April 18, 1883, W. Sihler.

Ordinations and introductions.

On Sunday Jubilate, Mr. Johann G. Lang, candidate, was ordained on behalf of the Presidency of the Wisconsin District, assisted by Mr. I?. H. F. Pröhl, was ordained and inducted by the undersigned in the Zion congregation at Maple Works, Clark Co, Wis. This congregation - 18 voting members - resigned from Bro. Fischer's congregation on account of the false doctrine of election by grace of the same, and remained faithful to our synod.

. Johann Schütte.

Address: Rev. 3oün I-kwA, Lluple IVorks, Olurk Oo., liVis.

On behalf of the Most Reverend Mr. District President, Candidate C. Schubkegel was ordained by me in his congregations in Webster County and installed in office.

A. Baumhöfener.

Address: Rev. 6th ScckuvkeAel,
LIu" üill, ^V6b8ter 6o., Heb.

By order of the Most Reverend Mr. Praeses Crämer, Rev. I. C. T h. Bräu er was introduced to his congregation at Elkport, Iowa, by the undersigned. Bro. B ru st.

Address: Rev. 6.111. Lraeuer,
LIKport, Oluxton 6o., Iowu.

By order of the Most Reverend Presidency of the Canada District, the Rev. I. Karrer was installed in his new office at the congregation at Middleton, Ont. on Sunday Misericordias Do- mini by the undersigned.

M. Halboth.

Address: Rev. Courier, veUii, KorkoUr 6o., Ont.

Please.

Those municipalities which intend to appoint one of this year's Addison graduates as a teacher, but have not yet submitted their application, are kindly requested to send their application to the undersigned by May 12 at the latest, enclosing the presidential report.

Addison, III, April 24, 1883. E. A. W. Krauss.

The Minnesota and Dakota Districts

Our Synod will meet on Thursday after the first Sunday after Trinity, at the church of Mr. ?. I. Horst at Courtland, Nicollet Co, Minn.

Registration with the local pastor at least 14 days in advance.

C. Ross, Secr.

The Wisconsin District

of the Lutheran Synod of Missouri, Ohio, &c. St. will meet, s. G. w., on the 12th day of June last, at 10 o'clock in the forenoon, at the Trinity Church of Mr. U. I. G. Goehringer, at Sheboygan, Wis.

The main subject of the discussion will be the continuation of the answer to the question: "What are the characteristics of a well-established, truly Lutheran congregation, to which, therefore, Lutheran preachers must strive with their congregations as their goal?" - Theses 11-13 of the above subject will be submitted to the proceedings. (See "Lutherans," Vol. 32, No. 11.)

The pastors do not want to forget to bring their parochial reports from 1882-1883 (complete!) to the synod.

Aug. Rohrlack, Secretary.

The undersigned asks all synod members to register with him at least 14 days before the beginning of the synod. After their arrival, they are to present themselves at the parsonage, where they will find the instructions for their quarters. Whoever fails to register by the appointed time, or appears completely unregistered, may easily find himself in the position of having to provide his own quarters.

I. G. Goehringer.

The Iowa District

of the Synod of Missouri, Ohio, &c. St. will hold, s. G. w., its sessions this year from May 23 to 29, at the congregation of Mr. U. C. W. Baumböfener, near Homestead, Iowa.

The pastors are requested to bring or send in their parochial reports for the year 1882.

Registration with the ?a8tor loei must be made at least 14 days before the opening of the synod.

Synodicals will be picked up from Homestead Station (on the Rock l8lancl L ks-eille U. R.) on May 22.

Fr. breast, secretary pro tem

The Concordia Synod

Assembles this year on the first Wednesday p. Irin, forenoon 9 o'clock at the church of the Rev. H. Henkel at Logan, Ohio.

The subject of the proceedings will be: The doctrine of the Word of God in its relation to the appropriation and assurance of salvation.

Pastors are reminded to bring their parochial reports. K. Walz, Secretary.

Conference - Ads.

The Cleveland Special Conference will meet, s. G. w., May 22, at Akron, O. H. Weseloh.

Cincinnati Pastoral and Teachers' Conference, May 22-24, at Aurora, Ind. register immediately with teacher Maletzky there. C. Kretzmann.

The Northern Nebraska District Conference will hold its meetings this year May 23-28 at Omaha. Conference attendees! want to register in advance with the undersigned.

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Proceeds to the treasury of the Illinois - District:

For the synod treasury: Easter collections: From the congregations of the UU: Ramelow in Elk Grove -15.83, Döderlein in Homewood 15.29, Liebe in Wine Hill 10.40, Krebs in Aurora 30.75, Lockner in Chicago 27.45. Collections from the congregations of the UU: Frederking at Dwight 10.50, Burfeind in Rick 10.00, Hieber in Town Rich 2.60 v. 8.80, Heinemann at Okawville 8.50, Meyer in Osnabrück (Dreieinigk.-Gem.Gem.) 6.60, Frese in Cham- paign 5.00, Schuricht in St. Paul (Communion Coll.) 15.00, Schieferdecker in Neu-Gehlenbeck 7.10, Nachtigall in Wartburg 5.00, Detzer in Niles Centre 9.27. From the synodal box of ?. Lochners Gem. "n Chicago 4.12. Durck?. wheels in Arling- ton Helghrs from N. R. 1.00. By U. Große in Harlem from N. N. .50. By P. Heumann in Farina, Abendm. - Coll. sr. Gem. 6.82 u. by Wm. Borckelt "for the Kingdom of God" 5.00. Through?. Wagner in Chicago by Mrs. F. Lübke 1.00. (p. -206.53.)

For the new building in St. Louis: By P. Kollmorgen's congregation at Naskville 57.00. By P. Frederking's congregation at Dwight 25.00. By U. Burfeind's congregation at Rick 5.00. By U. Döderlein's congregation at Homewood, 7th Z., 58.00. By P. Katthain's congregation at Hoyleton 50.00. Durck ?. Buszin in Meredosia by F. Schnitker 4.00. By U. Wartens in Danvllle 2.00. By U. Große in Harlem by W. Drechsler 10.00. (P. -211.00.)

For inner mission: Through Fr. Kübn in Belleville by Mrs. Amalie Schmidt .50. Through U. Banking in Chicago by Elis. & Kath. Bachmann 1.00. By U. Große in Harlem by D. Kornhaaß 2.60. (S. -4.10.)

For inner mission in the West: Through U. Hölter in Chicago from N. N. (placed in the collection bag) 3.00.

For Jewish mission: part of a coll. of ?. Merbitz' Gem. in Beardstown 14.52.

For Negro Mission: By U. Hieber in Town Rich by H. Kämpe 5.00.

For heathen mission: Through Fr. Große in Harlem by D. Kornhaaß 2.60.

For Emigr. -Mission: Through Hieber from sr. Gem. in Town Rich 7.62, whose branch 5.50. (S. -13.12.)

For Emigr. -Mission in New Uork: Fr. Gotsch's parish in Uork Centre 5.00.

ForEmigr.Mission in Baltimore: ?. Gotsch's Gem. in Uork Centre 5.00.

To the household in St. Louis: ?. Heinemann's comm. at Okawville 20.00.

For poor students in St. Louis: Fr. Noack's congregation in Dalton 17.00. Communion collections by?. Döderlein's congregation in Homewood 8.62. By Fr. Schieferdecker in Neu-Gehlenbeck, thank-offering for recovery, by N. N. 5.00. By k. Burfeind in Rich for C. Dietz 6.00. Durck ?. Schieferdecker in Neu-Gehlenbeck, part of Hockzeits-Koll. at H. W. Dieckhaus for E. H. 3.00. (S. -39.62.)

For poor students in Springfield: Communion coll. from Fr. Döderlein's congregation in Homewood 7.70. By ?. Schieferdecker in Neu Gehlenbeck, thank offering for recovery, from N. N. 5.00. Fr. Bergen's congregation in Prairie Town 10.70. By k. Frese in Champaign for I. Will from F. A. Beißer 5.00, L. F. 1.00. I>. Döderlein's comm. in Homewood for Herm. Wacker 16.00. By P. Schieferdecker in Neu-Gehlenbeck, part of the wedding coll. at H. W. Dieckhaus, for G. L. 3.00, R. G. 3.00, M. G. 3.00. (S. -54.40.)

For poor students in Fort Wayne: From the mission fund of Fr. Merbitz' congregation in Beardstown for Gerb. Büscher 17.00. By I'. Schuricht in St. Paul from the Women's Association for Karl Albrecht 5.00. By Fr. Succop in Chicago from the Women's Association for Dubpernell 16.00.' (p. -38.00.) "

For poor students in Addison: Communion coll. byk. Döderlein's congregation in Homewood 2.20. By Fr. Schieferdecker in Neu-Gehlenbeck, thank offering for recovery, from N. N. 5.00. By Fr. Wagner in Chicago from the Women's Association 10.00. By Fr. Burfeind in Rich for E. Petzel 10.00. (p. -27.20.)

For the household in Addison: By P. Succop in Chicago from H. Hedder 5.00. ?. Heinemann's Gem. at Okawville 20.00. (S.-25.00.)

For the Progymnasium in Milwaukee: Fr. Wangerin's congregation in Sumner 15.00 and Easter Festival coll. by Fr. Hartmann's congregation in Woodworth 23.40. For the Hausbalt: ?. Loßner's Gem. at Lake Zurich 8.86, P. Drögemüller's Gem. at Arenzville 4.00 & by ?. Lochner in Chicago, coll. at Fr. Sckü ßler's wedding, 12.05. For construction: by 1°. Merbitz in Beardstown by H. Sieckmann 5.00. By P. Loßner at Lake Zurich by M. Klipp 2.15, Marie Meyer 1.00. By Döderlein in Homewood: by sr. Gem. 4.00, Joh. Sieckmann 5.00. By Wartens at Danville from I. Lewerenz 2.00, Hubb .50. By k. Johannes at Des Plaines, part of the Paschal Coll., 10.00. By Fr. Gräf at Palatine, Paschal Coll. 8.60, from N. N. .50. k. Engelbrecht's comm. in Chicago, 7.55. By P. Wagner this. from the Virgins' Association, 32.00. (S. -141.61.)

For widow Hirschmann: By ?. Drögemüller in Arenzville, thank offering for happy. Delivery of Mrs. R. N., 5.00, of "Unnamed" 2.00. (S. -7.00.)

For widow Ruhland: Through ?. Bartling in Chicago by Fr. Wolfs 5.00.

For the widow's fund: by P. Kollmorgen at Nashville, coll. of the congregation 7.30, from a virgin 2.00. U. Beck at Jack- sonville 2.00, whose congregation 6.00. By U. Heumann at Farina: from himself 2.03 & thank-offering from a parishioner 5.00. (p. -24.33.)

For the deaf and dumb: By U. Kollmorgen at Nashville from Father Weber 2.50. By U. Döderlein at Homewood from Joh. Sickmann 5.00. P. Wartens' Gem at Danville 21.05. By U. Lochner at Chicago, Easter Monday Coll. 9.59, Thank Offering from Mrs. Bro. Thurn 2.50, from Confirmands 3.05. By U. Bergen at Praiiie Town from Confirmands 5.30. By U. Heumann at Farina 1.15. (p. -50.14.)

For the orphanage near St. Louis: By U. Merbitz in Beardstown, coll. at Kroh's wedding, 5.65. Durck ?. Kübn in Belleville by Mrs. Elis. Enders .50. By ?. Schieferdecker in Neu-Gehlenbeck, thank offering for recovery, from N. N. 5.00. By u. Heinemann near Okawville, thank offering from Mrs. N. N., 1.00. (S. -12.15.)

For the orphanage near Boston: P. Kühn in Belleville 1.25.

For the community in Nieder-Planitz, Saxony: By k. Wagner in Cbicago by A. W. 5.00.

For the commune of D anbury, Conn..: P. Pissel's congregation in Benson 4.00. Coll. of ?. Schurichts Gem. in St. Paul 7.00. (S. -11.00.)

For the parish of S tillwater, Minn..: P. Pissel's congreg. in Benson 4.00. Coll. of ?. Schuricht's congreg. in St. Paul 8.00. (S. -12.00.)

For the Omaha, Nebr. congregation: P. Gotsck's congregation in Uork Centre 2.00. By Prof. Crämer in Springfield from R. N. 3.00. (S. -5.00.)

Addison, III, April 14, 1883, H. Bartling, cashier.

Entered the Eastern District Knffe:

For the synodical treasury: From the congregation at College Point - 12.00. Congregation at Little Valley 3.04. Congregation at Otto3.36. Trinity. - Congregation in Buffalo 11.20. Bequest of the late C. Becker in Boston 100.00. Congregation in St. Jobannisburg 15.52. Congregation in Wolcottsburg 3.92. Mrs. Jsenhagen by Fick 1.00. (Summa -150.04.)

For the orphanage near Boston: From the confirmands ?. Frmckes 11.35. N. N. in Baltimore through ?. Hanser 1.00. Mrs. Facklam through ?. Krafft .50. Mr. Neidner in Chemnitz through Mr. Kühnert 2 marks - .48. P. Kühnert in St. Louis .52. Mrs. Kassel through ?. Schröder 2.00. Confirmands Fr. Königs 25.25. Mrs. M. Hagen through Fr. König 1.00. Thanksgiving offering from Mrs. N. through Fr. Gräber 5.00. From the pupils ?

Bildhäuser in Albany 3.00. Sunday School at St. Matthew's by Dir. Bohm 25.00. Kmdtaufkoll. by W. Muchow in Wolcottsburg 1.42. Congregation in Haverstraw 7.00. From Lina Wößner's piggy bank by I'. König 1.00. (Summa -84.52.)

For the orphanage at Mount Vernon: Women's Association of the Dreinigk.-Gem. in New Pork 10.00.

For the orphanage at Addison: Through the Children's Leaf 50.00.

For the deaf and dumb: F. Schäfer in New York 1.00. Gem. in St. Johannisburg 2.50.

For inner mission: C. Voigt through ?. Schroeder 1.00. St. Paul's congregation in Baltimore 36.00. By ?. Sieck in Eden Valley 3.00.

For the widow's fund: ?. Schroeder 4.00. St. Paul's congregation in Baltimore 28.36. St. Andrew's congregation in Buffalo 10.00. Wolcottsburg congregation 4.20. (p. -46.56.)

For the college building in St. Louis: Trinity Church in Buffalo after hours 20.00. Church in Port Richmond after hours 15.00. By Bro. Sieck in Eden Valley 27.50. Trinity Church in New Dort after hours 45.00. (L>. -107.50.)

For the Progymnasium in New Port: St. Matthew's Parish in New York 200.00. St. Andrew's Parish in Buffalo 9.25. k. Ahners Gem. in Pittsburg 33.66. St. JohanntS Gem. in Willtamsburg 24.50. Trinity Gem. in New Dort 26.00. Gem. in College Point 10.06. (S. -303.47.)

For Negermission: Mrs. Kopf through ? Sieker 1.00. Miss Fleischmann through dens. 1.00. ?. W. Fischer through dens. 1.00. Sunday school ?. Schöners in Lyon through dens. 3.50. (S. -6.50.)

For college maintenance: St. Jobannis congregation in Williamsburg 16.30. Mrs. Ohland through Fr. King, thank offering for happy delivery. Congregation in New Uork 8.65. Congregation in Wolcottsburg 5 46. (p. -35.41.)

For poor students in Fort Wayne: Trinity Congreg. in Buffalo for O. Graves 15.00. Women's Club in Härlein for Merz 10.00. N. N. in Port Richmond for Drees 2.50, for A. E. 2.50. (S. -30.00.)

For the flooded in Germany: St. Johan- nisgem. in Williamsburg 50.00.

For poor students in St. Louis: G. S. in Wolcottsburg 1.00.

On the building of churches in Erie: Gem. in Ellicottsville 3.35.

For mission in Erie: G. S. in Wolcottsburg 1.00.

For the congregation at Rockville, Conn: St. John's Congregational Church in Williamsburg 32.00. Congregational Church in Wellsville 10.21.

For the congregation at Danbury, Conn..: Cong. in Wellsville 10.21.

Correction.

Page 56 of the "Lutb." read: For the college building in St. Louis by Mr. Jakob Morck in Williamsburg -l00.00 instead of 1.00.

New York, April 6, 1883. I. Birkner, cashier.

Proceeds to the Southern District treasury:

For the synodal treasury: By ?. Wilder, collection of his. Congregation in Big Cypress, Tex. -18.80, from Ebr. Schmalz in New Orleans .50, from W. Brüllbeide, Treasurer of Zions Congregation in New Orleans, total treasury 35.50. (Summa -54.80.)

For the deaf and dumb: By ?. Birkmann in Fedor, Tex. by Ed. Pillack that. .25. by P. Wilder in Spring, Tex. by Chr. Holzworth that. .50. (p. .75.)

For new building in St. Louis: By C. Lind, 2nd Zhlg. of St. Jobannis Parish in New Oileans, 100.00.

For the Progymnasium in New Orleans: From the Virgins' Association of Zion's congreg. that. 4.00. By Treasurer E. Roichke in St. Louis from -r in St. Louis 2 00. By ?. Pflantz in Memphis, Tenn-, 5.00. By the congreg. of P. Blitz' in Concordia, Mo., 10.00. Coll. of St. Paul's congreg. in New Orleans 20.50. (S.-41.50.)

For inner mission in the south: Through ? Birkmann in Fedor, Tex. the squat coll. with Mr. A. Mörbes there, 6 60. From Mr. C. Nunnie sr. in New Orleans 1.00 Mr. L. Nunnie sr. the 3.00, Mrs. Marie Kenner the. 1.00. Durck I. Sckerer, cashier in Hockley, Tex. from S. C. durck ?. Trinklein 1.00, of P. Behnkes Gem. in Lttle Cypress, Texas, 10.60. (S. -23.20.)

For the Negro Church in New Orleans: By cashier Birkner in New York 81.78.

For the orphanage in New Orleans: By?. Birkmann in Fedor, Tex. by Ed. Plllack this. .25. By P. Wilder in Spring, Tex.., from Mr. A. Klein the. 5.00. From the St. Jobannis Parish branch in New Orleans: from members of the parish of the same 29.25, from members of the Women's Association of the same 15.50, gifts from the Women's Society of the same 50.00, from the Young Men's Society 12.05, from the Young Women's Society 10.35, from evening guests 1.25. From the branch society of St. Paul's congregation in New Orleans 107.45. (p. -231.10.)

For the Mission Society in New Orleans: Kafsen inventory of the year 1882 -52.50. Mission festival coll. of the St. Paul congregation in New Orleans 38.40. From the collectors of the various congregations in New Orleans 215.90. (p. -306.80.)

New Orleans, April 7, 1883, G. W. Frye, cashier, 38 8t. 8tr.

For the preacher and teacher widow and orphan caste

(of the Jllinois District)

have been received:

1. contributions:

From P. L. v. Sckenck -5.00. From Chicago Teachers Conference 35.00.

Two. Gifts:

From the students of Lebrer A. Wilde 6.00. From Albert Schneider by ?. M. Große 2 00. From H. H. in Dundee 1.00. From Mrs. Volüorff durck ?. Frückkenickt 2.00. Durck ?. Kübn: from Mrs S. Hesse .25-, from Mrs L. Scklüber .25. from W Geble through ?. Döverleln 2.00. Good Friday collection of the parish of ?. L. Lockn r 28.97. From the parish of ?. Baumgart 5.00. Part of the Easter collection of the parish of ?. Jobannes 6.50.

Mr. H. Bartling, cashier, delivered 70.91.

Chicago, III, April 16, 1883. H. Wunder, cashier.

For the preacher and teacher widow and orphan caste

(of the Iowa District)

have been received:

1. contributions:

From the ??: W. Mallon, C. Weber, E. Wiegener each -4.00; I. H. Brammer 8.00; C. A. Bretscher 5.00; S. F. Bünger 2.00 ; Fr. v. Strohe, G. Gülker, E. Heinicke each 3.00. From teacher G. P. Fehrmann 2.00.

Two. Gifts:

?. Heinicke's parish in Tama Co., 1.25. ?. Stephen's congreg. at Waverly 7.66: Miss Amalia Frowein by P. Brammer 2.00. By ?. Baumhöfener, collected at W. Roth's wedding, 6.00. G. Eckert by P. Weber 3.00. Talke M. Hanken by Monticello 1.00. (p. -58.91.)

Correction.

My last receipt should read: ?. Strobels Gem. -5.00 instead of 5.50.

Monticello, Iowa, Apr. 23, '83, Br. v. Strohe, cashier.

For our church building in Danbury, Conn-, the following gifts are to be receipted by booty: From Dr. C. F. W. Walther -5.00; by Mr. ?. Graves from his St. John's parish in Meriden 21 00; by Mr. ?. Engeldcr of sr. Cong. in Punx- sutawney, Pa. 6 00; by Mr. ?. Spehr of sr. Gem. in Appleton City, Mo., 2.00; by Mr. P. Sauer of sr. St., East Bloomfield, Wis., 2.00; by Mr. ?. Bernthal of sr. Gem. in Rtchville, Mich-, 7.75; by Mr. ?. Adam at West Point, Nebr. 1.00; by Mr. ?. Denninger of sr- Gem. in Mount Hope, O., 3.00; by Sr. ?. Zahn of sr. St. Peter's congreg. at Waterville, Minn., 5.34; by Mr. P. Jakobsen of s. congreg. at Roland, Iowa, 5.00; by Mr. ?. Brandt of s. St. John's parish at Stanton, Neb., 6.46; by Mr. ?. Heyne at Lake Creek, Mo-, 5.55; by Mr. ?. Hilmen at Newman Grove, Nebr. 2.00. (Summa -72.10.)

On behalf of the German Lutheran Emanuels Congregation U. A. C. of Danbury, Conn.

D. E. Leo, Treasurer.

Received with thanks for dear sick Pastor Niemeber: In Conference Southern District of Iowa -12.42. By ?. Thurner 5.00. By ?. Mertens 5.00. By ?. Deckmann of his. Branch Parish at Wiota 4.55, in Audubon Co. 4.80. By ?. Händschke, coll. sr. Comm., 5.00. By ? Guenther in Boone by Grandmother Goeppinger 2.00. By Fr. Stephen, Harvest Festival Coll-, 8.18. By my St. John's congreg. 13.25. ?. Brandt in Clarinda 5.00. Fr. Dörffler 1.00. ?. Grafelmann 1.00. ?. Goßweiler 1.50. ?. Riedel of Iowa 1.00. ?. Mallon 1.00. From the Ladies' Club of Mr. ?. Strobel 2.00. (Summa -72.70.)

May the gracious God be a rich recompense to all dear givers. Adair, Iowa. Bro. Ehlers.

For poor students received with heartfelt thanks from N. N. in Zanesville, O., (especially for Huxhold) "in gratitude for relief from affliction" -1.00. Durck Hrn. ?.. Pflantz in Mem pbis, Tenn. by the worthy women's association of his church. Gemeinde daselbst besides 5.00 eleven shirts, 6 pairs of stockings, 6 towels and 2 pillowcases. C. F. W. Walth er.

Received through ?. Fr- Brunn for Stud. A. Brunn -11.30, collected at the Hockzeit at Mr. F. Döbring in Strasbourg, III; by P. Groß in Fort Wayne for Stud. Albrecht 3 00, given at Mr. Bergborn's baptism of children; by ?. Demetrio at Per- ryville. Mo., forStud. Müller 5.50, collection s. Jmmanuelsgem., u. 4.50, ges. on the wedding at Mr. C. H. Weber. Through Mr. ?. F. Nützel, Hochzettskollekte, 5.00. Günther.

For the widows and orphans of the members of my branch who died in the Braidwo or mine disaster: By ?. B. Burfeind -117.25, by ?. miracles of N. N. in Crown Point 1.00, by ?. Heintz 6.00, by my parish in Joliet 24.50.

On behalf of the widows sincerely thanking

Joliet, 20 Apr. 1883. Aug. Schuessler, ?.

With heartfelt thanks to God and the dear donors the undersigned received (already in February) through Mr. ? Merbitz -10.55 for the support of the community in Golden.

L. E. Knief.

Correction.

In my receipt of March 20 ("Luth." No. 7) read: For widow's fund, collected at H. Honebrinks wedding at Atwater, -3.85, instead of "Stonebrinks."

T. H. Menk, Treasurer.

New printed matter.

Dr. Martin Luther's Complete Writings. Vol. XII

The Church Postilion Episteltheil, together with miscellaneous

Sermons.

This volume has now left the press and is ready for dispatch. The same contains 2099 columns of text, also a triple table of contents and a triple index. Price $4.50; postage 50 cents.

Since a large number of honored subscribers have obtained several of the previously published volumes through booksellers instead of directly from the undersigned publisher, so that errors would occur several times, all our honored subscribers who are willing to obtain the work through booksellers from now on are asked to report this immediately (by postcard). In all cases where such notification is received within the next week, the new volume will be sent directly from here.

As this volume is also a book of considerable weight, which suffers when sent by post, even when very well packed, our customers will find it in their interest to order books of which they will be in need in the near future now and have everything sent by express (or freight).

The jubilee edition of Luther's Hauspostille is nearing completion, to which we now call the attention of those who wish to have a Hauspostille, so that they may wait with the purchase of the same until they can obtain this new, excellently furnished and cheap edition from here.

Concordia Lutheran Publishing House.

(M. C. Barthel, Agent.)

6or. Lkiarui 8tr. aack ladiaaa ^vvLue.

St. Louis, May 1, 1883.

Dr. Martin Luther. Lebensbild des Reformators den Glaubensgenossen in Amerika zeichnen von A. L. Gräbner. Issue I. Milwaukee, Wis. Published by Geo. Brumder. 1883.

We have just received this first volume of a detailed biography of Luther from the pen of a theologian of the Synodical Conference, the professor of theology at the seminary of the Evangelical Lutheran Synod of Wisconsin. After reading through this booklet, we are sorry for only one thing, and that is that the work is already completed. It is to appear gradually in ten deliveries, each three sheets thick, one every two weeks, so that the whole work will be completed and in the hands of the subscribers within a period of five months, that is, by the middle of October, still a few weeks before the celebration of Luther's four hundredth birthday. Of course, in this situation of things we can only give our small judgement about the already published tenth of the value; but this first issue has turned out so excellently that we are not only waiting for the continuation with great excitement, but also conclude already from this first delivery that Gräbner's Luther biography will leave every other one that is published now far behind, and will at any rate belong to the best that is offered to our church this year as a jubilee edition. On every page it is evident that the presentation is based on thorough studies and a clear understanding of both the history and the writings of Luther. Also the results of the latest research in this field, as far as they are confirmed by newly discovered credible documents, are conscientiously utilized in it. It is true that the work, when completed, will cost $2.00, but since it will gradually appear in ten deliveries for the price of 20 cents each, it will also be possible for the less well-off to purchase it, and since it will contain about 480 pages and be adorned with about 60 beautiful illustrations, and is otherwise excellently equipped, the price is certainly very moderate. By recommending it to the Lutheran readers, especially to the pastors among them, we draw their attention to the Life of Luther by the old Mathesius, which will be published in a new edition in a few days, and which we intend to characterize in the next issue. We confidently hope that Weber's old biography will block the way for the new, nor the new for the old, but that the old will awaken the desire for the new and the new the desire for the old.

W. [Walther]

"Abide in Me!" Speech delivered at Confirmation, April 1, 1883, and committed to print by resolution of the congregation, by J. P. Beyer, Rev. New York, 1883.

With joy we announce the appearance of this confirmation speech. It is based on John 15:5-7 and is addressed to the confirmands: What should move them to heed the friendly enticement of our Savior on the day of Confirmation: "Abide in me!" This reproach is made in such a heart-warming manner that every reader feels out the heart of a spiritual father burning with desire for the salvation of his spiritual children. But while the whole discourse is steeped in the sweetness of the gospel, it by no means lacks the sharp prickles of the law, so necessary to the evil flesh. In short, the net profit from the sale of this speech is intended for an ecclesiastical purpose, namely, for the New York Progymnasium; but the speech itself is so valuable that we want to recommend its purchase to young and old alike. The furnishings are splendid. It can be obtained under the address: blr. ck. Llrknor, 139 William 8tr, Xerv York. The price of a copy is 10 cents.

W.

[Walther]

Misprint in previous number.

On page 61, column 2, line 28 read instead of "renewal" - encouragement.

Changed addresses:

K6V. L. ^elm, 609 L. 16tlr 8tr., XUU8U8 6it^, Ulo.

liev. 6. Doenjes, Russell, trunk 6o., Kansas.

Rev. 6. R. 6uentlier, kckora, Renton 6o., L!o.

Rev. d LlrossderAer, Rumderstone, Wellancl 6o., Ont.

Rev. 6th Oelselrlae^er, 5 6arclen 8tr, Ilties, R.

Rev. ck. Rerntlial, Revviston, Winona 6o., Llinn. ck. 6. ll. HillAer, 165 Xossutlr 8tr., (ülneLAO, III.

6.R. Rosseau, 420 W. ckeüerson 8tr., keoria, III.

X. 8eibel, 8outlr Raima 8tr., kort Wazme, Incl.

Correction.

In No. 3 of the "Luth." under: "Changed Addresses" it should read instead of: "Rev. X. W. RrueMemann, Willow 8prinzrs, 6oolr Oo., Incl." bite: Rev.R. W. RruvWemann, Wiktor 8prinZs, 600k 60th, /Muor's.

Lnterecl ab tlw kost Otllee at 8t. Rouis, Llo., as seeonä-elass matter.


Und ich sahe einen Engel
fliegen mitten durch den Himmel,
der hatte ein ewig Evangelium
zu verkündigen denen, die auf
Erden sitzen und wohnen, und
allen Heiden und Geschlechtern,
und Sprachen, und Volkern.
Und sprach mit großer Stimme:
Fürchtet Gott, und gebet ihm die
Ehre, denn die Zeit seines
Gerichts ist kommen, und betet
an den, der gemacht hat Himmel
und Erde, und Meer, und die
Wasserbrunnen.
Offenb. Joh. 14, 6. 7.
Gottes Wort und Luthers
vergehet nun und nimmer

Herausgegeben von der Deutschen Evangeli
Zeitweilig redigirt von dem Lehr

Vol. 39, St. Louis, Mo. May 15, 1883, No. 10.

Dr. Martin Luther's life

described by

M. Johann Mathesius,

then Lutheran pastor at Joachimsthal in Bohemia.

New edition, revised from the original prints, with a complete index.

Festive gift for the jubilee year 1883.

St. Louis, Mo. Concordia Lutheran Publishers. 1883.

It is with great joy that we hereby inform our dear readers that this book, which we have long promised, will, with God's help, leave the press in a few days. This is the first of all the biographies of Luther that have ever appeared. Otherwise, the first books that are written about a subject are usually the most imperfect; those that follow are usually better and better. But as far as Mathesius' description of Luther's life is concerned, this cannot be said. It is not only the first in time, it will probably also remain the first in content and form. It is, as scholars say, a truly classical work, that is, a work of the first class, a model to which all who wish to write a biography of Luther should conform. It cannot be denied, of course, that since Mathesius many other beautiful descriptions of Luther's life have come out to the present day, which are worthy of great fame, which we do not want to deprive them of in the least or even diminish; indeed, in terms of completeness, not a few Luther biographies surpass those of our Mathesius by far. However, as far as the image of Luther is concerned, no one has drawn it so faithfully from life as Luther's former companion at home and at table, Mathesius; and as far as the language in which he does this is concerned, it has probably never been done in such a truly popular manner as in this book, that is, in



usgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.

Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. Mai 1883. **No. 10.**

in a way that appeals to and delights everyone, the learned as well as the unlearned, the young as well as the old. Mathesius, a faithful and zealous disciple of Luther, was also filled with Luther's spirit, and this spirit also blows in this biography of Luther, the spirit of faith of a hero and the spirit of simplicity of a child. It is true that sensible minds now sometimes imitate the popular style of such writers as Mathesius was, and often almost deceptively; but one soon notices that the same is not a style that has come from their mind, but that it is only something made, which at last disgusts one. Mathesius' style, on the other hand, is, as one is wont to say, himself. As things live in his soul, so he represents them in words; as he looks at things, so he describes them; as he thinks, feels, and is minded, so he writes. He therefore writes as he writes, because he cannot write otherwise. It is true that Mathesius, as far as the German language is concerned, evidently also went to school with Luther, like all good German writers, and he learned something proficient in it; but even, as one is wont to say, a genius (read: sham), he nevertheless created his own language. If in Luther's language one always hears the mighty hero of faith speaking, in Mathesius' language one is confronted with the image of a faithful, down-to-earth, childlike, intimately God-fearing man full of mother wit. It is true that we do not mean by all this to say that our Mathesius' German is already as finely polished and elegant a German as our so-called German classics write. To assert such a thing would be a great folly. On the contrary, some readers who are not yet accustomed to the old German style will perhaps not find it beautiful at first, but rather bumpy; but the further they will have read into the book, the more they will not only lose all offense at the unfamiliar style, but it will also appear more and more beautiful to them from page to page and become more and more pleasing.

Perhaps some of our dear readers will suspect that we pay such high praise to Mathesius' work only out of a false preference for the old. But this is by no means the case. How highly this book has ever been esteemed is due, first of all, to the fact that

This is already evident from the fact that it has been published so many times and also translated into other languages, e.g. into Swedish. In 1565, shortly after Mathesius' blessed death, the book was published for the first time, after he had already finished printing it himself and had signed the preface to it three days before his death. Then, in the same sixteenth century, eight new editions were published in succession in various places; in the following seventeenth century, four new editions appeared; in the last eighteenth century, two; and in our nineteenth century, four, one of which was edited by the famous poet Ludwig Achim von Arnim, and another (namely, the one by A. J. D. Ruft in 1841) by the famous church historian August Neander. And these nineteen editions from the most diverse times up to our days are only those about which we have found notes. Therefore, the number of them may be even greater. In more recent times, several excerpts from our book have also appeared, one of which was endorsed by the naturalist and popular writer Schubert in Munich in 1841 and has been published at least seven times. This much is certain, that our Lutheran people have never read a biography of Luther so much and with so much pleasure as that of Mathesius. - On the other hand, none has been so highly praised and extolled by so many as Mathesius' biography. Thus, for example, the famous editor of Luther's works, Joh. Georg Walch, writes: "Johann Mathesius, the well-known pious and honest preacher in Joachimsthal, and who was a very good friend of Luther's, has preached 17 sermons on the life of Luther, and has subsequently sent them to print. Such sermons have received a great deal of respect and acclaim. Mathesius not only wanted to tell the truth because he was a very pious and honest man, but was also able to do so because he was one of those who dealt with Luther in his home and at his table and enjoyed his special friendship. He has described his life to us in such a way that, although he recounts the external circumstances, he primarily focuses on

the inward seen." *) In his "Selected Theological Library," the same Walch says of Mathesius' sermons, "These sermons are of no small repute, and evidently of great credibility." **) The great astute dogmatist Quenstedt writes: "Johannes Mathesius was such a sincere and eloquent theologian as there have been few, a fine and witty head, who has portrayed the whole of theology and all parts of domestic and political life, as well as the doctrine of metals, with great oratorical ornament in German writings, among which writings his Sarepta, his Life of Luther 2c. particularly record themselves." †) In Rudelbach's journal a German theologian places our Mathesius alongside the old Greek poet Homer, who was the author of the most admired heroic poem. He writes: "The hero (Luther), the Achill of the Reformation, has found his Homer, Mathesius, and by all rights, and according to God's counsel and will, Dr. Martin Luther's life has also become flesh and blood to Lutheran Christians through his popular language." ††) Professor Gustav Plitt of Erlangen, who died in 1880 and was an excellent authority on the life and writings of Luther, wrote: "Mathesius' 17 sermons on Luther secure for him an imperishable name. They are the first complete and reliable biography of Luther, one of the most apt and attractive books of the Reformation period." ‡) F. Baum, who published an illustrated church history in 1881, writes in it: "Mathesius described the life of his teacher Luther in delicious sermons full of imperishable edifying power to his congregation and to the whole Protestant people." ‡‡) Rüst, who in 1841 unfortunately had Mathesius' Luther biography reprinted only "almost verbatim," says in the preface to it that in it "Luther's person, life, and work are portrayed with a fidelity and vividness as in no other report, neither contemporary nor later.

In the next number of this sheet we intend to tell our readers some more from Mathesius' own life and to report hereupon about the condition of the new edition of his Luther biography.

(Conclusion follows.)

Something about divorce.

(Continued.)

Luther and all our orthodox theologians, however, not only generally establish the principle that adultery is the only cause for which the innocent party may divorce without thereby sinning; but they also specifically state the false causes for which one may not divorce without thereby sinning grievously against God and His Word.

*) See: Luther's Works by Walch, Tom. XXIV. preliminary report, p. 21. f.

**) Biblioth. theolog. selecta. lom. Ill, p. 623.

†) Dialogus de patriis illustr. doctr. et scriptis viro- rum. 1654. p. 226.

††) See: Rudelbach's Journal of 1861. p. 519.

‡) See: Herzog's Real-Encyklopädie. 2nd ed. Vol. IX, p. 399.

‡‡) See: Church history. Nördlingen. 1881. p. 235. f.

Luther, for example, answered the question whether one could divorce one's spouse, and thus marry elsewhere, if the spouse was sick and miserable all his life, as follows: By no means! But serve God in the sick person and wait for him. Remember that in him God has sent thee a sanctuary into thine house, that thou mayest gain heaven. Blessed and blessed art thou, when thou knowest such a gift and grace, and thus servest thy spouse for God's sake! But if thou sayest: "Yea, I cannot keep myself," thou dost deny it. If thou wilt serve thy sick husband in earnest, and wilt know that God hath sent thee, and wilt give thanks unto him, let him take care of thee: surely he will give thee grace, that thou mayest not bear more than thou canst. He is far too faithful to deprive thee of thy spouse thus with sickness, and not also take against it the wantonness of the flesh, when thou otherwise faithfully ministerest unto thy sick." (X, 726 f.) According to this, then, divorce is also unlawful if the other spouse suffers from such an incurable disease that he or she can no longer render the otherwise owed services to the healthy spouse in any way, but only needs the help, maintenance, and care of the latter himself or herself. Far from the healthy spouse being allowed to divorce the one who has become ill and miserable, this is rather the test that God Himself has laid before him, which his conjugal fidelity must pass.

Our theologians, however, who unconditionally submit to God's Word, reject it even when a spouse has plunged himself into all kinds of misery and wretchedness through his own fault, that the innocent party should divorce him for it. Thus, for example, Luther writes: "How? if the husband or wife" (for a crime) "is beheaded" (that is, struck off with rods) "or expelled from the country: shall the other also go with, or remain and change" (that is, marry elsewhere)? "Answer: They shall bear such an affliction with one another, and not for that cause separate themselves from one another. For as they have become one body, so must they also remain one body, whether it be honour or dishonour, wealth or poverty. For thus we read in Matt. 18:25, that the servant who owed his master ten thousand pounds was to be sold, not only for his person, but also for his wife and children 2c. So a man's wife would have to enjoy and recompense both." (X, 954.) Johann Gerhard also writes: "We say that a woman, on account of her husband's being a fugitive, or of his being expelled from the country, as a result of a crime committed by him, cannot marry another man, unless it is evident that the man who has become a fugitive is engaging in adultery with other women, or has entirely abandoned the conjugal disposition, or no longer wishes to live even with his wife. For no human authority is permitted to add other causes to those which are expressly mentioned by Christ and St. Paul, for the sake of the "exclusive" (excluding all other causes) "manner of speaking so emphatically used by the Saviour." (Loc. de con

jug. (§ 691.) Finally, the famous Roftock theologian Johannes Fecht writes about the same case in his Pastoral Instruction: "The ecclesiastic has to remember that an exile imposed for some dishonorable reason" (banishment) "does not dissolve the marriage, but that the innocent wife is obliged to follow the guilty husband. If the husband is the innocent party, he may follow the

Wife to follow, if he would; but if he would not, **he cannot enter into any other marriage."** (Instruct. Pastor. p. 189.)

It goes without saying, then, that according to the Word of God and the teaching of our church, no mere ill treatment, however unkind, unjust, harsh, and cruel, can give the innocent party the right to divorce. If, of course, the treatment becomes quite unbearable, especially if the innocent spouse is evidently in danger of life and limb, then they may divorce, not maritally, but locally; just as everyone has the natural right to flee from a robber and murderer, whoever that may be. Luther therefore writes of the case where a man has a wicked wife, or a wife has a "wild, wild, untrustworthy" husband: "If here one were of Christian strength, and bore the wickedness or evil of the other, that would be a blessed cross and a right way to heaven. For such a husband fulfills the office of a devil and purifies the man who can recognize and bear it. But if he cannot, before he doeth evil, let him rather be divorced" (not conjugally, but locally), "and remain without marriage all his life. But if he should say that it is not his fault, but another man's, and should take another wife in marriage, this is not valid. For he is guilty of suffering evil, or of letting God alone" (namely, through the death of the evil spouse) "take him from the cross, because the obligation of marriage is not denied. The proverb goes here, He that would have of the fire must suffer the smoke also." (X, 726.) Johann Gerhard also judges in this way. He writes of the case in which a person of orthodoxy is threatened with death by an unbelieving or irreligious spouse, if she does not wish to give out her faith, as follows: "If a person living with an unbelieving spouse can call upon and have the help of the authorities, he shall avail himself of this means; If, however, the authorities attached to false religion refuse to assist her, and the husband is continually endeavoring to seduce her to idolatry and impiety, endangering his own life, and she has no other means of help at her disposal, she may, for the salvation of her conscience and life, go to a safer place for a time, But that she may manifestly testify that the beginning of her departure was by no means of her own making, but that she was driven away by her husband's unkindness, and that she is quite ready for reconciliation and return, if the husband will only spare her life and conscience, and show himself submissive to the conjugal laws." (I^oe. äs Z 683.) In reference to the words of St. Paul, "To the married I command not, but the Lord, that the woman separate not herself from the man; if she separate, that she remain without marriage, or be reconciled to the man, and that the man leave not the woman from him" (1 Cor. 7:10, 11.), the same Gerhard writes the following: "That in this passage the apostle disjunctively says of that person who, having no just cause for divorce, departs: 'Let her remain without marriage, or be reconciled to her husband,' it cannot be inferred from this that he approves of an unjust divorce, because the apostle does not speak of the right to do something, but of the deed done.

The Apostle does not speak of the marriage of the husband and wife, nor does he speak of it in general terms, but comparatively, in this sense: if a wife divorces him for any other cause than the crime of adultery, that is, for the sake of the husband's stubbornness and evil conduct, and would not or could not be reconciled to him, then she must abstain from another marriage, since through those civil and domestic causes the bond of the former marriage is not severed before God and in the conscience. The apostle, therefore, does not leave it to the free choice of the part which has separated for an unjust cause, either to remain without marriage, or to be reconciled to the husband, as (the Jesuit) Bellarmin supposes; but rather he exhorts her to reconciliation, because the words: 'She remaineth without marriage, or reconcileth herself to her husband,' are not words of approbation or allowance, as well as words of threat; as if he meant to say, that such a forsaker let herself dream in vain of the power and hope of a new marriage, but rather that she should know that she must live in perpetual celibacy, if she will not reconcile herself to her husband." (I^oo. äs soissuK. § 587.) -.

Now some of our readers will perhaps say here, But does it not appear clearly from the passage 1 Cor. 7:15 that there is, after all, besides adultery, a second cause for the sake of which a man may divorce his spouse, and therefore also enter into another marriage? - To this we reply: It certainly seems so; indeed, in a certain sense it really is so. Therefore, we shall deal with this in the next number.

(To be continued.)

(Sent by resolution of the Pastoral Conference of Central Illinois. *)

Jewish mission.

Every true Lutheran is also always a true missionary, full of zeal for the spread of the holy, saving gospel. In our synod, too, there is a lively life for mission. From the beginning of the existence of our Synod to the present day, our congregations have kept their hearts and hands open for the holy cause of spreading the gospel, not only, as was our duty, among our scattered and ecclesiastically neglected brethren (Gal. 6:10), but also among the heathen in Asia, Africa, and Australia, as well as among the Indians and Negroes of America. The gifts for inner and outer missions flow abundantly into the coffers intended for this purpose; and the mission festivals held annually in our circles with their considerable collections are a clear proof that mission zeal has not diminished, but is still in the process of constant growth. This may well be said here to the praise of God, for this is God's work alone, and to Him alone is due the glory. After all, according to his free grace, he not only kindled true faith in us and has preserved it to this day, but the glorious fruit of faith, true love, is also solely the work of his Holy Spirit's grace.

It is therefore by no means necessary to first show the dear readers of the "Lutheran" that they are to do missionary work at all. For they have long known that even to them, as a part of the whole holy Christian Church, the Great Commission of our Saviour applies: "Preach the gospel to every creature," and

) Already sent in for some time for the "Lutheran".

they have also long since begun to obey that order.

The mission field of the Lord, on which we are to work, is immeasurably large. It extends over the whole world and includes all peoples, nations, tongues and languages that are still in darkness and the shadow of death and do not yet know Jesus, the Saviour. A special field of this great mission field is now also the poor, blinded Jewish people. But this mission field of the Lord has not yet been cultivated by us. Various hindering circumstances have prevented us from doing so. The main difficulty was that we lacked suitable and capable missionaries to the Jews. This obstacle has now been removed. And, alas! how wonderful are God's ways. While in the last few years many thousands of poor Jews, driven by persecution partly of their own making, left the old world and sought earthly protection and a home on our peaceful shores, and we were thereby reminded of our sacred missionary debt to the Jews, God is meeting us just now and showing us a way in which we can pay off this debt. Without our doing anything, God has brought a man into our midst who is especially suited to be a missionary to the Jews. This is a Jew who converted to the Lord Christ, named Daniel Landsmann, who worked seven years in Jerusalem and seventeen years in Constantinople as a missionary among his people in great blessing. Our emigrant missionary, Rev. Keyl, and others of our brethren in New York, became acquainted with him and placed their confidence in him. They then sent him to Springsield, Jlls. so that they could get to know him better there too, and then immediately take up the mission among the Russian Jews in New York, even if only as a private matter for the time being.

At the present time Mr. Daniel Landsmann is a guest in our Seminary at Springsield. At the pastoral conference of Central Illinois, which was held in Pekin from October 17 to 19 of last year, Mr. Landsmann was also present, and told the preachers present not only many very interesting experiences from his many years of missionary work, but also what wonderful ways God Himself had led him, so that he had become a humble, faithful disciple of Jesus from a rich, proud, Pharisaically pious Jew who was zealous for the law of Moses. With burning colours Mr. Landsmann painted before our eyes the dreadful misery in which the blinded Jews lie, and with heart-shaking words he implored us in the name of his unhappy people that we should begin with the mission to the Jews, in order to save among the Jews what can still be saved. And as far as we could learn from his speeches and confessions, we also recognized that Mr. Missionary Landsmann is completely one with us in spirit and faith. All of us who were present were powerfully moved by his words. As if inspired by a thought, the whole conference sang the first two verses of hymn 235 in our hymnal at the end of the missionary's talk: "That is certainly true" 2c. At the following meeting the next day, we unanimously decided to move forward with the mission to the Jews, which had been planned in our conference for years and which was eagerly desired.

But how now the mission among the Jews, which for the time being was carried on only as a private affair of narrower circles The question of what will become of the Jews as a whole will be discussed and decided upon by our divisional synods, God willing. In the meantime, however, let me, dear "Lutheran" readers, address a heartfelt word of intercession for the poor Jews to your hearts, which are always ready to help.

Two reasons only will I adduce for this time to inflame your hearts to ardent zeal for the mission to the Jews.

The first reason is: The dreadful spiritual misery in which the poor Jews lie. O, consider, you who have come to the saving knowledge of Jesus Christ, what wretched people the Jews are! They still think they are the chosen people of God, but they are not in grace, but are under the wrath of the holy God, who has eyes like flames of fire, and whose wrath burns down to the lowest hell. They lie in dreadful spiritual darkness; for with their lips they pray to Jehovah, and their mouth praiseth the God of Abraham: but their heart knoweth nothing of the God that is gracious, and merciful, and patient, and of great kindness, who forgiveth iniquity, and transgression, and sin. They reject the Son of God, and with him the one true God, who is Father, Son, and Holy Spirit; and the God they worship is therefore a false idol, an empty fantasy. They know nothing of the Lamb of God who bore the sin of the world, nothing of Jesus Christ, the most blessed, who redeemed us from the curse of the law. Therefore they know nothing of the only way of life, which is faith in him that justifieth the ungodly, by whom alone is forgiveness of sins, life, and salvation. They are therefore cursed and damned sinners, without hope, and must be servants of the law all their lives under the constant fear of death.

But as dreadful as this spiritual misery is, in which the Jews, like all natural men, lie, they are, moreover, burdened with a special curse. As exalted as this people once was among all the nations of the earth in the days of its glory, so low has it fallen; and as great and glorious as was the blessing with which God showered upon this people in particular, so heavy and terrible is the judgment which the Lord has pronounced upon it. The Jews once called down Christ's blood upon themselves and their children, and the curse has rested upon them ever since. Since that terrible divine visitation in Jerusalem's destruction, at the preannouncement of which the Son of God Himself shed hot tears, they have been scattered throughout the world, homeless, despised and hated by everyone. For eighteen centuries already the true Messiah has appeared, for whom their believing forefathers hoped with joy, and yet they still wait in unholy delusion for another Messiah.

O, dear fellow Lutherans, must not the deepest compassion for this dreadful spiritual misery of the poor Jews pierce our innermost being and soften our hearts? This their misery implores us: Ah, blessed Christians, help us unhappy Jews! You have the bread of life in abundance; let us have only the crumbs from your rich table! You know the only way to peace with God; oh, show it to us also! Have mercy on us poor, pining Jews!

And now that God Himself shows us ways and means to bring help to the poor Jews, we should

we do not now take up the mission to the Jews with all seriousness? Oh, most assuredly, we should and we will.

But the second reason that should drive us to do this is this: Because we know for certain that even among the Jews God still has chosen children who must be saved and gathered to His Church. This is not a mere pious human opinion; on the contrary, the holy apostle Paul teaches it clearly when he writes Rom. 11:25-27: "I will not keep this secret from you, brethren, lest ye be proud. Blindness happened to Israel in part, until the fullness of the Gentiles had come in, and so all Israel would be saved; as it is written, He will come out of Zion, who will deliver and turn away the wicked from Jacob. And this is my testament with them, when I shall take away their sin." (Cf. the whole of the 11th chapter.)

With this, however, the holy apostle undoubtedly wants to say this: While a part of the Jewish people will remain hardened until the last day, God has also chosen some among this people to eternal life; and these, the true Israel, all his Israel of choice, shall be saved. God had not utterly cast off his people, for "God's gifts and calling may not repent him." No nation on earth, therefore, had this great, unspeakably glorious promise, that conversions should occur among them until the last day, but the elect people of the Jews alone. Until the fullness of the Gentiles, that is, the elect among the Gentiles, have entered the kingdom of God, there will still be some among the Jews who will be converted to Christ the Redeemer, and the number of these elect among the Jews will not be full until the last day. (Cf. Westl. Report of the year 1856, x. 20.)

Should not the certainty that even among the Jews there are still the elect provoke us to zeal for the mission to the Jews? For the elect among the Jews, according to God's order of mission, are to be gathered into the sheep of Christ through our ministry of love. Oh, how willingly and joyfully we should now undertake the blessed and, in God's sight, delicious work of the mission to the Jews, knowing for certain that our labor will not be in vain in the Lord!

My plea, and that of all my brethren of Middle Illinois, to all Christian hearts is therefore this: that our whole Synod may now at last begin the mission among the Jews with united forces. But let us hasten with it! Let us work while it is still day, because the night, the midnight hour of the world is at the door. Soon, soon, the last chosen one among the Gentiles will have entered the sheepfold of Christ, and then the end will come.

Oh, how terrible it would be if one day the poor Jews were able to accuse us before God in the court of law, that although we Christians alone possessed the only means of grace, namely, the Gospel, and had the opportunity to come close to them, yet we had done nothing for their conversion. How unspeakably great, on the other hand, will be the joy when one day converted Jews go to heaven and testify before God's throne that our missionary activity was in God's hands the means of saving their souls from eternal destruction.

Therefore arise! and help the Jews to bring the Saviour.

Gottlieb Traub.

(Submitted.)

Report on the Synodical Assembly of the Eastern District.

At our Synodal Assembly this year, held April 23-30 in Father Sturken's congregation in Baltimore, Md. we were again able to taste and feel that the Lord was with us and among us with his Word and Spirit. This time, too, he did not deny us the blessing which he promised to the common meditation of his word and the common concern in the affairs of his kingdom. Richly blessed by teaching, encouragement and comfort, we were allowed to return home to serve others with the blessing we had received. In preparation for the soon to be published synodal report, a brief report on the proceedings may follow here, in accordance with our custom.

The Venerable General Praeses opened the Synod with a delicious sermon. Hopefully, the same will soon be in the hands of all Lutheran readers; the Synod at least expressed this wish by resolution.

As the main subject of the hearing there were: Theses on the doctrine of preservation; according to the instruction of the words of the 1st article, "And still preserves; ... Keeps and preserves." No doubt the consideration of this doctrine is also timely. Especially in our day it seems to be necessary to make a confession of it, and to call to mind to whom we owe our preservation in the earthly world. This very first article is the foundation of the second and third articles, and from it we can test whether there is living faith and childlike trust in our hearts. He who does not believe that God will give him food and drink, should he believe that God will make him eternally blessed? - Thus, the detailed negotiations held on the basis of nine theses had to lead to a truly Christian worldview and to the praise of the great, wonderful, merciful God. May those who were unable to attend the discussions not be deprived of their blessing, but rather may they appropriate it for themselves through the detailed synodal report that will appear!

Furthermore, in some afternoon sessions, on the basis of a paper, the question was examined and answered: "Can a Christian with a good conscience keep a saloon?" It was agreed that there may be individual saloons in which things are done respectably, but that in by far the greatest number of them God's gift is abused, and swearing, swearing, gambling, obscene speeches are the order of the day. The practice of the latter is, of course, a sin, but the practice of the former is also to be warned against in all seriousness, because of the dangers connected with it for a righteous, serious Christianity.

Last year the Synod had provisionally recognized the Progymnasium in New York as its own, and now it finally took it over with heartfelt joy and thanks to God and the congregation and teachers who had helped to make it so easy to establish such an institution. The dear congregation of St. Matthew's has, in the most unselfish way, placed its premises at our disposal and thus made it possible to continue this educational institution without having to erect any building. Even if in the next

If, in the autumn, as the Synod has decided, a third class, Quarta, is established, then of the six teachers who will teach there, only one is to be paid by the Synod. Under more favorable circumstances, no such institution has ever been founded in our midst. At present it has 25 pupils, and may the faithful God make it a blessed means in his hands to remedy the lack of workers in his vineyard. There was no lack of 'words of encouragement to build the kingdom of the Lord by offering not only a little of one's earthly possessions, but also one's children, who are sufficiently gifted to do so, for the service of the Word.

With regard to the 400th anniversary of Luther's birth, which is to be celebrated this year, the Synod decided to advise the congregations to celebrate the Sunday after November 10 as the main festival day and to take up a collection for our educational institutions on that day.

Following this, it was also decided to have a commemorative coin struck; namely, it was the general wish that it should show Luther's image on one side and that of our new seminary in St. Louis on the other. The execution of this resolution was entrusted to a committee. Hopefully this undertaking will be generally welcomed.

An inquiry: "Can our congregations with a clear conscience participate in the project of a congregation in Washington, D. C., which belongs to the General Synod, to erect a monument to Luther in front of the church of the congregation?" was answered with an emphatic "No"; and that because the matter is started by those who do not agree with Luther's teaching, even though they bear the Lutheran name. They evidently do nothing else than what the Pharisees did, who built the tombs of the prophets who had been murdered by them in their fathers. In addition to this, this monument is to be erected in front of the church of a congregation that stands on the broadest basis of the Union. Only a short time ago, on a special occasion, a service was held there, in which preachers of the Congregationalists, Presbyterians, and Campbellites took part.

The Synod was glad to hear the report of the progress and state of their mission in Erie, Pa. A church has already been built there and the field is promising. In order not to stop halfway, however, it was decided to grant the support of $600.00 again this year. May our hearts and hands be gladly opened, since our work in the Lord is not in vain.

The Synod encouraged the New York Pastoral Conference to undertake the work of the mission to the Jews, for which a suitable missionary had been found, in the city of New York, with the promise to support the same to the best of its ability.

Finally our district was able to enjoy a new addition. 5 pastors, 6 teachers and 2 congregations were admitted. Among the first were 3 who, like some of those accepted in the past year, had separated themselves from the New York Ministry and, as our brethren, had committed themselves to us in word and deed.

May the Lord continue not to withdraw his blessing from us, and keep us in the brotherly and unanimous spirit which, by the grace of God, has sustained our whole assembly. M. Hein.

To the ecclesiastical chronicle.

America.

California. In response to the invitation of the "California Concordia Conference" (in No. 5 of the "Lutheran"), 12 Lutheran pastors on the coast of the Pacific Ocean held a gloriously blessed conference in San Francisco on April 6. An interesting report will follow in the next number.

Warning. In this jubilee year, in order to glorify Luther, a new edition of D'Aubigne's History of the Reformation is to be published, with the beautiful pictures by G. König. We sternly warn our readers against this book. The Reformed D'Aubigne does indeed sometimes praise Luther, but in addition to this, he often draws a quite horrible picture of him and glorifies Zwingli and other enthusiasts beyond measure and does not hesitate to even falsify history for this purpose. The dear readers, therefore, do not want to be blinded by the beautiful pictures and do not want to grant this shameful book an entrance into their house. The "*Lutheran Observer*" calls it "the best representation of Luther and his work"; but one cannot expect any other judgment from a paper of the rationalistic-United Methodist General Synod. G.

An apostle of the Anabaptists. Among the Anabaptists whom Luther had to fight was a certain John Denck. He rejected infant baptism, asserted the sinlessness of the Anabaptist "congregation of the saints," and even rejected the doctrine of the eternal deity of Christ and the redemption that came through him. He considered the Scriptures only good and useful, not necessary, and taught a final blessedness of devils and damned men. This atrocious raving man the "Sendbote," the paper of the German Baptists in America, calls "an apostle of the Anabaptists," "one of the most excellent faithful men who appeared as witnesses of the truth in the time of Luther and the Reformation in Germany and Switzerland," "a champion of liberty of faith and conscience," "one of God's chosen instruments." On the other hand, he is not satisfied with Luther, who called all these men: Thomas Muenzer, Andreas Carlstadt, Joh. Denck, and others, "swarm spirits" and declared that they were "children of one Spirit." The "Sendbote" greatly regrets "that after the lapse of 350 years it is necessary to defend faithful men of God against the passionate and repeated vituperations and calumnies of Luther."-Thus the Baptists here quite clearly reveal whose spirit they are. G.

Receipt and thanks.

We cannot deny ourselves the great joy of announcing today, to the praise and glory of God, our faithful Saviour, who always does more than ask and understand, and most kindly puts to shame doubt and unbelief, that the need which was first announced in the last issue of the "Lutheran" concerning the furnishing of our living rooms in the new Seminary, and which we made known not without some anguish of heart, has already found a glorious response. Apart from the -50.00 promised by Mr. L. Lange, the following have been registered and partly already paid for:

Rev. Katt and his congregation in Terre Haute -50.00. Dr. Fr. Schade (paid) -50.00.
By Mr. C. Riedel the youth club of Saginaw City-50 .00.
From Mr. Frederick Rank of St. Paul, Minn. - 2.00. k. Sturken's Woman's Club at Baltimore, Md., -50.00.
From an unnamed pastor of our synod (paid) -50.00.

-302.00.

We take the liberty of making an announcement from the kind letter of the latter, which will certainly fill many hearts with joy, to whom the memory of the late Pastor Bünger is dear. He writes: "With this money (H50.00) the furnishing of a room is to be financed, which is to be dedicated to the memory of my dear, unforgettable fatherly friend and loving benefactor, the same Pastor I. F. Bünger. My name will remain unnamed and unknown. Later, I will see to it that a beautiful picture of him, executed on a larger scale, is hung in this room, so that his loving, mild face will preach to later students of the self-denial that he so tirelessly demonstrated in his life. In this way, many a congregation could set up an inspiring memorial to their faithful departed pastor, which could teach the students many things. How beautiful it would be if such rooms were dedicated to the fathers of our dear Synod, Löber, Wyneken, Brohm and others, and to our blessed professors Biewend and Gönner!" - This, however, is such a beautiful thought, and its execution would certainly be as godly as it would be a blessed memorial of our gratitude, that we could not refrain from communicating it here. Who knows how the Lord may make this thought fruitful and blessed! -

Now to our dear givers a thousand thanks and richest God's reward!

St. Louis, May 10, 1883, C. I. O. Hanser.

Inaugurations.

On behalf of the Reverend Mr. District President, Rev. D. Kot he was introduced by me to his two new congregations, Town Herman and Town Theresa, on Sunday Cantate. C. Holst.

Address: Rtzv. v. Rotüe, Lla^ville, voclZ6 60th, V7is.

On behalf of the Presidency of the Middle District, the Rev. H. Diemer was introduced by the undersigned at St. Paul's parish at Pomeroy, Ohio, on Rogate Sunday.H. Henkel.

On Sunday Jubilate, Rev. Ph. Dorn seif was introduced on commission to his congregation in Mahle Valley Township, Buena Vista Co, Iowa, by G. Guelker.

Address: Rev. Rk. vornsork,

^Ita, Lueoa Vista Oo., Iowa.

By order of Mr. President Biltz, Rev. G. Toenjes was installed in his office by the undersigned on the 3rd of May, being Ascension Day. H. C. Senne.

Address: Rev. 6th Doonjos, Russell, Russell 6o., Raus.

By order of the reverend Presidency, on Sunday Exaudi, Rev. I. I. Bernthal was installed in his congregation at Town Utica, assisted by Mr. R. O. Koch introduced by me. F. Johl.

Address: Rev. Lerutlial,

Rewistou, Wluoua 6o., lAiuu.

By order of the Reverend Presidency, on the day of the Ascension of Christ, May 3, the Rev. Wilhelm Lange was installed in his congregation at Hay Creek by the undersigned.

God be his sun and shield! W. Vomhof.

Address: Rev.äV. RauZe, Ra^Lreelr, Qooüüue Oo., LHuu.

Church dedications.

On Rogate Sunday, at Council Bluffs, Iowa, the first Lutheran church was dedicated to the service of the Triune God. The undersigned preached in the morning, and Rev. E. I. Frese in the afternoon. - May the faithful God continue to entrust the important mission in this populous city to his benevolent care, and may he awaken many hearts to help spread the kingdom of God here through prayer and gifts; for for a long time to come our activity in this city will remain a missionary work. C. A. Bret scher.

On Rogate Sunday, the newly built church (a frame building, 24X36, with 51 foot steeple) of St. Paul's congregation at Colony Mountain, Johnson Co, Ark, was dedicated to the service of the Triune God. Rev. E. Meiländer preached the German, Rev. C. F. Obermeyer the English sermon. F. W. Herzberger.

The congregation at Clear Point, Ark. celebrated a glorious feast of joy on Sunday Exaudi, with praise and thanksgiving to God. Their beautiful new church was dedicated to the service of the Most High on that day. The festival preachers were Rev. Obermeyer and the undersigned. The festival collection amounted to §25.32.

I. Switch.

Det Michigan District

of the Lutheran Synod of Missouri, Ohio, &c. St. will meet, s. G. w., June 20, at the Jmmanuel Church of Mr. R. Koch, at Grand Rapids, Mich.

The subjects of the proceedings will be: Mr. R. K. L. Moll's already presented "Theses on the Holy Sacraments in general and on Holy Baptism in particular", and a ' work by Mr. R. G. Markworth on "Support Associations within our Congregations".

Each pastor shall file his parochial report.

Anyone wishing free accommodation should contact Mr. R. Koch at least2 weeks before the start of the Synod.

W. Burmester, Secretary.

The Minnesota and Dakota Districts

of our synod will meet on Thursday after the first Sunday after Trinity, at the church of Mr. R. I. Horst, of Courtland, Nieollet Co, Minn.

Registration with the local pastor at least 14 days in advance.

C. Ross, Secr.

Notice.

It is hereby brought to public notice that Mr. Louis Fink, formerly a teacher within the Iowa Synod, has applied for admission to the Michigan District of the Missouri, Ohio, &c. St. Synod. Should any person have any founded protest to make against this admission, he is hereby requested to do so in due time to the undersigned.

Saginaw City, Mich, May 4, 1883.

Jos. Schmidt.

d. Z. President of the Michigan District.

Conference - Ads.

The La Porte Special Conference will meet, s. G. w., June 12 and 13, atHobart, Ind.

The brethren who have to use the L. S. and M. C. R. R. will go to Lake Station, where they will be picked up the day before. E. H. Scheips.

The Baltimore District - Conference will meet, God willing, June 12-14, at the home of Mr. R. C. Stür- kens at Baltimore, Md. - Registration requested.

I. G. Häfner.

Income to the Illinois district treasury:

For the synodical treasury: Easter collection from R. Winter's congregation in Hampton 10.25. Collection from R. Eirtch's congregation in New Minden 23.52. From R. Weisbrvdt's congregation in Mount Olive 10.55. Collection from R. Knief's congregation in Golden 8.70. Knief's Gem. in Golden 8.70. R. Ott- mann's Gem. in Collinsville 4.60. R. Eißfeldt's Gem. in South Chicago 18.42. By R. Engelbrecht in Chicago from Rudolf Zimmermann .25. (Summa -76.29.)

For new construction in St. Louis: R. Strieters Gem. in Proviso 50.00. By R. Winter in Hampton 5.00. By R. Holls from Karl Jung in Millstadt, 2nd z., 5.00. By R. Succop in Chicago from H. Studtmann 10.00, F. Seefurth (2nd z.) 15.00, Karl Wiedbusch (1st z.) 10.00, Hermann Beier (2nd z.) 10.00. By R. Reinke oas. from Rich. Büttner 6.00. By R. Meyer in element of Wm. Woker and Herm. Husmann 10.00 each, H. Edler.75, K. Müller, K. Paulsmeyer, F. Lange and F. Reinkens- meyer .50 each, H. Knollhoff, W. Husmann, H. Sprehe, H. Eik- hoff, F. Hohmann and A. Palm 1.00 each, I. Braumeyer .25, R. Meyer 5.00. Fr. Kruse in Addison 3.00. (p. -148.00.)

For InnerMission: From R. Weisbrvdt's congregation in Mount Olive 20.00. R. Ottmann's congregation in Collinsville 3.05. (S. -23.05.)

For the Negro Church in New Orleans: By R. Wunder tn Chicago from Mrs. N. N. 2.00.

For Negro Mission: R. Weisbrvdts Gem. tn Mount Olive 10.00.

For poor students in St. Louis: Through R. Buszin in Meredosia, wedding coll. with Karl Witte for A. Hanser, 5.75.

For poor students in Springfield: R. Ottmann's congregation in Collinsville 4.25. By R. Gößwein in Altamont, wedding coll. at W. Hartwig's for A. Mundt, 4.50. By R. Bus- zin in Meredosia, wedding coll. at Christian Lövekamp's for Daniel Landsmann, missionary to the Jews, 8.15. By R. Wunder in Chicago from the Young Men's Association for D. Kosche 10.00, from the women in sr. Gem. for H. Spannuth 7.00. By R. Hölter in Chicago from Mrs. Eckhardt for Huber, Witt & Wäscher 5.00. By R. Drögemüller in Arenzville, half of the wedding coll. at W. H. Witte for L. G. Dorpat, 5.00. (p. -43.50.)

For poor students in Fort Wayne: By R. Drögemüller in Arenzville, half of wedding coll. at W. H. Witte for G. Buescher, 5.00. R. Great Gem. in Addison for W. Baths 20.00. (S. -25.00.)

For poor pupils in Addison: By cashier Eißfeldt in Milwaukee 10.00. By R. Willner in Quincy for Martin Groß 5.00. By R. Große in Harlem, wedding coll. at Mr. Mtrow's for W. Wellensick, 6.10. By teacher Beyer in Peru, Ind. sent at the foundation feast of his Concordia MLnnerchor, for Edm. Brust, 5.00. By R. Müller in Ehester, coll. at H. Groß' wedding for W. u. G. Müller, 13.40. (p. -39.50.)

For the budget in Addison: R. Engelbrecht's comm. tn Chicago 45.50. By Treasurer Eißfeldt in Milwaukee 12.78. R. Great's comm. in Addison 18.00. (S. -76.28.)

For the Progymnasium in Milwaukee: by Father Strikter in Proviso 5.00. By Father Goesswein in Altamont, coll. of the comm. 6.00 and by Father Siebert 1.00. For construction: by Succop in Chicago from N. N. 1.00. (S. -13.00.)

For sick pastors & teachers: By ?. Succop in Chicago by H. Studtmann 1.00.

For the widow's fund: Prof. E. Homann in Addison 4.00. By P. Drögemüller in Arenzville, Kindtaufkoll. at I. Lütkehns, 2.50. By ?. Frese in Champaign by Joh. Me- drow 1.00. (S. -7.50.)

For the deaf and dumb: By P. Eißfeldt of the Gem. in Whiting 6.41 and by H. Föh in South Chicago .35. (P. -6.76.)

For the orphanage near St. Louis: Coll. of Fr. Goesswein's congregation in Altamont 20.50.

For the church in Stillwater, Minn..: Coll. of P. Goess-wein's Altamont congregation 10.50.

For the congregation inRockville, Conn: By L. Winter in Hampton.75.

For the Gem. in Stockton, Cal.: By Wagner in Chicago by A. Wendt .50.

For the Lutheran Hospital in St. Louis: Fr. Weisbrodts Gem. in Mount Olive 10.00.

NL. In my last receipt ("Luth." No. 9) under the heading "For the college household at Spring- field" the following items are missing: From P. Loßner's Gem. at Lake Zurich 8.86. Through P. Succop at Chicago from H. Hedder 5.00. ?. Heinemann's Gem. at Okawville 25.50. (p. -39.36.)

Addison, III, May 1, 1883, H. Bartling, cashier.

Income to the Michigan district treasury:

For the synodal treasury: From ?. Moll's Detroit congregation -16.27. Frankenmuth congregation 36.52. Fran- kenlust congregation 21.72 & for teachers' salaries 13.92. Amelith congregation 10.00. Lansing congregation Easter coll. 3.01. Grand Rapids congregation 19.53. Grand Haven congregation 9.08. in Grand Haven 9.08. Congregation in Petersburg 3.00. Congregation in Wyandotte 6.00. Congregation in Cold Water 4.00. Congregation in Caledonia 5.05. Congregation in Saginaw City 16.75. Congregation in Bay City 33.50. By Bro. Jüngel from Bro. Rühs 1.00. (Summa -199.35.)

For the building fund: Gem. in Waldenburg 10.75.

For the seminary building: congregation at Mill, 6th inst., 5.00. congregation at Frankenmuth, 6th inst., 47.25. congregation at Frankenlust, 6th inst., 42.00. congregation at Monitor, 2nd inst., 10.00. congregation at Petersburg 10.00. ?. Düver 2.00. By Mr. Maus in Detroit 1.00. Members of the congregation in Roseville 12.00. Congregation in Caledonia, 4th drawing, 15.75. By Bro. Jüngel from Bro. Rühs 2.00. G. Dreyer 1.00. (p. -148.00.)

For the Gentile Mission: congreg. in Millington 3.00. congreg. in Bay City 7.00. (S. -10.00.)

For the Negro Mission: By 1'. Bernthal by A. Schwab 1.30. By P. List by G. Streeb 2.00. I. Schröder (jun.) .25. By Hügli by N. N. 5.00. (Summa -8.55.)

For the Negro Church in New Orleans: congregation at Frankenmuth 1.00. congregation at Amelith 2.56. P. Mueller's confirmands 3.00. congregation at Roseville 12.25. (S. -18.81.)

For inner mission: Through ?. Markworth by N. N. 1.00. Congregation at Burr Oak 5.00. Moll's Congregation at Detroit 21.89. Congregation at Manistee 10.00. Two communion collections by the congregation at Jonia 4.28. By Bro. Düver, sent at Bro. Winterstein's wedding, 5.26. Congregation at Rogers City 5.00. Congregation at Town Moltke 5.00. By Jüngel by Bro. Rühs 1.00. By ?. Cook by M. Heidlauf.80. comm. in Saginaw City 10.25. comm. in Bay City 23.70. (p. -93.18.)

For the Emigrant Mission: congregation at Manistee 10.00. congregation at Tawas 8.00. For New Uork: congregation at Amelith 4.00. congregation at Lake Ridge 3.00. congregation at Millers 10.52. For Baltimore: congregation at Lake Ridge 2.74. (S. -38.26.)

For the widow's fund: Gem. in Frankentrost 11.36. By ?. Lemke by Aug. Kettner 2.00. ?. Bernthal 3.70. Passion collection from Grand Rapids congregation 11.63. By ?. Hügli from Mr. W. Scharf 2.00. (p. -30.69.)

For sick pastors and teachers: Gem. in Amelith
for?. Däschlein 18.00.

For the deaf and dumb: By teacher Bernthal from I. Clüsmann .25. comm. in Monitor 2.25. comm. in Monroe 21.27. comm. in Belknap 6.00. Mrs. M. S. in Monroe (stock) 5.00. comm. in Adrian 11.00 & 17.97. by P. Jüngel from Bro. Rühs 1.00. by P. Hügli from N. N. 5.00. (Summa -69.74.)

ForKern's congregation in Chemnitz, Täcksen: Mr. Kundinger in Detroit 10.00. Congregation in Adrian 7.00. Women's club in Adrian 7.00. Hügli's congregation in Detroit 24.50. (Summa -48.50.)

For the household in St. Louis: Comm. in Adrian 8.00.

For the orphanage near St. Louis: By teacher S. Riede! 2.25.

For the orphanage in Addison: Community in Frankenlust 2.25. Teacher Denninger's pupils 6.30. I. and E. Fackler .25. By P. Bohn from F. Wöckensdörfer 5.00. By Hügli from N. N. 5.00. (S. -18.80.)

For poor students in Fort Wayne: By Chr. Bach, at Hofmeister's wedding s., 8.00. At Alfr. Bach's wedding s., 12.56 for F. Hahn. (S. -20.56.)

For poor Michigan sophomores: comm. in Manistee 10.00. By Bohn, on Jak. Rupp's wedding s., 4.25, on C. C. Dietrich's wedding s., 7.20. (S. -21.45.)

For the Omaha comm.: Petersburg comm. 2.75.

For parishioners in Stillwater, Minn: Cong. in Adrian 10 a.m. Cong. in Millers 5 a.m. (S. -15 p.m.)

For the congregation at Danbury, Conn: Gem. in miller 5.00.

For the congregation in Stockton, Cal.: Comm. in Adrian 10.00.

Correction.

In my receipt ("Luth." No. 7.) read under widow's fund instead of H. Kah": P. H. Kock-

Detroit, April 30, 1883, C. Schmalzriedt, cashier.

Income to the Middle District coffers:

To the seminary building: Von?. Jüngel's commune at White Creek, 4th mark, -20.00. l?. Seemeyer's commune at Willshire, Nacktrag to the l. mark, 48.50. Reichhardt's commune at Avilla 23.00. 1>. Stubnatzy's compound at Convoy, 12.00. ?. Stocks Gem. at Fort Wayne, 55.00. ?. Zschockes Gem. in Marion Township 50.00. P. Michaels Gem. near Fort Wayne, 4th Z., 58.00. k. Siegers Gem. in Adams County 35.00. ?. Trautmann's Gem. at Columbus, 2nd T., 55.50. p. Schumms Gem. at Kendallville 34.00. s. Paul's at Hilliard 2.00. by ?. Rupprecht in North Dover 2.00. P. Sihler's Gem. in Fort Wayne, 2nd T., 700.00. ?. Diemer's Gem. in and near Archbold 30.00. k. Schlefselmann's compound in Bremen, 113.00. ?. Zuckers Gem. at Defiance 11.00. P. Hassold's Land Gem. at Huntington 11.00.

Niemann's parish in Cleveland, 275.00. From the parish in Darmstadt, 44.00. P. Brakhage's parish, 50.00. Mr. Frosch's parish in Fort Wayne, 15.00. Schlefselmann's parish in Bremen, 37.00. P. Schmidt's parish in Elyria, 4th line, 60.00. ?. Weseloh's Gem. in Cleveland, 2nd T., 79.00. P. Katt's Gem. in Terre Haute, 1st T>, 140.00. P. Jox's Gem. in Logansport, 3rd T., 202.00. Meyer's Gem. in Adams Co. 2nd T., 234.00. k. Kretzmann's Gem. in Farmers Retreat, 65.00. Kolbe's Gem. in Jndependence, 31.00. Women's Club in La Fayette, 100.00. k. Einst's Gem. at Euclid 13.00. Sauer's Gem. at Dudleytown 239.00. P. Dreyer's Gem. at Lancaster 10.25, G. Beyer Sr. 5.00. ?. Evil's Gem. on Ridge, addendum to 2nd Z., 10.00. Zagel's Gem. bet Fort Wayne 34.00. ?. Steger's Gem. in Adams Co. 56.50. P. Heintz's Gem. in Crown Point 5.00. P. Schlefselmann's Gem. in Bremen 18.50, in Woodland 11.00. ?. Evers' congregation in Adams Co. 73.00. P. Wunderlich's in Tolleston 2.00, N. N.'s. 3.00, its branch in Hessville 5.00.

Zsckoches Gem. in Marion Tshp. 65.00. Karl Westenfeld at Fort Wayne, 2nd gift, 15.00. (S. -3157.25.)

On the emigrant mission in New Uork: By k.Stock at Fort Wayne 3.00. ?.. Dulitz's Gem. at Luneburg 4.60. k. Diemer's Gem. at and near Archbold 8.80. ?. Hassold's land comm. at Huntington 1.10. P. Werfelmann's comm. at Neu- Dettelsau 11.75, G. R. das. .25. (S. -29.50.)

For the emigrant mission in Baltimore: Mrs. M. Bunsold in New Dettelsau 2.00. ?. Zagel's parish at Fort Wayne 10.00. ?.Werfelmann's parish in New Dettelsau 11.75, G. R. das. .25. From the missionary box in Toledo 5.00. (S. -29.00.)

To theH au s h al tinSpringfield: Wedding coll. atH. Renne- kamp by P. Stock 15.00. Meyers Gem. in Adams Co. 20.88, Women's Club that. 15.00. ?. Schlesselmann's congreg. in Bremen 15.00. (p. -65.88.)

To the college house stop in Fort Wayne: Fr. Frankes Gem. in LesUe 3.05.

To the household in Addison: ?. Weseloh's comm. in Cleveland 24.00.

For the Free Church in Saxony 2c.: ?. Evers'Gem. in Adams Co. 4,28.

For sick pastors and teachers: bequest of C. A. Staaß in Newburgh 25.00. Karl Westenfeld 1.00. (S. -26.00.)

For poor students in Fort Wayne: 1) for Sallmann: bequest from C. A. Staaß in Newburgh 25.00; 2) for Brink: Fr. Bethke congregation in Reynolds 10.68, women's club in ?. Seuel's congregation in Indianapolis 10.00, also in P. Schmidt's congregation 20.00; 3) for Seuel: women's club in P. Seuel's congregation 15.00; 4) for Glaser: women's club in ?. Schmidts Gem. 20.00, Fr. Zschoches Gem. in Marion Tshp. 10.00; 5) for Dunkel: wedding collection at Mr. Tietzen's in Cleveland 6.00, Jünglingsverein in IL. Niemann's Gem. das. 13.14, individual members of thes. 4.00; 6) for Kretzmann: E. Nullmann in Farmers Retreat 1.00; 7) for Mertz: Kindtaufkoll. at Mertz in Fairfield 5.30; 8) for Scheibe: P. Zschoches Gem. in Marion Tshp. 20.00; 9) for Naumann: ?. Zsckoches Gem. 20.00, widow Brakhage das. 3.00; 10) in general: virgins club in k. Weseloh's Gem. 10.00, W.Kuhlmann in Farmers Retreat 1.00, W. Bohle in Farmers Retreat 1.00, Mrs. Lanvermeyer there 1.00, wedding coll. at F. Hölzer's in Kendallville 6.00. (S. -202.22.)

For inner mission: mission box of the church in Toledo 4.66. ?. Evers' Gem. in Adams Co. 7.35. Bequest of C. A. Staaß in Newburgh 25.00. W. Mulzer in Frankenthal 2.00. P. Niemann's Gem. in Cleveland 18.23. ?. Zagel's church at Fort Wayne 10.00. ?. Weseloh's congregation at Cleveland 36.25. Fr. Niethammer's congregation at La Porte 3.70. Mrs. M. Bunsold's congregation at Neu-Dettelsau 2.00. Cath. Kuhlmann's congregation at Farmers Retreat 1.00. ?. Rupprecht's comm. at North Dover 14.46, N. N. that. 2.00. I*. Horst's comm. at Dublin 4.25, Mrs. W. das. 1.00. ?. Jüngel's parish at White Creek 6.02. ?. Spiegel's comm. in Adams Co. 9.50. Daib's comm. at Otis 6.32, at Westville 6.45, at Chesterville 4.73, Jul. Krause das. 1.00. ?. Daib 1.00. Mrs. W. Luecke in Columbia City 1.00. ?. Schöneberg's comm. in La Fayette 7.00. P. Heintz's comm. in Crown Point 2.00. Karl Westenfeld 1.00. (p. -177.92.)

For Negro Mission: Fr. Zschoche's congregation in Marion Tshp. 8.00. ?. Dulitz's congreg. in Napoleon 11.45. Miss K. Förster in Frankenthal .40. Mrs. W. Müller in Defiance .25. Mohr's congreg. in Jnglefield 6.50. Mrs. Dollmann in Indianapolis 1.00. Widow H. in Cleveland 5.00, ?. Weseloh's Gem. that. 17.75, Mrs. Lengefelder that. .35. Mrs. M. Bunsold in Neu-Dettelsau 1.00. I. Schmidt in Cleveland 1.00. From the Gem. in North Amherst 4.50. Virgins' Association in Niemann's Gem. in Cleveland 10.00. I. Mentrup in Waymansville 1.00. I>. Scheip's branch 2.05. Mrs. W. Luecke in Columbia City 1.00. Ch. Schneider in Fort Wayne 3.00. 1?. Steger's Gem. in Adams Co. 8.13, whose branch 1.87. By P. Franke of school children .41. ?.. Rosenwinkel's parish in Minden 5.50. k. Zschoches Gem. in Marion Tshp. 9.00, widow Brakhage das. 3.00. (S. -102.16.)

Scholarship to college at Fort Wayne: Wl. Mrs. Blecke, Sr. at Fort Wayne 100.00.

For poor students in St. Louis: 1) general: bequest of C. A. Staaß in Newburgh 25.00, women's club in k. Seuels Gem. in Indianapolis 25.00, wedding coll. at I. Doversberger's in Arcadia 6.50, !?. Sckwans Gem. in Cleveland 15.42, Mrs. W. Luecke in Columbia City 1.00; 2) for F. Ruprecht: women's club k-Seuels in Indianapolis 10.00; 3) for.

H. Dannenfeld: Louis Gerke in?. Zagels Gem. at Ft. Wayne 5.00; 4) for Wesel: Wedding collection at Chr. Fischer's at Fort Wayne 6.50. (p.-94.42.)

For poor students in Addison: 1) for M. Kirsch: ?. Meyers Gem. in Adams Co. 21.82; 2) for Charlö: Wedding Coll. at E. Gleich's in Huntington 2.55; 3) in general: W. Schnute in Evansville .75, Unnamed that. 5.00, ?. Schwan's congreg. in Cleveland 15.42, Women's Association of Emanuel congreg. in Fort Wayne 10.00. (S. -55.54.)

For poor students in Springfield: 1) general: H. Steffen in Cleveland 5.00; 2) for I. Her: ?. Michaels Gem. at Fort Wayne 15.00. (S. -20.00.)

(Conclusion follows.)

Fort Wayne, Ind., March 31, '83. C. Grahl, cashier.

Proceeds to the treasury of the Nebraska - District:

For seminar construction: By ?. Müller by Wm. Schwanke 10.00. By ?. Frincke by I. Bahls 5.00. By ?. En- dres by Burk. Naber 5.00, von Volte 2.00. By ?. Weiler, first payment from sr. Zion's congregation on Lincoln Creek, 100.00. (Summa -122.00.)

For the synodal treasury: By ?. Bergt of the congregation 10.00. By?. Adam of the congregation 2.00, sr. Jmm. congregation 10.50. ?. Häßler 10.00, by sr. Congregation 12.00. (p. -44.50.)

For the widow's fund: From ?. Adam 5.00, coll. on Ferd. Heller's wedding, 3.30. ?. Häßler 10.00. Th. König 1.00. (S. -19.30.)

For poor students in St. Louis: ?. Häßler 10.00.

For English Mission: ?. Häßler 10.00.

For Negro Mission: ?. Häßler 10.00. By ?. Bergt by sr. Gem. 6.25. (S. -16.25.)

For inner mission: By Secretary Vogler of the congregation at Louisville, Nebr. 5.00. By ?. Bergt of His Grace. Congregational, 6.25. By ?. Hofius of his own comm. Township of Sheridan, 24.00. By ?. Oetting by yours truly. County 8.75. By ?. Becker by W. Lauppe 5.00. (p. -49.00.)

For the Omaha congregation: By ?. Frincke by S. Her- poldheimer 1.00, N. N. 1.00. By ?. Adam by sr. Jmm. congreg. 10.50. From Psalm 50:15. at St. Charles, Mon., .10. By Treasurer Bartling 5.00. (S. -17.60.)

For ?. Fisher's comm. in D anbury, Conn.: By ?. Endres 5.00.

For the orphanage in Boston: Through ?. H. Cämmerer of G. Seckel, thank offering of sr. Wife, 2.00.

Omaha, May 5, 1883, F. C. Festner, cashier.

Revenue into the Wisconsin District's coffers:

For the widow's fund: From Mrs. Friederike Schwarz -1.00. C. E. L Bro. 10.00. ?. Schumann's congregation in Waterford 7.50. St. John's congreg. at Washington Road 3.02. Wedding collection at W. Köpsel 10.45. ?. Pröhl's congregation 11.25. W. Sch. at Waystde 5.00. ?. Schillings Parish 9.25. W. Suckow 1.00. E. B. in Allouez 20.00. ?. Theels Gem. at Germania 3.75. ?. Friedrich 4.00. ?. Feustel 4.00. ?. Aulich 4.00. (Summa -94.22.)

For teachers' salaries and maintenance of the Progymnasium in Milwaukee: Tuition from Pupil Schulz 24.00. From Bro. Mathias 6.00. From Trinity Congreg. in Wilson 5.00. C. E. L Bro. 50.00. ?. Winter's branch 4.50. W. Komschließ in Milwaukee 2.00. ?. Osterhus' Gem. 10.00. By ?. Heinicke in Negaunee 2.00. By ?. Friedrich, 10.00. Schneider, 50. Strasen's church in Watertown, 45.28... Wambs- ganz' Gem. 17.85. ?. Rathjen 5.00. (p. 182.13.)

To the home of the Progymnasium in Milwaukee: By H. Pritzlaff in Watertown 5 p.m. Confirmation coll. in?. Heizer's parish 1:00 p.m. (S. -30:00 p.m.)

For Wisconsin District Inner Mission: C. E. <L Bro. 10.00. ?. Steyers Gem. in Ahnapee 5.30. ?. Rehwinkel's gem. 6.33. Charlotte Page 1.00. C. Schubert 2.00. ?. Markworth's parish in Caledonia 2.69, on Rat River 1.30, on Fremont Road 1.41, in Fremont 1.93, on Wolf River 2.63, on Schroeder's Corner 2.90. ?. Grothe's comm. 9.00. By?. Friedrich 20.00. Jmm. comm. in Milwaukee 12.92. Wedding coll. at A. Otto 3.35. ?. Schilling's church in Eblesville 10 a.m. E. B. in Allouez 10 a.m. (p. -102.76.)

For the deaf and dumb: C. E. L Bro. 10.00. ?. Doehlers Gemm. 2.00. Trinity Parish in Marquette 10.00. Teacher A. Wardein's pupils 3.66. Mrs. B. Schw. 1.00. N. N. .10. By ?. Friedrich 2.50. Wedding coll. at G. Kühl 3.08, at H. Fienke 2.93, at C. Heidke 2.07. F. Pritzlaff in Milwaukee 1.00. E. B. in Allouez 10.00. (S. -48.29.)

For the congregation in Planitz, Saxony: C. E. L Bro. 10.00.

For the Chemnitz community: ?. Barth 1.00.

For negro mission: ?. Schumann and his school children 3.50. By ?. Friedrich .50. C. E. <L Bro. 5.00. Mrs. S. v. Ganten 1.00. Jmm.-Gem. in Milwaukee 2.51. ?. Schillings Gem. 4.25. P. Schneberger 2.00. (S. -18.76.)

To the seminary building in St. Louis: Herm. Kurth in Milwaukee 5.00. Mrs. A. M. Lauenstein 2.00. C. E. L Bro. 50.00. ?. Goehringer's congreg. at Sheboygan, 4th Sdg. 99.00. Cross congreg. at Milwaukee 16.00. By ?. Friedrich, 6.00. Aus Wichmann's congregation at Freistadt, 5.00. ?. Feustel's congregation, 3rd p., 1 p.m. By ?. Schlerf by Amalie Schlicker 3.00. P. Schneberger 3.00. W. Suckow .50. (p. -202.50.)

For the orphanage in Addison: ?. Arnold's congreg. 2.00. St. John's congreg. in Plymouth 11.08. Louise Bonges, Thank Offering for Happy Healing, 5.00. N. N. in Milwaukee 1.50. ?. Seuel's Confirmation 4.65. Jmm. congreg. in Milwaukee 8.70. ?. Wambsganß' congreg. in Adell 8.66. E. B. in Allouez 15.00. (S. -56.59.)

For the orphanage near St. Louis: ?. Hiebers Gem. at Sheboygan Falls 2.30. Miss H. Wichmann's pupils 2.50. (p. -4.80.)

Füroa's Orphanage in Boston: Teacher Wegner's Pupil 5.70.

For poor students in Springfield: E. B. in Allouez 10.00.

For English Lutheran Mission: ?. Schillings Gem. in Ebles- vtlle5.60. E. B. in Allouez 10.00. (S.-15.60.)

For poor Wisconsin students: baptismal record at I. Schös- sow 1.44, at C. Wille 1.55.

For Plischke in Addison: ?. Schillings Gem. in Eblesville 8.50.

For emigr. mission inNewUork: St. Paul's parish in Sbebovgan Falls 2.10. C. E. öd Bro. 5.00. Fr. Schneberger 2.00. (S. 49.10.)

For poor and sick pastors: ?. Döhlers Gemm. 2.00. Wedding coll. at Fr. Laatsch 4.00. (p. 46.00.)

For poor students in Milwaukee: wedding coll. bet F. Mueller in Wayside 2.50.

To the household Addison: ?. Wichmanns Gem. in Freistadt 12.78.

For poor students in St. Louis: E. B. in Allonez 10.00.

For poor students in Fort Wayne: E. B. in Allonez 10.00.

For poor students in Addison: E. B. in Aüouez 10.00.

To the college building in Milwaukee: Jmm.-Gem. in Milwaukee 135.00. Durck ?. Kückle from Mrs. Zils 2.00. ?. Küchle 5.00. W. Wolläger 15.00. C. E. L Bro. 50.00. ?. Göh- ringers Gem. in Sheboygan 28.35. N. N. in Town Hermann 1.00. Bensien in Waterford 1.00. Chas. Bennett in Negaunee 2.00. ?. Markworth's Gem. 2.81. teacher Hammer .60. Mrs. B. Sckw. in Reedsburg 2.00. K. Ohland 2.00. Mrs. Burlage in Milwaukee 1.50. ?. Damms Gem. in Bloomfield, 2nd S., 20.00. By ?. Frederick 25.00. P. Seuel 2.00, whose gem. in Portage v.37, in Lewiston 3.26. ?. Polack's congregation at Hcrkimer, Kans., 15.42. H. Suhr at Milwaukee 5.00. By ?. Wichmann's commune at Freistadt, 1.00. ?. Wambsganß' comm. in Adell 30.00. I". Feustel's parish, 6.10... Aulich, 3.00. His parish, 4.30. Valentin, 3.00. Birthday call at Mrs. Giese's, 1.17. ?. Barth's parish 4.55, branch .85. Father Schneberger in Eblesville 3.00. Mrs. N. N. 5.00. Father Peterson in Milwaukee 5.00. (p. 4395.28.)

For the synodal treasury: Dreieinigk.-Gem. in Milwaukee 45.03. ?. Erck's congregation in Wausau 5.00. ?. Nützel's congregation in Oshkosh 19.00. St. Paul's congregation in Sheboygan Falls 5.00. Trinity congregation in Wilson 2.00. Town Granville congregation 6.57. ?. Winters Cong. in Logansville 10.50. Lower Jmm. Cong. in Theresa 6.63. St. Stephen's Cong. in Milwaukee 37.10. L. Hild's Cong. in Hermann 12.57. ?. Schumann's congregation at Waterford 4.50. St. John's congregation at Plymouth 12.00. ?. Rohrlack's congreg. in Reedsburg 12.00. Jmm. congreg. in Town Herman & Theresa 10.55. Cross congreg. in Milwaukee 12.00. k. Damms Congregational Church in Bloomfield 10:00 a.m. By ?. Frederick 20.00. ?. Walkers Gem. at Bear Creek 3.65, at Maple Creek 2.00, at New London 4.00. Jmm. Gem. at Milwaukee 22.25, ?. Wichmann's Parish at Freistadt 14.08. ?. Schilling's comm. at Eblesville 7.75. (p. 4284.18.)

Milwaukee, April 25, 1883. c. Eissfeldt, cashier.

Incoming to the Kaffe dcS Western District:

For the Synodical Fund: From ?. Lentsch's congregation at Craig, Mo., 43.00. Collections from P. Mähr's congregation at Ellsworth, Kans., 5.00. Trinity District allhier8.00. ?. Matuschka's congregation at New Welle, Mo., 8.50. Lehmann's congregation at Tandy Creek, Mo., 2.65. From God's Box in ?. Zschoche's congregation at Atchison, Kans., 5.14. ?. Nützel's congregation at West Ely, Mo., 7.45. ?. Mueller's congregation at Wellsville, Mon., 4.00. Coll. of the congregation ?. Hafner's parish at Leavenworth, Kans., 8.40. ?. Willes Common at Brownsville, Mon., 5.40. (Summa 457.54.)

For internal miss ion: ?. Matuschka's congregation at New Welle, Mon., 7.50. Coll. of the congregation of ?. Pennekamps at Topeka, Kans., 8.81. Father Roschke's congregation at Pierce City, Wo., 5.00. Communion coll. of congregation ?. Zschoches at Geary City, Kans., 4.00. From the God's box of the congregation ?. Zschoches at Atchison, Kans., 4.55. ?. Sandvoß' church at Augusta, Mo., 7.00, ?. Wissmann 1.00. (p. 437.86.)

For negro mission: ?. Sandvoß' Gem. in Augusta, Mo., 3.50.

For Jewish abuse: Mrs ?. Sckolz in Norborne, Mon., 2.00.

For emigrant mission in New York: ?. Bocks Gem. in Jefferson Co., Mon. 2.05.

To the new building in St. Louis: Coll. onC. Reutzel's wedding at Fort Smith, Ark., 2 p.m. ?. Lentsch's church at Corning, Mon., 7 a.m. ?. Wesche's Gem. lei Jefferson City, Mo., 3rd tr., 1 p.m. D.'s Gem. in Jefferson City, Mv., 3rd tr., 20.75. k. Judge's Gem. at Ellisville, Mo., 3rd T., 14.50. Chr. Volkmann at Clinton, Wo., by ?. Spehr 10.00. subsequent by ?. Lehmann's Gem. at Pevely, Mo., 2.00. ?. Gümmer at Cape Girardeau Co, Wo., 5.00, W. Körber 3.00. Durck k. Nütze! in West Ely, Mon., 10.50, ?. Matuschkas Gem. in New Mclle, Mon., 25.00. Trinity Distr. all here 205.00. By ?. Will Lei Brownsville, Mon., 9.00. (p. 4338.75.)

For the orphanage at Addison: W. Mohr by ?. Wesche at Jefferson City, Mo., .50. ?.. Zschoches Gem. at At- ckison, Kans., Dec. 1 (p. 41.62.).

For ?. M. Wyneken: Von-r in St. Louis 5.00.

For poor students in St. Louis: C. Reutzel & wife at Fort Smith, Ark. 6.00. Mrs. Coors by ?. Germann this. 6.00. (p. $12.00.)

For the Omaha comm.: W. Maschmeier through ?. Matuschka in New Welle, Wo., 4.00.

For the Progymnasium in New Orleans: P. Roschkes- Gem. Lei Pierce City, Wo., 4.50. ?. Nützel's parish in West Ely, Mon., 6.80. (pp. 411-30.)

For the Free Church in Saxony: ?. Mencke's congregation in Stover, Mon., 8.60, its branch congregation in Richland, Mon., 10.45, Widow Schröbe 1.50. (p. 420.55.)

For the Chemnitz commune in Saxony: ?. Lentsch's parish at Craig, Mon., 3.00. From ?. Sapper's parish in S. St. Louis, Mon., 5.00. From ?. Bartels' parish in W. St. Louis 10.00. (S. 430.00.)

For the widow's fund: Contributions: From the St. Louis Teachers' Conference, 4.75. Dr. Walther here, 5.00. Gifts: From Mrs. M. Coors through ?. Germann at Fort Smith, Ark. 6.00. ?. Lohrs Gem. Lei Jackson, Mon., 4.70. By ?. Frese at Port Hudson, Mon., 5.00. By ?. Grimm, conference coll. I in Washington, Mon., 14.25. By Paul Gast in Baden, Wo., k 1.15. (p. G40.85.)

St. Louis, May 8, 1883. E. Roschke, cashier.

Received for the orphanage at Addison, Ill:

Since December 1882: From Illinois: From H. K. in West Lyons a fat sheep. From Morris by P. Behrens of the Woman's Club 3 jackets, 3 dresses, 5 aprons, 3 shirts, 2 pairs of pants, 4 Pr. stockings, 4 Ud. gingham. From Chicago: from l?. Succops congregation from Mrs. Hedder and sister 4 girls' caps and 2 Pr. stockings, from Heinrich Holtz 3 skirts, 1 straw hat, 1 cap, 2 scraps of stuff, 1 Pr. shoes, 1 shawl and 1 locomotive; from St. Peter's congregation from H. Olwein 9 Ud. Muslin; from the Trinity - Gem. by I. L. Thurn from Heinr. Bergmann 1 Pr. shoes, Frank Kuschal 10 M. calico, Mrs. K. Prabel 5 Shawls, 2 Pr. stockings, 6 handkerchiefs, 1 remnant Cottonflannel, 1 remnant Gingham and 1 remnant calico, Mrs. David 18 M. Gingham, 4 spools of twine, and 2 doz. Buttons, Joach. Abraham 10 Ud. stuff to make towels, Heinr. Fründt 12 Ad. Gingham, Christ. Koch 12 Ud. gingham, Fcrd. Hack- bart 6 girls' shirts, 2 doz. Buttons and thread, Ludwig Fiene dozens. Dolls, 1 cap, 4 girls hats and 1 pr. rubber shoes, Heinr. Brinkmann sen. 1 box Groceries, Georg Lawall 1 package Candy, Mrs. Wöhler 21 Hd. calico, 8 spools of twine & 8 doz. Buttons, Mrs. Beadel 10 ad. Kattun, 12 handkerchiefs, 2)H W. Hosenzeug, 4 Pr. Strümpfe und 3 wollene Mädchenmützen, Heinr. Schierhorst 1 Rest Kattun und 1 Rest Cottonflannel, Frau Wegert 10 Ad. Cottonflannel and 5 Ud. gingham, Mr. Hirsch 1 parcel of worn dresses, Mrs. I. H. Fischer 12 handkerchiefs, 3 Pr. stockings and 6 dolls, Albert Geisemann 3 boards, 2 Pr. stockings, 6 handkerchiefs, 6 girls' dresses and 1 girls' hat, Wm. Ocken 2 jackets and 1 vest, Karl Rademacher 34 Pr. shoes, Karl Haack 2 quilts, Fried. Niemeyer 7 caps and 2 shawls, Ludw. Goldenbogen 12 handkerchiefs and 9 Ud. muslin, by W. Fiene 6 girls' and 6 boys' capcn; from P. Wunder's Gem. 108 boxes of candy and nuts for Christmas from H. Schultz, 63)^ Ad. wollenen Flannel u. 2 Boxes Kuchen von Frau Schöllkopf; from U.Hölters Gem. von John G. Wuack 6 dolls, 5 Pr. gloves, 4 Pr. pulse warmers, 2 girls' caps, 9 flutes, 1 box of Skittles and 2 BoxesSpielblocks, Frau Sophie Bützow 6 Schürzen u. 1 shell box, Mrs. Stenger 6 school bags and 2 play chairs, Mrs. Staats 2 boxes plates & keys, I. Peters 1 box cake and candy, Th. Peters 1 box nuts & candy, Widow Jäkel 1 boy's suit, Widow Bützow 1 girl's hat, 1 shawl, I Pr. Gloves, 2 Pr. Pulse Warmers, 1 Box Writing Paper and Envelopes, 3 Bars of Soap, Lubne and Daughter 1 School Bag with Skittles, Candy, Gears and 6 Handkerchiefs, Mrs. Haidemann 2 woll. Jackets, 2Pr. braces, 2Pr. gloves and 10Pr. stockings, Mrs. Bartels 2 skirts, 1 pair of trousers and 3 handkerchiefs, from the Young Women's Club 4 Boxes of Candy, Mrs. Storck 4 blackboards, 2 Dozend. Pencils, 4 picture books, 2 doz. Lead Feathers, 2 Girls' Caps, several Flowers and 1 ABC Box, Mrs. Haverland 1 Remnant of Gingham and 1 Remnant of Calico, G.Dörmg 1 Remnant of Cottonflannel, Mrs. Born 6 Pr. Stockings, N. N. 12 pr. stockings, N. N. 1 parcel of worn clothes, N. N. 12 Pr. stockings, Mr. Eckhart 1 box of soap, I. N. Raithcl 1 barrel of apples, 1 box of oranges & 1 bag of nuts ; from 1?. Wagners Gem. from Mrs. H. C. Znttcrmeistcr 4 pr. new and 2 pr. worn sock shoes; through L. Brauns from unknown persons 10 pr. shoes & 2 pr. boots. - From U. Rabe's comm. at Yorkville from the Women's Club 2 quilts, 5 pairs of trousers, 3 jackets and 16 Pr. stockings, and from Mrs. And. Leifheit 1 cap. - From P. Traub's parish at Peoria from the Woman's- Association 3 quilts, 6 pairs of trousers, 2 dresses, 2 aprons, 1 bodice and 1 skirt. - From P. Grosses Gem. in Addison from W. Lceseberg 2 fat geese and 2 jars of jelly, N. N. 3 Pr. shoes, H. Rie- hus 2 Pr. shoes, H. Kröger 2 worn caps, by Herm. Lührs by Bro. Kuhlmann 2 sacks of potatoes, W. Dammeyer, E. Pflug, H. Niehus, Bro. Göllner, D. Hahn, F. Mesenbrink, H. Heitmann, H. Lührs, W. Beier, F. Kahle and F. Dammeyer each 1 sack of potatoes, F. Lührs 1 p. of grain, H. Mesenbrink §2.00; from the western district by H. Kruse, C. Klasen, C. Greve 1 p. potatoes each, John Range, H. Rosenwinkel, L. Kruse, H. Fiene, H. Kröger and Fr. Leesebcrg 2 p. potatoes each, W. Buchholz 5 p. potatoes, H. Geils 4 p. potatoes, H. Fiene and F. Krage 3 p. potatoes each, H. Fiene 2 p. oats, N. N. 1 roll of butter.- Aus?. Large Gem. in Hartem by Herm. Lührs by D. Kornhaaß 1 p. potatoes, 1 p. oats, 1 p. grain. - From l?. Meyer's Gem. in Lincoln 7 pairs of woolen stockings, 14 towels and 9 girls' shirts from the Women's Association. - From P. Brauer's community in Crete 7 boys' and 3 girls' shirts, 3 aprons, 5 pairs of stockings from the Women's Association, furthermore from the Women's Association 8 shirts, 2 pairs of stockings. - From U. Schüßler's community in Joliet, from the Women's Association, 5 pairs of shoes, 4 new and 3 worn dresses, 6 petticoats, 4 aprons, 7 shirts, 2 bodices, 1 pair of trousers, 1 pair of stockings and 1 box collar. - From the Missionary Sewing Society through Father Hallerberg in Quincy 14 pairs of trousers, 18 jackets, 41 shirts, 3 bodkins, 13 girls' trousers, 11 dresses, 5 gingham shirts, 11 aprons, 2 box covers. - From Mrs. Himmel in Palatine, 1 sheet, 1 girl's cap, 5 Ud. muslin. - From Mrs. Gehrke in Arlinaton Heights 6 pr. stockings, 1 pr. gloves and 1 pr. gaiters. - By Mr. Hartmann in Efftng- ham, from Mrs. Ch. Hartmann, 7 trousers & 1 pr. shoes, Mrs. Pett 5 ad. Kattun, Mrs. Frankenstein 5 Ud. Kattun. - From U. Johannes' Gem. in Des Plaines from Mrs. Dor. Senne 1 quilt, 2 dresses, 4 aprons & 6 towels. - From Aunt Naemi (?) 1 skirt, 1 pair of pants, 2 pr. stockings, I pr. gloves.

From L. Bode in Nicollet, Minn, 1 dress, 2 pieces woolen yarn, 23 Ud. gingham, 1 sheet, 12 M. muslin and 6)H Ad. Cottonflannel. - FromWm. skimmers inB a ltim ore, Md. 65 think coins. - From Gust. Nechlin in Bay City, Mich, 1 box of clothes ss. deceased. son. - From P. Küchle's comm. in Milwaukee, Wis, from Mrs. Thranow 1 shirt and 1 dress, Mrs. W. Kröning 2 pr. stockings, 2 woll. Girls caps and 2 undershirts, Miss B. K. 2 Pr. boys' trousers, Mrs. F. Kröning 1 skirt and 1 pair of trousers, Mrs. Degner 1 girls' cap, Mrs. Glawe 1 woolen shawl and 1 apron. Umschlagtuch and 1 apron, "Mrs. Fleischer 2 woll. Jackets and 2 girls' caps, Mrs. Ücke 6 wool. Umschlagtücher, 5 Pr. Gloves, 9 small Knabenshawls, 4 Pr. Stockings and 2 large Knabenshawls, Mrs. Ed. Buchholz 1 woll. Boys' Jacket, Mrs. Fick 1 Dress, 3 Aprons & 1 Pr. Stockings, Mrs. G. Rahn 2 Undershirts & 1 Pr. Stockings, Mrs. Aug. Dhein 3 Aprons, 6 Handkerchiefs & 2 Pr. Pulse Warmers, Miss E. N. 6 Pr. stockings, Mrs. H. Genrich 2 aprons, 2 Un.

terr skirts and 2 pr. stockings, Mrs. G. Schröder 2 caps and 1 pr. gloves, Mrs. Laura Kehrein 2 petticoats and 1 book, Miss B. Krüger 1 girls' cap, C. Reineck 1 boys' suit, Mrs. Fr. Strelow 1 pr. girls' trousers, 1 bodice, 1 skirt, 1 apron and 1 pr. stockings, Mrs. Reckow I pr. stockings, Mrs. N. N. 31 pr. stockings, 2 pr. gaiters, 3 pr. gloves, 3 hoods, 2 wool. Girls' jackets, 1 woolen Knabenshawl and 1 piece of clothing, from the Women's Association 9 aprons, 7 dresses, 10 girls' trousers, 5 bodkins, 28 box covers, 6 Pr. wool, and 1 Pr. baumw. Stockings and 17 girls' shirts. - From the Women's Club inDetroit, Mich, (Gem. unknown) 2 dresses, 9 pr. gloves, 3 shirts, 1 bodkin, 8 girls' caps, and 2 pr. stockings. - From l?. Niethammer's compound in La Porte, Ind.., from Mrs. Stöckhen's sewing school, 1 Dr. Luther's Life, 6 feather holders, 4 dolls, 3 collars, 5 pr. wrist warmers, 5 pr. stockings, 5 balls, 2 boxes of candy, 1 petticoat, 2 packets of nuts, 11 undershirts, 5 caps, 9 pr. trousers, 1 jacket, 9 aprons, 10 neck shawls, 3 boys' worn dresses, 28 handkerchiefs, 17 pr. gloves, 5 shawls, 11 girls' caps, & 1 wool. Trousers, 1 overskirt from Wm- Schum; from the Women's Society 7 quilts, 11 sheets, 3 box covers, 10 w. Muslin, 19 wooden plates, 1 pair of worn trousers and waistcoat. - From the Women's Association of St. Paul's Parish, Fort Wayne, Ind. 6 girls' trousers, 6 bodkins and 1 pr. stockings. - From Mrs. W. Hoyer at D eer Creek, Iowa, through Wm. Leeseberg 1 quilt.

Many thanks to all dear donors!

Addison, III, April 20, 1883.

John Harmening, orphan father.

Received for poor students: By Mr. U. C. Koll- tomorrow from a member s. Gemeinde §5.00 for Faulstich; by Hrn. U. I. H. F. Hoyer, sent on H. Gronemann's wedding, 6.17 for Meinecke; by Hrn. ?. Heid of 2 Gl. s. Gem. .75; by Mr. P. Endres' Gem. 6.50 for M. and R. Grüber for cost money; by Mr. Stern of the Gem. in Warsaw 7.00 and of the Sing- verein 5.15 for Abitz; by Mr. P. Wille of s. Gem. P. Wille from the church 14.80, donated on Ph. Pinkepank's silver wedding anniversary 3.20 and from the Germania Music Choir 1.00 for Boritzki, Arps and Abitz; from the esteemed Women's Association in Rochefter, Minn, 2 quilts, 2 sheets, a pillow, 2 box covers, 3 shirts, 4 towels and 1.65, C. Oesterreich 1.00, Miss M. Goldbeck 1.00, E. Queister .50 for Mauff; by Mr. U. Groß 10.00 for Her; by Mr. U. C. Vetter, Osterkoll. s. Gem. 7.10; by Mr. Präses Hilgendorf from Witwe Frese 5.00 and from F. Grotelneschen 1.00 for Witt; by Mr. P. Weseloh from Mr. ?. Lehmanns Gem. 5.00 for Tenning; by Mr. ?. Liebe from the young men of his congregation 5.00 for Schütz; by Mr. l?. Hansen from sr. Gem. 9.50, by Mr. S. 2.50, by N. N. 2.00, by an unnamed person 3.00 for Merz; by Mr. l?. Crämer from C. Goos 5.00; by Mr. P. F. Schalter from the Women's Association sr. Gem. 18 box covers, 4 sheets, 6 underpants, 2 quilts; by Mr. l?. Dub- berstein ges. at the wedding of Mr. Götsch, 2.50 for Mauff; by Mr. 1?. Hafner from the women's association of sr. Gem. 12 pillow cases and 6 pr. stockings; by Mr. P. Witte of the Jungfrauenverein s. Gem. 13.00, from some members 4.00 for Oesch.

For the seminary house stop: By Mr. 1?. Matthias, Easter coll. s. Gem. 9.00. A. Crämer.

Received **for the seminary household in St. Louis:** From Mr. Gustav Trömel, 25 loaves of bread. From Mr. Köhn in Sheboygan, Wis. a large box of fish. From Mr. Karl Kästner 10 Galt. Apple butter. By Messrs. Hecht and Hevssel 3 sacks of dry apples. From Mr. Karl Burgdorf 1 box of meat and sausage. From Mr. U. Achenbach's community 29 sacks of flour. From the parish of Mr. P. Th. Mießler in Des Peres, Mo., a wagon load of various natural goods, 5 Galt. Vinegar & §2.00 cash. From Mr. l?. H. Holtermann's Gem. by Mr. John Bauersachs at Pinckneyville, III, 1 case of eggs. From Karl Arndt, 5 galt. Vinegar. From Messrs. Haas & Schenkel 5 boxes and from Mr. Waltke 200 lbs. of soap. From Mr. Rohlfing, gardener, several boxes of lettuce.

God's blessings to the lenient givers.

St. Louis, May 5, 1883. H. Jungkuntz.

To the seminar house in Springfield:

From widow Just. Weithaus-in Litchfield, III, 1 pail of apple butter. From Mr. Selle in Springfield, 13 lbs. of butter. By Mr. U. Drögemüller in Arenzville from s. Township 4 hams, 8 shoulders, 6 sides of bacon. By Mr. ?. Bötticher in Mount Pulaski from sr. Township 4 sides of bacon, 10 hams, 6 sacks of flour, 4)H pounds of butter, 5 wales. Sauerkraut; from Mr. Matth. Stoll §1.50, Erh. Stoll 1.50, Rothermel 1.00. From Mr. Harms, of Salisbury, 300 eggs. From Mr. I. O. Piepenbrink at Crete one box of cheese (32 lbs.).

Springfield, III, April 25, 1883. G. Pfau.

For poor Michigan students received since last November: From the congregation in Big Rapids §3.51. Hochzcitskollckte at Karl Mariens in Saginaw 9.50. Hochz.- Koll. at E. List in Saginaw for O. List 5.50. From P. Sievers' Gem. in Fraukenlust 21.00, From the congregation in Roseville, Weihnachtskoll. for Alfr. Görlack u. O. List, 11.50. By k. Torney of the Women's Club in Montague 5.00. By N. N. in Roseville 1.00. By the congregation in Ludington 2.83. By Treasurer Schmalzriedt, wedding coll. at E. Rau's in Amelith, 5.75. By k Schöch of sr. Gem. 2.40. By the Gem. in Fisherville, Can. for Ad. Arendt 12.00. By l?. G. Bern- tbals branch 1.46. By 1?. Arendt by s. confirmands 4.40. By my confirmands 4.43. By treasurer Schmalzriedt from the cent caste of the Gem. in Lisbon 25.00. By P. Bcrnthal's Gem. in Richville, coll. on Palm Sunday, 4.70. By my confirmands for O. List 6.00. Wedding coll. by Aug. Kühnemund in Fräser, 4.60.

In thanking all dear donors in the name of the recipients and wishing God's rich blessing, the undersigned reports at the same time that the caste is empty again at present, and asks for further active participation in this work of support, so that our poor pupils may be provided with the necessary means and be able to continue and complete their studies uninterruptedly and unhindered.

Roseville, Mich. April 12, 1883. I. L i st.

For the English Lutheran Mission in the West:

By Mr. D. Sievers in Minneapolis, Minn. from his confirmation fund - 5.00. Confirmation treasury -5.00. By Treasurer Roschke from Mr. Ad. Bergmann in Concordia, Mo., .50, from the congregation of Mr. U. Roschkes in Pierce City, Mo. for printing English tracts 3.30. From Mr. D. A. Biewend in Boston, Mass. 5.25. By Mr. U. I. A. F. W. Müller of sr. Gem. at Ehester, Ills. for books for the benefit of the English Mission 9.45. N. N. at Indianapolis, Ind., .50.

St. Louis, May 9, 1883. C. F. Lange, cashier.

509 UrarMüu ^.vo., 8t. Douls, ÜLo.

For the church building of my congregation received since August 11, 1882: By Mr. Treasurer Grahl -206.61; from the congregation of Mr. D. Schöneberg in La Fayette, Ind., 27.00. - Sincerely thanking the dear donors we wish God's rich blessing.

South Vend, May 4, 1883. P. Heid.

For poor students received with hearty thanks through Mr. F. C. Haker, collected at the wedding of Mr. H. Thunhorst in Cleveland, O., -11.05. From Mr. D. Johann Georg Hafner in Darmstadt, Ind.

C. F. W. Walther.

Received for Student Chr. Otto by Mr. D. A. Ch. Gross- berger -30.00 from sr. Congregation in Buffalo. For student L. Dorn 3.25 by D. Umbach, collected at the wedding of Mr. I. Bracher. G.

New printed matter.

Dr. Martin Luther's Church Postilion, Epistelтheil nebst vermischten Predigten. St. Louis, Mo. Concordia Lutheran Publishing House (M. C. Barthel, agent). 1883.

From the last issue, dear readers have seen that the Epistle section of Luther's Church Postilion - Volume XII of his complete writings - has now also left the press. The high value of Luther's Church Postil has already been shown on the occasion of the announcement of the Gospel section in No. 11 of the previous volume. By referring our readers to what was said there, we now only want to communicate what is offered to them in this volume. It contains not only the Epistle section of the Church Postil, Luther's wonderful sermons on the Epistles of the Church Year, but also other sermons on the Gospels and Epistles that are not found in the Church Postil. The epistle section occupies the smaller half of the volume, and the miscellaneous sermons the larger half. Thus, this edition offers such a rich collection of Luther's sermons as no other edition of Luther's Church Postilion offers. The first table of contents lists the sermons in the two halves - about two hundred - in order, the second according to the church year, and the third according to the chronological order. In addition to this rich content, there is now a splendid layout, beautiful paper, clean printing, handsome binding. The editors of this volume have also taken care with praiseworthy diligence that these magnificent sermons of Luther are also reproduced according to a reliable text. To Mr. Chr. Körner we owe in particular an exceedingly valuable threefold index to the two parts of the Church Postil, to the Gospel part (Vol. XI.) and to the present Epistle part and the enclosed mixed sermons, which has been worked out with great diligence and admirable skill. The first is an index of words, the second an index of sayings, and the third a detailed 172-column index of subjects. The text of the sermons comprises 2099 columns.

So then, by God's gracious help, 4 volumes of the complete writings of our dear father Luther have already been completed: Volume I. and II. which contain the incomparable interpretation of the exxe Book of Moses, and Volume XI. and XII. which contain the Church Postil. In a short time, w. G., another volume will follow: the incomparable domestic postilion. For this great grace, for this rich blessing, we cannot sufficiently thank God.

May these 4 stately volumes of Luther's writings grace the libraries of many Lutherans and also be taken out of the bookcase often, often and read and studied with zeal and diligence! The blessing for heart, house and congregation will not fail to come.

The prices of the earlier volumes have already been communicated. The present volume costs only -4.50. Postage 50 Cts. G.

Dr. Martin Luther's Large Catechism. With Luther's picture. Zwickau in Saxony. Printed and published by Johannes Herrmann. Commissioned by Heinrich I. Naumann in Dresden.

From the Hannoverschen "Kreuzblatt" we see that the dear printer Herrmann in Zwickau has procured this new edition of Luther's never outdated Large Catechism as a gift for this year's Luther Jubilee. The "Kreuzblatt" of April 15 writes about it in an advertisement as follows: "Luther's small catechism, the little handbook for large and small children of God, has, thank God! in all Lutheran circles again. But the great catechism of the dear man of God has still not received the attention it deserves. Clergymen and also individual laymen who possess and study the Concordia Book will also have lifted up the treasure offered them in Luther's great Catechism. But to the majority of the members of the congregation it has fallen into oblivion and is as good as unknown. It is all the more gratifying that the publishing house has organized a separate edition of this core text for the 400th anniversary of the birth of Dr. Martin Luther, whereby it is offered to the people at a relatively low price (1.20 Marks) in truly festive garb. The layout of this commemorative edition can indeed be called splendid. The paper is strong and good and the printing so large and clear that it is suitable for the weakest eye legible. Each page has a line border, and in front of the main title, printed in red, there is a good picture of the dear man of God. It is truly a joy to take the magnificent book in hand in this exquisite arrangement, which gives it a special value. May it find many friends among all kinds of people, not only buyers, but also eager readers and lovers. Everywhere one prepares for a worthy jubilee celebration. A complete edition of Luther's works has also been started. But it is not for the people, if only because it is far too expensive. But this Catechism is for the real people, and the German people could not celebrate the 400th anniversary of Luther's birth better than if they were to penetrate again into the pure doctrine of the Catechism, which the great Reformer brought to them, through the diligent use of the great Lutheran Catechism. Not only for the daily home devotions, but also for the preparation for Holy Communion, this book can render excellent service. Finally, it should be noted that Luther's large catechism is also available at the very moderate price stated at the Mission House Printing Office in Hermannsburg."

Four Years in Asante, or: Missionaries as Prisoners of War among the Heathen Asanteans. Edited from diaries (edited by H. Gundert) by Rev. August Emil Frey. Allentown, Pa. 1883. missionary - library for young and old. I. Vol.

In the preface the author says: "Go ye into all the world, and preach the gospel to every creature-that young and old may be reminded more and more of this high and noble will of God to spread the gospel in all the world, among all peoples, is the intention of the Missionary Library. From time to time a biography from older and more recent mission history shall follow." To our mind, the above-mentioned little book corresponds to the purpose expressed here in an excellent way. On the one hand, it gives a deep insight into the indescribable horrors, misery and wretchedness of paganism; on the other hand, it shows the faith, devotion to God and patience of true children of God in the brightest light, who have a heartfelt desire for the blessedness of the blind heathen. Two missionaries, until then active among the quiet, peace-loving people of the Anumans on the Gold Coast in western Africa, are taken away as prisoners of war in June 1869 (one of them together with his wife and child) by the neighboring wild Asanteans, who made a warlike invasion, and brought to the capital of the Asantean Empire, to Kumase, where every tear of earth is soaked with human blood. Here they find themselves held back among terrible men for four years, perpetually suspended between fear and hope. Their unspeakable toils and tribulations, the satanic abominations of human sacrifice, which they had to witness almost daily, their years of vain pleading for release, as well as the final glorious salvation and God's judgment on Kumase, the great city of sin, are described in vivid colors in the above-mentioned little book based on diaries. Especially refreshing is the meeting of a number of local and foreign Christians described therein, as a small congregation which blossomed among a nation of Satan's servants like a rose among thorns. By God's miraculous providence they were able to unite for worship, were even given opportunity to preach the gospel of Christ publicly, and to preach words of life to those whom they 'held captive.' We doubt not, this touching real story will commend itself to young and old, and win many friends. The price of this nice little book, furnished with various illustrations, is 30 cents. G. S.

Proceedings of the Sixth Annual Meeting of the Synod of the Evangelical Lutheran Free Church in Saxony and other St. 1882.

This sixth synodal report, issued by our German brethren in the faith, is also warmly recommended to American Lutherans. The recommendation comes somewhat late, but still in time. For the topics dealt with in this report are always of interest to Christians, and especially to Lutheran Christians. They will first find in the aforementioned document a detailed instruction on domestic worship. The Christian fathers of the house are urged to worship daily in their homes with their families, and at the same time the best means of domestic worship are described. In the second place, the doctrine of the sacraments is discussed in general. The Lutheran concept of the sacraments, "that the sacraments are signs and testimonies of divine will toward us, to awaken and strengthen our faith through them," is here clearly and sharply put into the light and brought to bear against the Roman and Reformed errors. The alarming aberrations of the newer "Lutherans," too, who suppose an effect of the sacraments beyond the Word and essentially different from the Word, are duly illuminated. The reader is not bothered with superfluous theological definitions, and yet is introduced to the heart and core of the Lutheran doctrine of the sacraments. Scripture and confession are foremost. Besides, the voice of the greatest teachers of the Church, Augustine, Luther, Chemnitz, is faithfully reproduced. Price: 45 Cts. with postage. G. St.

Available from Concordia Publishing:

The Blessed Efficacy of the Faithful Lutheran Church in our Country. Sermon by I. H. Sieker. Price 10 cents.

All proceeds from the sale of this sermon are earmarked as a grant for the construction of the new Concordia Seminary in St. Louis.

Sermon on Predestination by Rev. Prof. **C.** F. **W.** Walther, D.D. Translated by August Crull. St. Louis, Mo. Concordia Publishing House. 1883.

Many will be pleased to hear that this wonderful sermon, which appeared in German a year ago and was published in the "Lutheraner", is now also available in English. According to the text Eph. 1, 3-6, the following questions are answered: "1. What are the people whom God has chosen? 2. when did this election take place? 3. for what purpose did God choose the elect? 4. What are the causes that moved God to choose them? 5. How shall a Christian rightly use the right doctrine of election for his salvation?" Even the most simple-minded person can be convinced from this that our doctrine of election rests on biblical grounds.

May many who read only English gain this conviction through the sermon translated into English, and may our readers therefore make it their business to distribute it. It will be sent individually against a contribution of 10 Cts.

G.

Biblical imagery.

In the publishing house of Mr. E. Kaufmann in New York, 66 Fulton Street, 3 series of biblical pictures have been published, which can be highly recommended:

Series I. 100 pictures tn fine color printing with the relevant Bible texts. (ö^X3)L) 80 Cts.

Series II. 32 pictures tn fine color printing with the relevant Bible texts. (6X><4^) 45 Cts.

Series III. 36 pictures (18 from the Old Testament and 18 from the New Testament) in very fine chromo printing, after originals by first masters. (4X5^) K1.00.

The first series is beautiful, the second finer, the third most refined.

The pictures may be obtained through the Luth. Concordia Publishing House, M. C. Barthel, agent, St. Louis, Mo. G.

Immortelle. Ten bookmarks with Bible verses. Publisher by E. Kaufmann, 66 k'ultou 8tr., Ne^v ^orlr.

The choice of the Bible verses is a beautiful one, the artistic execution - in finest color printing - an excellent one. May art place itself more and more in the service of our highly praised Lord Jesus.

The price of these 10 beautiful book marks is 25 Cts.; they are also available through the Luth. Concordia Publishing House. G.

Lutheran Hymns. *For the use of English Lutheran Missions*. 8t. I^ouig, No. 1882.

This collection contains 16 songs and some verses; among them: Allein Gott in der Höh 2c., HErr JEsu Christ, dich zu uns 2c., Liebster JEsu, wir 2c., Ach bleib bei uns, HErr JEsu Christ 2c., O JEsu Christe, wahres Licht 2c., Laß mich dein sein 2c., Ein feste Burg 2c., Wir glauben all 2c., Aus tiefer Not 2c., Nun freut euch, lieben Christen 2c., Ich habe nun den Grund 2c., Nun danket alle Gott 2c., JEsus Christus unser Heiland 2c. The English follows the German text as closely as possible. The songs are accompanied by 15 melodies. This collection may also serve some German congregations who, when they occasionally hold an English service, e.g. at church consecrations, mission festivals, etc., are embarrassed by the songs. 100 copies will be sent postpaid for H6.50, 13 copies also postpaid for $l.OO. A single copy will be sent on sending in 10 cents (postage stamps). G.

Jubilee Booklet in Questions and Answers for the Dear School Youth by Mrs. Lindemann, ?. No. 2. ?ri6o 8tr.,

Our brethren in the East are gearing up at times to celebrate the coming Jubilee. In the present Jubilee Booklet, printed by order of the Joint Pastoral and Teaching Conference of Pittsburgh, for the benefit of the Concordia Orphanage, it is shown: How high a cause we have to thank the dear God for what he has done for us through vr. M. Luther has done for us. It speaks first of Luther's person, then of his work and the gifts we owe him, and finally of the thanks we owe God for it. Price: 5 Cts, the dozen 50 Cts, the hundred K3.00. Postage not included.

Also, the Southeastern Missouri Pastoral Conference has requested a synodical member to adopt a Jubilee booklet for the youth. G.

Changed addresses:

Rev. 0. 8. SprenKsler, ^Va8 "c:a, Oc>., lAinir.

Rev. Unepler, Uniontorvn, kerrz? Oc>., Llo.

Pev. 8. vlemer, Box 464, komerox, Oüic>.

Lurlrenn, 112 21st 8tr, Olileu^o, III.

v. Roscrlier, 3318tr. , Vortlast .

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The "Lutheran" is published twice a month for the annual subscription of one dollar for the out-of-town subscribers, who must pay the same in advance. Where the same is brought in by porters, the subscribers have to pay an extra 2S "Tent" porter's wages.

To Germany the "Lutheran" is sent by mail, postage prepaid, for $1.25.

Only letters containing notices for "da" paper are to be sent to the editorial office, but all others containing "business", orders, "cancellations", monies, etc., are to be sent to the address: Dutk. Convoräiu-Verlag" (iA. 0. Lartkel, ^Vxent), Ooruer ok Lliairn 8treet L Inäiunu ^vvime, 8t. Douis, Llo. to be sent to. - In Germany this" sheet is to bqtehm by Heinrich Z. Naumann. 36 Pirnaische Strasse, Dresden.

Lntereck at tlie ko8t Otüoe s.t 8t. I,oul8, 5lc>., 8,8 86eoLÜ-els,88 msttsr.


Gottes Wort und Lutheres
vergehet nun und nimmer
Und ich sahe einen Engel
fliegen mitten durch den Himmel,
der hatte ein ewig Evangelium
zu verkündigen denen, die auf
Erden sitzen und wohnen, und
allen Heiden und Geschlechtern,
und Sprachen, und Völkern.
Und sprach mit großer Stimme:
Fürchtet Gott, und gebet ihm die
Ehre, denn die Zeit seines
Gerichts ist kommen, und betet
an den, der gemacht hat Himmel
und Erde, und Meer, und die
Wasserbrunnen.
Offenb. Joh. 14, 6.7.

Herausgegeben von der Deutschen Evangeli
Zeitweilig redigirt von dem Lehre

Vol. 39, St. Louis, Mo. June 1, 1883, No. 11.

Dr. Martin Luther's life

described by

A. Johann Mathesius,
former Lutheran pastor at Jáchymov in Bohemia.

New edition, revised from the original prints, with a complete index.

Festive gift for the jubilee year 1883.

St. Louis, Mo.
Concordia Lutheran Publishing House.
1883.

(Conclusion.)

In keeping with our promise, we now share some of the life of our Mathesius.

He was born on June 24, 1504 in Rochlitz on the Mulde River in Saxony, where his father, Wolfgang Mathesius, was a miner and also a councilor. It is true that when our Johann Mathesius was born, Luther was already more than 20 years old, but the light of the Reformation, which God kindled through Luther, did not shine at that time. Luther himself and the whole of Christendom were still buried in the terrible darkness of the antichristian papacy. In this darkness, then, our Mathesius also grew up. But he had the great grace that in the school at Rochlitz, which he attended from the sixth to the thirteenth year of his age, he had to learn at least the ten commandments, the three articles of the Christian faith, and the holy Lord's Prayer. Also, when he was seven years old, a little old mother taught him the little prayer, "O martyrdom great, O wounds red, O bitter death of the Son of God, come to my help in my last trouble; if my heart break, leave me not, O JEsu Christe." Through all this, glowing sparks of salutary knowledge already came into Mathesius' childish heart, and especially this last little prayer accompanied him like a good angel through his entire youth. His father, too, seems to have had some light on papal superstition; for when his chaplain once asked him why he prayed for the souls in purgatory of his



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. Juni 1883. No. 11.

If his father did not let his deceased relatives do anything, he answered mockingly: "So much depends on the messenger's wages that no one has yet brought back an answer. In all this, however, his father was by no means a religion mocker, but God-fearing from the heart. Mathesius himself relates: "My father had a German postilion, in which, in addition to the Sunday Gospels, several pieces from the Old Testament were also posted and interpreted; I often read (aloud) to him from it with pleasure. How gladly, my father said, would I like to see a whole German Bible!" Mathesius seems to have lost his mother to death at an early age, so he was handed over to the discipline of his grandmother, who had him pray a rosary every Sunday in good papist fashion and sing a legend of the saints in the presence of all the servants. In 1517 his father sent him to the city school in Mittweida and later took him to the grammar school in Nuremberg, where, like Luther, he had to seek his bread by singing at the doors. With his splendid gifts and untiring diligence, he quickly made such great progress in learning that he was able to enter the university at a very young age. Among the universities he chose the one at Ingolstadt in Bavaria, where Dr. Eck, who had debated with Luther in Leipzig, was at the head of the professors there. But since Mathesius' father had already died in 1521, the former was soon compelled by poverty to leave the blind papist university in order to take over the office of a tutor in Munich and then in 1525 at the castle of Odelzhausen; to his great good fortune, for it was at this last place that Mathesius got hold of one of Luther's writings in the following year 1526. This was the incomparable writing, "Of Good Works," which had already appeared in 1520." *) When Mathesius had read this writing, the scales fell from his eyes. He says himself that from it he "only learned the beginning of Christianity, praise be to God." Luther, who until then had always been portrayed to him as an arch-heretic, now stood before his soul as a man who had recognized the truth like no other.

Therefore, when Mathesius had read Luther's powerful writings on the Holy Communion against Zwingli, he decided to return to his Saxon homeland, to go to Wittenberg, and to sit at Luther's feet. Said, done. After a perilous journey, he arrived in 1529 on the Friday after Pentecost. He spoke about his first experience in Wittenberg as follows: "On the following Saturday at Vespers I heard the great man, Dr. Luther, preach, as he interpreted St. Peter's text in the Acts of the Apostles, ch. 2, v. 38, on the nature and power of holy baptism, for which I have to thank our God for the time of my pilgrimage here and for all eternity. This time I entered my 25th year and had listened to many a monk and lay priest in the papacy, but my days I had never heard the holy baptism commemorated without sometimes hearing the Anabaptists and enthusiasts in Bavaria chattering very shamefully about baptism and the Lord's Supper. Therefore, it was gentle in my heart that I should hear a Christian and blessed report on this highly necessary and comforting article. I cannot, will not, and shall not forget this blessed first sermon on baptism, because I have a breath in my body." Mathesius now attended Luther's lectures chiefly, but far from missing the splendid opportunity of enjoying the instruction also of the many other excellent fundamental learned men who were then shining like bright stars at Wittenberg University, he listened to them also with the most restless zeal. With special diligence, he applied himself to the ancient languages, especially to the basic languages of the Holy Scriptures, to world and church history, to mathematics, and to natural history, for which latter science he, as a miner's son, had a special preference. He was generally convinced that a young man who wanted to serve the church one day could not learn enough and that all good sciences and arts could also provide the most wonderful services for the proper conduct of the ministry. His progress was therefore so extraordinary that the university was soon moved to grant him the dignity of Master of Liberal Arts and Sciences. As much as he liked

*) S. Luther's writings by Walch, Tom. X, PP. 1562-1682.

Although he would have continued his studies in Wittenberg for quite a long time, the scholarship that some friends in Rochlitz had offered him was soon exhausted. On Luther's recommendation, he therefore accepted a position as a tutor in Altenburg in 1530. Here too, however, he remained only a short time, since a pious count, the Count of Schlick, appointed him rector of the school in the town of Joachimsthal in Bohemia, not far from the Saxon border, which job he accepted with pleasure. Jáchymov was at that time still a new mining town (founded only in 1516), but because of the rich deposits of noble metals found there, *) it had flourished with rapidity and received from the Emperor the privileges of a free imperial city. From all parts of Germany, therefore, a great number of people flocked here, where very profitable work was easily to be found. Admittedly, a lot of loose riffraff was also attracted here. In any case, Jáchymov was a highly important and promising field for the gospel that had been brought back to light. On the Friday before Sunday Lätare 1532 Mathesius arrived here and administered his school office here for eight years with such fidelity and skill that his grammar school soon became famous far and wide. In the funeral sermon preached to him, Kaspar Franck, who had once been his pupil, states the principles he followed in his school administration, including the following: "He (Mathesius) taught the Holy Catechism and the Sunday Gospel in addition to the respectability of morals at the first school here, since he was required to come here from the school in Altenburg, and he allowed himself to be mocked and ridiculed by evil people. I think as his student of his speeches, since he often said: Our schools are called Christian schools, in which not only good arts, discipline, and languages are to be taught and learned, which was also done among the heathen, but because you are baptized little children and the least part can remain in studying, your souls are also commanded to me, which Christ has redeemed with his precious blood, for which I must give an account of how you are fed with the pure unadulterated milk and are instructed in the pure teaching of children.' This piece," says Kaspar Franck, "has done much good in our parish and among our neighbors, because by these means the holy catechism has come into the houses and has been instilled in the youth, who afterwards have been able to teach it to others who have served." Therefore, as hated as Mathesius was by the godless mob, so highly was he honored and so dearly was he loved by his students and their parents. He himself later related in a sermon: "When I was schoolmaster here, I went on a journey to Wittenberg; but when I returned home after four days, I was received by my pupils as a pious and hearty father; I took eight and ten little hands at once in my hand, which they frequently offered me. Oh, I had to flow with joy and let my tears fall down my cheeks from my eyes! That's a funny way to learn."

But as dear as the school ministry had become to our Mathesius, the holy ministry of preaching had always remained his goal. His longing for it became so great that he finally asked his congregation to dismiss him, so that he might could continue and complete his theological studies in Wittenberg as long as Luther was still alive. As saddened as the Jáchymov congregation was by this opening, it could not but give its consent; indeed, it provided him so abundantly with means that he now had more than he needed for his second study. In 1562, in the preface to his "Sarepta," a collection of his delicious sermons on mining, he himself writes: "Our dear God, through the grateful parents of my pupils, has given me some little money, of which (to his glory!) I have spent two years in Wittenberg for the study of theology.*) So our dear Mathesius returned to his dear Wittenberg at the beginning of the year 1540 and, although already almost 36 years old, became a student again for two years. Now he enjoyed not only the great luck to have his dear father Luther again as his personal teacher, but he became now also on recommendation of Justus Jonas and Georg Rörer even Luther's daily table guest. How happy he felt there! He himself says that "the good histories, the correct and Christian explanations of a saying or an article from the Bible, which he heard over the table from Luther's mouth, were much more amusing, sweet and graceful to him than if the most delicious food and drink had been set before him". But if he revered Luther as his father, Luther in turn loved him as his son. If Luther was Paul to our Mathesius, Mathesius was Timothy to Luther. (Phil. 2, 20.) But also all the other faithful university teachers of Wittenberg Mathesius held dear, worthy and high and used their teaching.

While Mathesius was studying the second time in Wittenberg, his Jáchymov residents did not forget him at all. When in 1541 the office of a deacon became vacant in Jáchymov, the council, the congregation and the miners appointed him to this office, and after Mathesius had accepted this job with joy, a whole commission of seven deputies of the congregation appeared in Wittenberg, who picked him up and solemnly escorted him to Jáchymov. Here he remained until his death. Although he received various appointments to important posts, even to the University of Leipzig, nothing could induce him to leave his dear Jáchymov, although he had many sad experiences here as well as many joyful ones. He consoled himself with the apostolic church in Corinth. He writes: "Such an example has often comforted me when I have heard how I could have any desire to preach in such a mountain city, where there are so many wicked people and desolate people. And it is also true that what the sea has rejected and made away with in all places, and what there is of lazy craftsmen who do not like to wait for their work, all this comes together in the mountain towns. If therefore, I say, these things have either been spurned me by others, or have risen up in my heart, I have had these thoughts, and have thus comforted myself: because Corinth therefore hath been a desolate assembly, and God giveth her such sincere praise and testimony, he will not leave his divine word void here also; neither is there any doubt in my mind, that God also hath made many of them of the same kind.

*) As is well known, the word Thaler (English *Dollar*) takes its name from the town of Joachimsthal, where this silver coin was first struck, hence it was originally called "Joachimsthaler".

*In the language of the miners, a "Kux" is a certificate by which one receives a legal claim to the proceeds of a mining operation, which is now called a share. A Liberei is as much as a collection of books, a library.

of this our mountain town into his kingdom." To the many changes of office of the preachers Mathesius was at all mindful, and declared, "If the devil once lifts one, he brings one to a rolling, and if the devil once brings one to a rolling, he beraset nevermore. "

We do not have the space to give a detailed account of Mathesius' administration. Only this much can be said: if there has ever been a man who, as a preacher of truly divine eloquence and as a shepherd of souls of truly holy faithfulness, was a true model of a servant of Christ, it was Mathesius. This praise has been given to him by everyone who has met him. Spener also praises him and quotes from one of Mathesius' school sermons that Mathesius himself declared: "Without the Spirit of God, no one can be a righteous preacher and schoolmaster." His public life and his conduct of office were so irreproachable before men that even a man like Gottfried Arnold, that poisonous enemy of all who hold to pure doctrine, and who sought to attach a stain to every one, writes: "Mathesius is also to be reckoned among these (pious theologians), with whom there was a fine simplicity and honest intention to conduct his office with blessing and improvement of the hearers. And this one had been Luther's disciple; just as those who mostly came from Luther's leadership were to be praised in honesty, edifying doctrine, and exemplary life." *)

Mathesius was undoubtedly one of the most gifted and sensible preachers of his time; but he writes in a sermon on 1 Cor. 2:1-3, "I have now become almost an old preacher, but God knows that I cannot preach without fear and trembling. I know not what manner of preachers they must be, who have always, as they say, and some may boast, a sermon in their belly, as the hen hath an egg." He was a thoroughly evangelical man, but nevertheless he not only preached the law in all its severity publicly to his Joachimsthalers, but also applied it, where necessary, in his private pastoral care. As often as something evil tried to creep into his congregation, he immediately exercised his guardianship and intervened against it. He says himself in his catechism sermons, "I am a market-master here, and have overturned much milk, and broken the little pots, and torn the butter that was not pure." In a wedding sermon he says: "If a pastor is a guest with his flock and hears lavish swearing and frivolous or dangerous speeches, if he encounters a host or guest, it is not his place to partake of these sins in silence. If the people be angry with him, he shall be left in his house another time." Therefore he managed to introduce confession, church discipline and public penance in his parish. From his catechism sermons one can see that he found raw people at the registration, so that they did not know the Lord's Prayer, nor the Ten Commandments and the faith, he rejected them and told them to come back at another time, when they were a little better instructed in the Christian teaching of children, and also asked, because he had to give an account for their souls and his ministry, that they should hold it to his credit and not grumble about it.

*) Unparteiische Kirchen- und Ketzerhistorie. Frankfort 1700. part II. lol. 98.

nor become unwilling. From the Jáchymov Chronicle we see that in 1546 an adulterer "had to ask for himself by name in the church before he went to the sacrament, which", it says there, "was afterwards held steadily with foreknowledge and consent in obvious crimes".

Mathesius' domestic life was also a shining example for all families in his community. Only in the 40th year of his age did he enter matrimony. His wife was Sibylla, née Richter, the daughter of a pious mountain official. In the funeral sermon, which Mathesius himself preached to her, he addressed his children with the following words: "Have you ever heard an unpleasant or unkind word from your dear mother, or seen an unpleasantness or evil from her? This I can and shall say to her in true words, that after we sat together at home, she never disagreed with me; so she only helped to glimpse and atone, held my friends dear and worthy, was discreet, quiet, and clean, and my faithful treasurer; a rib she remained, a head she never became." Once Mathesius had publicly rebuked the Emperor for wanting to make war on the Lutheran princes for the sake of their faith. This had been brought to the Emperor's notice, who, as was soon learned, was thereby moved to the highest ungraciousness. Mathesius therefore faced expulsion into misery, and even the death penalty. When he was in deep distress about this, his godly wife spoke to him with the following words: "Oh, my dearest husband, do not worry about me and our children! Do what is right, and for my sake do not act against your conscience; God is still alive, and he will know how to provide for me and your children as the right father of widows and orphans, and though he may tear us apart here for a time, he will bring us together again in his sight in eternal honor, since I will be and remain your eternal companion." But the storm passed graciously; cited before the Emperor, he received from him only a rebuke, and was dismissed in grace. But already in 1555, after twelve years of extremely happy marriage, God took the crown from his head by the blessed death of his wife.

By the way, he had already been appointed pastor in 1545, when the city parish office was taken care of, as which he now became inspector of his colleagues, both in Jáchymov and in the neighboring towns of Hatten and Gottesgabe, after these towns had come under the Jáchymov jurisdiction. What a loving, brotherly relationship must have existed between him and these colleagues can be seen from the funeral sermon which was preached to our Mathesius by his deacon M. Kaspar Franck. In it it says - just to mention this -: "We had a teacher who also prayed heartily for his church and for all of us without ceasing, as you are all well aware of what his public prayer was. But how he prayed daily with a special fervent spirit, with sighs and tears for this whole community, church and mine, I can also testify with truth, having often come to it and listened to it without his awareness." How great Mathesius' official work must have been, can be concluded from the fact that in one year no less than 459

baptisms, 89 marriages and 350 funerals.

It is easy to imagine that such a godly man and such a blessed worker in the kingdom of God as Mathesius would not have been without many spiritual challenges. From a letter written by him to Johann Gigas, who had once been a teacher in Joachimsthal and had been challenged about the doctrine of Holy Communion, we see that in earlier times Mathesius himself had also experienced something of this challenge. He wrote to him shortly before his death: "O my dear Gigas, hold fast to your word! Since some years ago I lost the four words: When some years ago I lost the four words 'This is my body' and looked at them with human eyes, I was frightened and came into great temptation, fear and tribulation. But I persevered in prayer, and again took hold of my mother's breast (Ps. 131), and in this I let Ptolemy and Euclid" (the famous arithmeticians) "depart with their measuring and reckoning; then I became again quiet and cheerful in conscience." On one occasion Mathesius was so severely afflicted on account of his own blessedness that for several weeks he was unable to preach and had to lie in bed; indeed, he could not bear the light of the sun, so that he had to cover the windows of his study with carpets. All the promises of his godly parishioners did not work, no consolation would stick with him. His distress became known, so that many pious people, especially many pious women and virgins, who had become joyful Christians in God through him, now pleaded with God day and night for the salvation of their embattled spiritual father. When, however, on the feast of St Gregory, the pupils with their cantor, according to custom, finally appeared in front of Mathesius' house and sang the motet "*Gratia Dei*" (God's Grace), which was Mathesius' favourite song, then (so Martin Geier writes) "Mathesius listened diligently, and when the singing had come to an end, the Holy Spirit worked so much in his heart that he jumped up from his little bed for joy, pulled the carpets from the windows, thanked God heartily and felt better from that day on, even soon after the words of David: 'It is dear unto me that thou hast humbled me, that I may learn thy judgments' (Ps. 119:71.), in a public sermon (though still not without fear and sorrow of mind); until at last he was perfectly better;" whereupon he preached that glorious sermon, which also appeared in print, on the words, "Out of the depths I cry unto thee, O Lord" (Ps. 130:1.). -

Mathesius considered it one of the greatest blessings he enjoyed that God had also provided him with excellent colleagues, not only in the church, but also in the school. Among the latter, as is well known, was the famous songwriter Nikolaus Hermann, Mathesius' dearest friend. Dr. Schleupner tells of him: "When Mr. Mathesius preached a good sermon, the cantor (Nikolaus Hermann) was there quickly and put the text with the noblest teachings into rhyme and form, not only the Sundays and holidays, from which the well-known Evangelia (written in rhyme) came, but also what was preached during the weeks. After Hermann, as Mathesius testifies, "made many good chorales and German songs, but also often sighed in the pain of illness and longed for the heavenly chapel, where for a Christian organist the music will really begin, he gently fell asleep in the Lord on May 3, 1561."

What an excellent poet Mathesius himself was, by the way, everyone can already see from the one wonderful song in our hymnal: "Aus meines Herzens Grunde" (No. 292).

As many edifying and inspiring things from the life of the dear Mathesius would now still have to be told, we hope that the preceding will suffice to show what a dear man of God he was and that therefore a good description of Luther's life can be expected from him. Only about his last days and his blessed departure may there be room for a few things here. Instead of a description of our own, however, we prefer to give the account that an eye and ear witness, M. Kaspar Franck, gives in his funeral sermon to our Mathesius. It is as follows:

"Shortly before his end (which occurred on the 16th Sunday after Trinity, 1565) he said (to members of his congregation): 'Pray no more that I may live long; but this help me pray, that God may preserve me from long-suffering. If I can never serve the people, O Lord, let me sleep. In my next (recently experienced) temptation and humiliation I first learned what the comforting *sola* (alone) means: Christ's intercession, blood and death and his perfect obedience, which he rendered to the Father in doings and sufferings, is my righteousness and by faith alone I am justified; that is, Christ alone is my wisdom in the Word, my righteousness in his blood, my holiness through his Spirit and my redemption in his glorious future'. On the Thursday before his end, when he had gone to his grave for the last time, he looked there at his dear housewife's epitaph with a sigh and said: 'To her also I rejoice'; remembered also his own epitaph, which he had made for himself, with the words: I do not know how to change my epitaph, which I wrote 19 years ago; by God's grace I still stand on faith and confession, and my Lord Christ will sustain me by his Spirit. Now I am writing my sermon on the Sunday of the awakened young man: I hope it will be comforting; my Lord Christ will give me grace to do so. I deal strongly with thoughts of divorce, and take comfort of the Second Coming in a better life.' These and many other beautiful and longing speeches he made this time, both in the hospital church (on the graveyard) and on the way home, where he also entered two houses, where many confidential friendly and cheerful speeches were made. On Saturday, when two of his colleagues came to him after vespers, he gave us a piece of his Sunday sermon. On the following Sunday he came into the church in good time, and then went to the pulpit and said, as he walked along, which was his custom: "May Christ help me; pray diligently for me. But how plainly he preaches all his sermon, and with an uplifted voice, all know who have heard it, that in a long time he did not speak aloud; and as the matter in itself is comforting, so his speeches and all his gestures were comforting and cheerful; except the common prayers, which he spoke more softly. Then he made his way down slowly, and when he came to the stairs, the book fell from his hands. Then two miners run up to him, whom he looks at kindly and says, "There is no need," and descends without anyone's help. But in the sacristy he says: "What a hard dizziness is this to me!

come. I must now rest (says Dr. Luther), let the harness-master say what he will about it'. When he is reminded and comforted by the bystanders of the sermon he has just preached and of the Lord Christ, he answers: 'I have no fear; blessed are they that die in the Lord; I will go home.' We heard this from his dwelling, and said, as soon as a chair came, we would carry him home. Then said he, Not there home, but home altogether:' But on the way he said: "If I have thee, O Lord Jesus, I will ask nothing of heaven or earth. In his room we lay him on his bed, prayed, and used all human means. Within an hour, when they had brought him home, he began to pant hard as one hard asleep, until at seiger one, when he fell asleep very softly in the name of Christ and at His word, so that even those around him were not well aware of it, until his breath stopped and he began to turn a deadly color." This happened on October 8, 1565. A descendant of our Mathesius, who described the life of the same, writes: "He died in the midst of his profession (as he had asked of God), having sung his swan song a short time before, and having preached three hours before his departure on the gospel of the widow's son at Nain, also having dealt with the consoling matter that the elect would know one another in eternal life, and having thus served God in his office as a faithful teacher for 24 years, living in all together 61 years, 3 months, and a few days with glory and honor."

* * *

As far as our new edition of the biography of Luther by Mathesius is concerned, it is without doubt the most beautiful and correct of all those that have come out so far. It should be a "Festive gift for the Jubilee Year 1883". Therefore one wanted to let it appear also in the festive dress. It is decorated with two beautiful new pictures. Opposite the title is the magnificent full-length portrait of Luther after Wehle, and behind the title page is an excellently executed bust portrait of the author, Johann Mathesius. The format is the so handy one in small quarto, in which the book was also once published for the first time in Nuremberg. The book resembles the St. Louis edition of the Concordienbuch of 1880, except that it is somewhat higher, the type even larger, and the paper even more durable. It is an unabridged and unaltered reprint of the original editions; the only change that has been allowed is that the present spelling has been applied and the printing errors that had already crept into the first editions have been corrected. Although a new, short title has been prefixed to the book, a facsimile of the extensive original title, set in ancient and partly red type, is also appended after the preface. Each page has a heading indicating the contents. A special value is given to this new edition by the prefixed table of contents and the complete word and subject indexes at the end of the book. The word index contains the explanation of the Latin and otherwise unknown words and phrases that occur frequently in the book. By means of the alphabetical index, the reader can easily and quickly find and retrieve everything the book contains. These two indexes, comprising 28 closely printed pages, are due to the great diligence and skill of the proofreader of our "Concordia-Verlag", Mr. Chr. Körners.

Thank you. The whole book contains 367 quarto pages and costs only $1.25 in good, durable, gold-titled binding. May this delicious book now quickly find its way into all Lutheran homes, so that reading it will make every day of this jubilee year a real jubilee day.

W. [Walther]

(Submitted.)

Something from California again.

Some months ago the "Lutheran" brought the cordial invitation of the "California Concordia Conference" to all its brethren in the faith on the coast of the Pacific Ocean to a general preaching conference on April 6. Certainly the dear brethren over there "in the States" would very much like to know something more about the course of this conference, and therefore the conference decided to publish a short report about the negotiations in the "Lutheran" through its secretary.

The invitation to our dear brethren in faith concluded with the following words: "But the God of all grace, after a blessed Passion and Easter season, let his servants on the western shore, united and faithfully gathered, joyfully praise and glorify him with a loud tongue, as well as richly strengthened and refreshed, experience the glorious truth in their own hearts:

How sweet it is here, when brothers, faithfully minded, In harmony and in peace are familiar together."

This heartfelt request of ours was gloriously fulfilled by the faithful God. It was indeed uplifting and heartwarming when, on April 6, at 9 o'clock in the morning, 12 Lutheran pastors sang the glorious chorale in the Norwegian school hall in San Francisco: "Come, Holy Spirit! Come, Holy Spirit!" and when the "Song of David in the higher choir" was read out: "Behold, how good and how sweet it is for brethren to dwell together in one accord. Our hearts were filled with holy joy and we praised God for His abundant goodness from the depths of our hearts. Of all the Lutheran pastors on our entire coast, only two had not been able to appear, namely the two Norwegian brothers in Washington Territory and Idaho; the others were all present: Father Runkel from Los Angeles, Father Kogler from Orange, Wuggazer from Stockton and the Döring, Kenter and Bull from Portland, Oregon; from the south as well as from the north they had arrived on time, even though the calm sea had not done justice to its name and had treated the dear brothers very rudely and had taken them badly. - So now we could go cheerfully to our work. First of all we organised ourselves into a free conference, of which Father Bühler was appointed chairman and Father Runkel and the undersigned secretaries. The conference lasted from April 6 to April 11 incl. and 12 meetings were held during that time, namely 5 morning meetings, 5 afternoon meetings and 2 evening meetings. One of the dear brethren said that we were very hungry for conference sessions, he had never experienced anything like it; but that was only because the dear brother has only been in California a short time; what does it matter, in a few years he will be just as hungry for it as we are. - The main subject for the discussions in the morning sessions was a paper on the 13 theses on the election of grace, which were publicly and solemnly adopted by the Synodal Conference. "While

Our brethren over there have also spoken clearly and firmly about many other doctrines and have made glorious confessions about them; This confession alone, concerning the doctrine of election by grace, is of very special importance, because among those who otherwise stood together in such conscious, glorious unity with regard to the doctrine of our Evangelical Lutheran Church, a violent controversy has arisen precisely over this doctrine, and the various objections and misgivings of those who later fell back from us have undergone a thorough examination, so that this confession has now become, as it were, the shibboleth of the faithful Lutherans. Because we were not personally present when this confession was made, we do not want to remain excluded from it, and likewise, after a thorough examination, as much as God gives grace, we want to make this confession ours; and our one goal should be this, to recognize and confess the truth, and to give all glory to God alone." Unfortunately, we did not finish this talk for a long time, as the time was far too short. But we were able, praise and thanks be to God! after a lengthy, and at times quite lively, debate on these and those points, we were able to agree on the theses discussed, and unanimously confess them, and next year, God willing, we will continue fresh and cheerful with this work. - Another very interesting and instructive, though more practical, subject, which came up for detailed discussion, was a paper by Mr. P. Buhler, "On the Structure of the Lutheran Church on the Coast Here." All the false motives by which so many are guided in their missionary work were first rejected in this work, from the finest to the grossest, and branded as foreign fire before the Lord, which must be an abomination to Him just as much as the foreign fire with which Nadab and Abihu once strove to enter the sanctuary of the Lord. Thereupon the right and genuine sources of missionary zeal were shown, namely, firm faith in the universality of the divine will and work of grace, the express command of the Lord, love for our brethren, and the certainty of divine blessing. The speaker then called attention to the first and highest goal of missionary work, which could not possibly be to immediately gather orderly congregations, but only to sanctify God's name and to win souls for their God and Savior. The means of accomplishing this high task of mission, therefore, can be no other than God's Word, both because of its glorious content and because of its divine power. This precious Word contains all that we have to bring to the people, and it also works all that we want to bring forth in men. For this, of course, the right preachers must be won over, and in the following the speaker then showed how these must now be constituted, how their sermon should be according to content and form, how it should be studied and how it should be delivered, and how then also the conduct of the preachers must adorn their teaching. Then it was shown how these preachers were to be won, namely, first and foremost through faithful prayer to Him from whom all good gifts come down. Also, the calling of such missionary preachers was dealt with in detail, and finally the relationship of the mission to the formation of the church and the right treatment of such newly formed churches was presented. Reference was made to a lengthy article in the first volumes of "Lehre und Wehre" by Dr. Sihler, as about

The main point was our church bulletins, which are a true treasure trove of such passages that can serve us as excellent guides in our local circumstances. In short, the whole work was so beautifully arranged, so detailed, so convincing and so practical, especially for our so difficult ecclesiastical circumstances here, that it was really a pleasure to listen, and at the end the suggestion was also made to have this work printed, which unfortunately for various reasons did not seem to be feasible. But we have all had rich blessings from it, and we thank the faithful God as well as the worthy speaker from the bottom of our hearts for it. -

In addition to these two matters, we were also concerned with the question: "Should this assembly of ours be merely a standing conference, or should it be intended to form some kind of synodal organization? After careful consideration we convinced ourselves that we must leave our actual desire in this respect to the future and the further development of our congregations, some of which had only recently been founded, and decided first of all that we preachers, who are in complete unity of faith and confession, should organize ourselves into a standing conference, which was then also carried out. With hearty thanksgiving to God, we organized ourselves on April 11 into a "Pacific Conference," whose purpose is to maintain and strengthen the purity of doctrine and unity of spirit among us, and to work for the extension of our church on this coast with united strength. This conference will meet again next year in San Francisco, the second week after Easter, God willing; and as God has given grace that this conference should come to pass, so we may now entertain the hope that a larger church body may soon be formed out of it, in which our dear congregations will also take part, and so shepherds and flocks will be united into a larger flock, so that also in this distant Occident the work of the Lord will be carried on more and more zealously and successfully, the desert will become more and more green, the lonely will become joyful, Zion will rejoice!

May God, the God of help and blessing, keep you well! J. H. Tisza.

To the ecclesiastical chronicle.

I. America.

The Canadian "Lutherische Volksblatt" of May 15 contains the following advertisement: Since the former editor of this paper, Rev. Chr. Hochstetter, has followed a call to the United States (which all dear readers heartily regret with us), the undersigned have been appointed by the honorable Pastoral Conference to take over the editorship of our paper. We therefore ask you to send the change sheets and submissions from now on at the address:

Rev. P. Andres,

O. Box 10, Lsrlin, ^Vaterloo Oo., Ontario.

P. Andres, I. Frosch.

(?. 8. Orders, payments, etc., are still to be addressed to Mr. Hoffmeyer, teacher, Humberstone, Ont.).

From the "Lutheran" General Synod. Rev. Charles T. Stock, who belonged to the "Lutheran" General Synod and served a congregation in Pittsburg, has become a comedian! Quite correctly, the "Pilgrim" writes: "Probably he already fitted

...has long been better suited to theatricals than pastoral ministry. It is a pity that he has been acting in the pulpit for so long." Would that there were not still many a preacher in this General Synod who would do better and do less harm if he left off preaching and joined a troupe of comedians.

W. [Walther]

The bishops of the Episcopal Church have proposed to the "Holy Synod" of Russia (representing the Greek Catholic Church) that communion be celebrated, especially in Alaska. The Synod gave a negative answer and declared: "First, a mutual agreement in faith is absolutely necessary before the mutual communal celebration of the sacraments can take place, inasmuch as the former can be the only possible reason for the latter! (Sdb.)

An Episcopal preacher, Heber Newton, has been accused of preaching doctrines that are contrary to the Christian religion and attack the truth of the Scriptures. It is certainly a sad sign that very many of his colleagues do not wish an investigation, and that there is still doubt whether the Bishop of New York will make an investigation. One tries to save oneself by saying that in the Episcopal Church not only the sentence: the Bible is God's word, but also the sentence: in the Bible is God's word; according to which, therefore, not everything it says is God's word. Terrible!

G.

A Presbyterian preacher in Ohio, McLane, who denies the doctrine of the satisfaction and imputation of Christ's righteousness, has been interrogated by his Presbytery, and, refusing to accept instruction, has been unanimously suspended.

G.

Rome and Spiritualism. In Cincinnati, Ohio, and in Bohemia, Spiritualism is gaining more and more adherents among the Roman Catholic laity. This is not to be wondered at, but it is strange that the Roman clergy should be zealous against it. For a long, long time ghost-spitting has been a main proof of their purgatory and sacrifice of the Mass. Just as the spiritualists believe that "spirits return and can reveal themselves to us in many ways," and that they can give us information about the hereafter, so the papists believe that the souls of the departed have often appeared and revealed the conditions in purgatory. In particular, they hear from the clergy that these souls have often whimpered and confessed that they would like to have masses said for them, so that they would be delivered from purgatory sooner. Like the newer spiritualism, however, the papist apparitions of spirits are partly obvious fraud, partly the work of the devil. The sayings of holy Scripture, which we must assert against the spiritualists, Luther in his time had to assert also against the papists, who invoked the many apparitions of spirits as proof of Purgatory and the Mass. (Cf. his writing on the abuse of the mass.) These are, among others, Proverbs 8:19, 20: "Shall not a people ask their God? Or shall one ask the dead for the living? Yea, according to the law, and according to the testimony: if they say not, they shall not have the dawn."-And Deut. 18:10-12: "Lest there be found among thee ... a diviner, or a dialer, or one who listens to the cries of birds, or a sorcerer, or a conjurer, or a soothsayer, or an interpreter of signs, or one who asks questions of the dead. For he that doeth these things is an abomination to the Lord." In the Schmalkaldic Articles Luther says: "Secondly, this followed from the sacrifice of the Mass, that the evil spirits have caused much evil, that they have appeared as human souls, and have faked Masses, vigils, pilgrimages, and other alms with unspeakable lies and mischiefs. All of which we have taken for articles of faith and must live by them, and the pope confirms this, as well as the mass and all other abominations." (II, 2.) G.

Rationalist Baptism. Our New Orleans congregations, as we reported at the time, have issued a document declaring that they cannot accept as Christian baptisms those baptisms which are performed in congregations where the triune God is denied. This valiant declaration, while it has aroused great wrath among the rationalistic clergy, has also been a great blessing. We read the following in the "Hausfreund für Stadt und Land" published in New Orleans in May: "It is well known to most readers of the 'Hausfreund' that the independent German Protestant church on Jackson Street, to which probably the largest number of the educated (?) Germans of New Orleans belong, is rationalistic in its confession, and firmly denies the Trinity of God, which the church teaches on the basis of the Holy Scriptures. As a result, the Lutheran congregations here have rejected baptism performed in that church. Children who had been baptized in that church were rejected by them from **confirmation, unless they** first received orthodox baptism from them. Other church communities, however, have not until recently taken occasion to reject the baptism of the above church, with the exception of the German Preachers' Conference, which in its organ, the 'Deutscher Hausfreunde', described baptism as a non-Christian one. Now this year, among the number of children to be confirmed in the Second German Presbyterian Church, corner of Claiborne and St. Bernard streets, was a boy baptized by the preacher Heintz. The four church elders and the pastor of this congregation were clear that if they received this lad into the congregation by confirmation, they thereby confirmed Heintz's baptism as a lawful baptism, while yet they were convinced in their consciences of the reprehensibility of the same. In order that the spiritual representatives and the preacher of this congregation might not act arbitrarily in rejecting this boy, they submitted the following question to the Presbytery of New Orleans, which met at Thibodeaux, La. on April 11 of this year: "Can we receive as a member of our church any person or Sunday school student who has been baptized in the Evangelical Protestant church at the corner of Jackson and Chippewa Streets, in which L. P. Heintz is pastor? The doctrine of this church culminates in the following five points: 1. There is no triune God. (2) Therefore the Lord Jesus Christ is not true God. 3) And likewise the Holy Spirit is not true God. 4. not everything in the Bible is the Word of God. 5. there is no personal devil, and likewise there are no eternal punishments in hell.' The answer to this question was a unanimous **'No,'** given by eleven presbyters and five church elders (lay delegates). The Presbytery of New Orleans includes such preachers as Dr. Palmer, Dr. Smith, Dr. Markham, and others whose names have a good ring in our city. They cannot be reproached by the German congregation at Jackson and Chippewa streets for acting out of envy, as Preacher Heintz unjustly accused the Lutherans in his sermon. It is the sole concern of the Presbytery of New Orleans, as of their fellow Lutherans, to bear honest and open witness against unbelief. And this has now been done by the church fellowship to which the writer of this belongs, with a short 'no'. The German Presbyterian congregations in New Orleans now know that the baptism performed by Pastor Heintz has no legal validity for them.

has no truth. We hope that other German congregations of this city, which stand on the Biblical doctrinal ground and have faithful preachers, will also yet bear witness against these false doctrines, as the Lutherans and Presbyterians have done." Here in St. Louis, Mo. also, there are so-called "Protestant" or "Free" congregations, in which, both in the pulpit and in the school-books introduced by these congregations, the triune God is denied; hence, here also, we regard and treat the baptisms performed in them as an empty jugglery, which the rationalistic parsons indulge in for the sake of money. W. [Walther]

The so-called "Protestant League," an association of reasoning preachers, which had its headquarters in Cincinnati, Ohio, has dissolved itself. They have taken the step, however, not because they have come to better understanding, but because they think they can thus better deceive and retain their "congregations" or multitudes. G.

Agnostic. That's the name some readers have found in the newspapers. That is what deniers of God now call themselves in England and America. They bear this name because they maintain that nothing can be known with certainty except what is perceived by the senses; that the existence of a God can neither be asserted nor denied; that no one can say with certainty whether there is a heaven and a hell. In this way they want to give a new coat of paint to their shameful unbelief, and believe that they can win many over by this speech: It does not occur to us to deny the existence of God; we only say that it cannot be proved, that no one can know anything certain about God. - O how Satan rejoices over these know-nothings! G.

II. foreign countries.

The Cause of the School in Australia. An association has been formed in Australia for the purpose of "working to make the reading of the Bible, with only such explanations as will enable the reading to be understood, a regular subject of instruction in the State schools for such children as their parents have no objection to." At the meeting of the Unionist-minded Synod of Victoria in March, a motion was made to support the efforts of this association, and the motion was unanimously adopted. In the "Lutheran Church Messenger for Australia" for the month of April, where this is reported, the editors (now Messrs. Schürman and Peters) rightly add: "Nor can we entirely agree to this motion. As much as we would be glad if the dear Bible were to come to school and the children were given back their stolen property, even if it should only be permitted to read the Bible without any explanation, it is not enough for us Lutherans, but we must demand that we have schools for our children in which they not only read the Bible, but are also taught from it on the basis of our most holy faith; But since this is impossible under the present school law, we can only support such an association as will stand up against the existing school law, and only then can we hope for true healing of the damage. As long as these conditions exist, however, we Lutherans must provide for our own parochial schools and remain unconvicted with the state school system, and cannot issue our parochial schools even if that association had achieved its purpose and introduced the Bible into the school as a simple reading book." - A synod which really wants to build the Lutheran church will only begin in the right place if, after establishing the sacred ministry of preaching, it also provides for Lutheran parochial schools.

W. [Walther]

In Alsace it is now more and more common for the faithful members of the congregations to refuse to rationalist pastors imposed upon them. Recently a 'large number of family fathers from Obermodern openly declared in a petition to the government that they, as Lutheran Christians, cannot be satisfied by the preaching and administration of a liberal (that is, rationalistic) pastor who has broken with the Holy Scriptures and the confession of the Church of the Augsburg Confession, and that they are minded to organize free meetings on the basis of the Word of God and the church confession for their edification. - When in the vacant parish of Hatten only two candidates came forward and preached test sermons, both of whom revealed themselves to be rationalists, the faithful members of that parish addressed a petition to the Board of Directors on April 8 of this year. the faithful members of that parish addressed a petition to the Strasbourg Directory, in which they declared: "As members of the Church of the Augsburg Confession, we have the right to demand from a clergyman the Word of GOD undiminished and unadulterated, and therefore we formally declare before the Commission of Elevation that we cannot at any price accept either of the two candidates, nor any other liberal pastor, who denies the divine prestige of the Holy Scriptures and the eternal Deity of Christ and rejects the confession of our Church of the Augsburg Confession, as our clergyman and pastor and as the teacher of our children. If one of the two liberal candidates or any other liberal pastor should be appointed to Hatten, we solemnly declare that we will all spare no sacrifice to seek for ourselves and our children abroad what our ecclesiastical supreme authority will have denied us in our own parish.

Subserviently draw 2c."

Follow on the petition one **hundred** signatures of church electors of the parish of Hatten.

(Submitted.)

Tenth Annual Report on the Institution for the Deaf and Dumb at Norris, Wayne Co, Michigan.

If we have always had cause to thank God in our annual reports about our institution for His goodness, love and grace that He has bestowed upon it, we certainly have special cause to do so this year. The Lord has not only protected it from serious illnesses and ruinous misfortunes, he has not only given his blessing to the planting and watering of the teachers, but he has also largely lifted from us a heavy burden that lay in the form of a debt. When the last account was closed, a debt of more than 10,000 dollars still weighed on the institution. Sometimes our hearts were heavy when we saw this mountain before us, but, praise and thanks be to God, the Lord has helped that the mountain has been largely cleared away. He has made many Christians' hearts willing to help us, so that a great part of the debt has been paid off. We are now, as the secretary's report shows, only a little over $3,000 in debt, but no interest is to be paid on it. We hereby express our heartfelt thanks to all dear donors. The Lord, who also remembered the mite that the widow gave, may He reward all the kind givers in mercy, temporally and eternally.

The debt that now still weighs on the institution is small compared to that which still lay on it last year. But if we could soon eliminate this debt, it would be of great benefit to the entire institution. We would then be in a position to create even more space so that all the deaf-mutes who have been registered could be admitted. There are now 40 children in the institution, 24 boys and 16 girls. Two were confirmed last year, one at? Damm in Weyauwega, Wis. on the 12th Sunday after Trin. the other at? Reinhard in Benton County, Iowa, on the 13th Sunday after Trin. One pupil was confirmed this year on the Sunday of Misericordias Domini, at Norris, Mich.

All these acts took place publicly before the congregations concerned, after the confirmands had been tested and had displayed a glorious knowledge of the truths of salvation, at which the hearers were astonished and thanked God for having given such grace to the deaf and dumb. - Some of the children left the institution. There are now 40 children remaining in the asylum. There are more than 12 registered. But in order that all of them can be admitted, some space should be made available. And we will gladly do this, if God makes the hearts of our dear Christians willing to help us.

Is it really worth it to spend so much money and go to so much trouble for such a small number of children? Answer: Yes, certainly. One soul is worth more in the sight of God than all the gold and silver of the earth. All gold and silver and pearls and precious stones will one day be destroyed, but the soul will remain forever. Therefore Christ says: "Make friends with unrighteous Mammon, that when ye have offered, they may receive you into the everlasting tabernacles." Luke 16:9 Our Lord Jesus Christ says to all men, and also to every individual soul, "Yea, thou hast made work for me in thy sins, and hast given me trouble in thine iniquities. I, I blot out thy transgression for my own sake, and remember not thy sins." Isa. 43:24, 25: The good shepherd also taketh heed to every one of his sheep, that if one of the flock go astray, he leaveth the whole flock safe in the wilderness, and goeth after the one that is lost, and seeketh it, and rejoiceth when he findeth it. (Luke 15) We may and should therefore also take care of these poor deaf and dumb, sparing no expense, trouble or labor to bring them to Christ and help them to come to the knowledge of the truth and be saved. In the state institutions they would be admitted and taught free of charge. But there they do not learn the one thing that is needful; they do not come to know Jesus. And if by chance they hear of Jesus there, they are usually pointed out by people who are not of our faith, by enthusiasts, not to their holy baptism, to the Word and the Holy Communion, not to Jesus Christ alone, but to their works, their prayers, their struggles, etc. The respective orthodox pastors, parents, and teachers of these children could later still influence the children by means of the written English language, or also by means of sign language, if they understand the same, namely, if the children have really brought it so far that they also really understand the English language. But in most cases there will be such obstacles that such instruction, as would be desirable, can no longer be given, apart from the fact that our German Lutheran prayer books and other books of edification will then be completely inaccessible to such children. It is therefore preferable by far that the children in our institution receive thorough instruction in the Lutheran catechism, so that later on the parents will also be able to communicate with the children in a wholesome manner and to influence them by means of the Word of God. In short, there are many deaf-mutes within our Synodal Conference; these and also others who are brought to us are commanded by God that we should care for their spiritual welfare. We are therefore to care for them also.

Therefore, we ask all friends of the institution to continue to remember our deaf-mutes with love and to help in particular so that we can create even more space. Deaf-mutes, including those who have already been in state institutions and are already years old, are urgently asking us to accept them into the institution so that they can also be confirmed. We cannot turn them away, but we must have more room, and we also wish to abolish some of the deficiencies in the institution itself and to make some improvements.

In the last year there has also been a change of teachers in the institution. Teacher Witte followed a profession to a community school. We then employed Mr. Krause provisionally for a while, in order to find out whether he could still devote himself to the teaching of deaf-mutes. Since it turned out after several weeks that Mr. Krause was not unskilled in teaching the deaf and dumb, and he also felt desire and love for teaching them, and therefore accepted a job at a community school, we decided to hire him.

When Mr. Witte refused to go to school so that he could devote himself to the deaf-mutes, it was decided to employ him permanently; and so he was appointed teacher. The teaching of the deaf-mutes in English, which Mr. Witte had hitherto given, has now been discontinued. - The demand that the deaf-mutes learn to speak two languages is probably too high in our circumstances, even without this. - Teacher Krause was inducted into his office by Father Schwankovsky in Norris at Easter.

We have considered it our duty to increase the salary of the teachers, which was set low enough, since our debt has become somewhat smaller, we no longer have to pay usurious interest, and the deaf and dumb people also pay something for board. During the last year, from the month of March 1882 to March 1883, $1413.50 has been paid in by the deaf and dumb, according to the Secretary's report. - To so instruct the deaf and dumb that they may gradually learn to speak, read, and write, and also to understand to some extent what is spoken to them, and what is written, is hard, sour work, and apt to wear out body and soul very much. Therefore, only he who has come to the realization that Christ, the Lord, has chosen me to teach the deaf and dumb, and out of love for him I do this work, out of love for him, who through me also wants to help these unfortunate people and bring them happiness and salvation, will be able to work with blessing.

The pupils in the institution are, praise God, all healthy and learn with diligence and zeal. At Christmas, with the help of the second women's association of the local Trinitatis parish, they were given great joy with a Christmas tree, gifts 2c.

Those who have been educated in our institution and then confirmed and dismissed, all retain, as we do not know otherwise, a certain love and attachment to our institution. Also, as far as we know, all of them are faithful to the Church, to the Word and Sacrament. The students of the blessed Father Speckhard, who were confirmed by him, have voluntarily and of their own accord raised the sum of 40 dollars to place a gravestone for their former beloved teacher and pastor. They have already ordered a stone and it is to be placed on the grave of the blessed Father Speckhard in a short time. A pupil therefore writes to Mr. Uhlig literally: "We want to have a gravestone made for our father Speckhard. I think he well deserves to be honored and thanked in his grave. It will be written on the gravestone: In memory of the deaf and dumb." Another boy writes: "I want to send Z2.00. My friend L." (another deaf-mute) "has written to me, I and all the confirmed want to put tombstone to Mr. Speckhard." A girl writes: "I. L. has written to me that all deaf-mutes who are confirmed should have a gravestone made in memory of our blessed departed Mr. Pastor Speckhard, which was our beloved foster father. That is very nice. I put 2 dollars in the letter. I have written 6 girls. Of those, 2 girls wrote me they also wanted to add S1.00." Finally now just this. A boy writes: "I and H." (another deaf-mute) "are good friends, we also always go to church together and to Holy Communion. . . D. and F. also want to send money. . . Here I send you $2.00 for Father Speckhard's tombstone. I'm glad Father Speckhard is getting a headstone."

If only parents could leave their children in the institution until they are quite firm in everything they are to learn! Unfortunately, it is too often demanded that such children should learn everything possible in a short time, so that they may soon be able to help at home. A fully intelligent child is allowed to go to school for at least 6 to 8 years; why should a deaf-mute not be allowed the same time? They can make good use of what they have learned, as can be seen from the above.

Signed in the name and on behalf of the Lutheran Deaf and Dumb Support Association of Detroit, Michigan.

Detroit, Mich. in April, 1883. J. A. Huegli.

Death notice.

It pleased the Lord to take from the world a young laborer in his vineyard, namely, Mr. Georg Heinrich Allmeyer, until the end of January of this year, when he had to resign his office, Ober

teacher in the parochial school at Ehester, Randolph Co., Illinois.

The same, born March 7, 1851, was trained after his confirmation in our seminary at Addison, III, After his confirmation he was trained as a Christian church teacher in our seminary at Addison, III. and after passing his exams he administered the school office for about 7 years in Buffalo, N. Y., and then for 4 years and 5 months - during the last time with interruptions, of course - at Ehester, III. He died, after suffering from laryngitis and consumption of the lungs for nearly a year and a half, cheerfully and confidently in faith in his heavenly physician and Saviour on May 9, evening half past 8 o'clock. He was deeply mourned not only by his parents and relatives living here, but also by the whole local community, which he had served in his office with great diligence and loyalty. On May 11 in the afternoon his funeral took place with general participation of the parishioners, who were joined by a lot of strangers, so that our spacious church was almost completely filled.

The deceased leaves behind him, in addition to his sorrowful wife, two still young children; a third, the youngest, has gone ahead of the father into heaven.

Ehester, III, May 26, 1883.

J. A. F. W. Müller.

Inaugurations.

On Ascension Day, Rev. A. Rehwaldt was installed in office at his church in Cooper County, Mo. on behalf of the Presidency Western District.

A. Claus.

Address: Uev. I^one LIw, Oooper 6o., Llo.

By order of Mr. President Beyer, Pastor H. Dorn, formerly of Utica, N. B-, was installed in his new office at the congregation in Johannisburg, N. A., on Trinity Sunday, May 20, by the undersigned

Joh. Wilh. Weinbach.

Address: Uev. U. front,

8t. ckoünsdnrA, MaZara 6o., N. V.

Commissioned by the Presidency of the Michigan District, the undersigned installed the Rev. H. Jüngel, Jr. into office on Pentecost Tuesday, May 15, in the midst of his new congregation at Reed City, Mich.

H. Lemke.

Address: Rvv. U. ckuenZel, Reeck 6it^, Llieü.

By order of the Reverend Presidency, the Rev. A. C. Grossberger was inducted into his new ministry at Stonebridge, Ont. on Trinity Sunday, assisted by Mr. U. M. Halboth, byFr. Bente.

Address: Uev. 6. 6tro88derMr,
Uumd6r8toii6, HVallunZ Oo., Onturio.

Rev. I. G. HLfner was installed in the congregation at Darmstadt, Ind. on Sunday Exaudi, May 6, by order of the honorable President of the Middle District. G. Mohr.

Address: Uev. ck. 6. uaekner,

IllAleüelä, VanäerburFÜ 6o., Inck.

Church dedications.

Church consecration inCouncilBluffs, Iowa, April 29, 1883. The church seated an audience of 150 and was twice pressed full. The UU. Bretscher and Frese (of Omaha) preached, the dedicatory prayer was said byW . Mallon.

On Sunday Cantate the Lutheran Zion Church near Kenesaw, Adams Co., Nebr. was dedicated to the service of God. In the forenoon U. Iahn preached in German, in the afternoon undersigned in English. E. Flach.

The Michigan District

of the Lutheran Synod of Missouri, Ohio, &c. St. will meet, s. G. w., June 20, at the Jmmanuel Church of Mr. U. Koch, at Grand Rapids, Mich.

The subjects of the discussions will be: Mr. U. K. L. Moll's already presented "Theses on the Holy Sacraments in general and on Holy Baptism in particular", and a paper by Mr. ?. G. Markworth on "Support Associations within our Congregations".

Each pastor shall file his parochial report.

Anyone wishing free accommodation should contact Mr. U. Koch at least 2 weeks before the start of the Synod.

W. Burmester, Secretary.

Rail-Road ad for the Wisconsin district.

Fares on the Milwaukee, Lake Shore and Western to Sheboygan and return: 1H. The following railroads allow the same reduction from their stations to the connecting points turned on:

Chicago, Milwaukee and St. Paul (to Milwaukee),

Chicago and Northwestern (Milwaukee and Appleton Junc- tton),

Greenbay, Winona and St. Paul (to New London Junc- tton).

One pays full price according to the indicated stations and requires during the sessions a certificate of

Milwaukee, May 19, 1883. Joh. Wegner.

Announcements.

Notice is hereby given that Rev. H. W. B ähr, a native of Zellerfeld, Hanover, and formerly pastor of a Uniate congregation ,n Monroe County, III, has presented himself for admission to the Missouri, Ohio, &c. St. Synod.

Chicago, III, May 25, 1883. h. Wunder, Pres.

It is hereby brought to your attention that Rev. Christian Molthan, formerly a member of the Iowa Synod, presently in Seneca, Kansas, has come forward to colloquy and be received into our Synod.

_____ Mrs. I. Biltz, President.

It is hereby brought to public notice that Mr. Louis Fink, formerly a teacher in the Iowa Synod, has applied for admission to the Michigan District of the Missouri, Ohio and other Synods. Should any person have any justifiable protest to make against this admission, he is hereby requested to do so in due time to the undersigned.

Saginaw City, Mich, May 4, 1883.

Jos. Schmidt.

d. Z. President of the Michigan District.

As the local congregation has decided to redeem the shares issued by it according to promise, and as by lot the IVth series has been struck, all owners of shares of said series are hereby requested to send them in by July 1, 1883, to the pastor of the congregation, Rvv. 6th Nraub, 420 ckek-Ler8on 8tr, ?6oria, III, so that they may be paid out by the treasurer of the congregation.

Since we still have a number of shares in hand, we take the liberty of making a modest request: If anyone would be inclined to help us out of our need in this way, be it by accepting even one share, then let him kindly contact the local pastor or us directly.

In the name and on behalf of the community:

Peoria, May 18, 1883. C. F. Rosse au.

Conference Display.

Buffalo district conference June 19 and 20 at Bergholz. - Pick up in La Salle on the 18th evening 7 o'clock.

Joh. Wilh. Wetnbach.

Income to the Middle District coffers:

(Conclusion.)

For the deaf and dumb: Mrs. Barbara Lunz in Auglaize Co. 85.00. L. Bultemeyer in Adams Co. 1.00. Wedding coll. at H. Vöglein by teacher Hafner 10.71, bet F. Schwele in Jnglefield 9.75. ?. Brakhage's parish 9.26. From the God's box of La Porte parish 2.50, C. Strus this. 2.00. Bro. Peters Sr. in Elyria 1.00, G. Tilp this. 1.00. Coldewey in Adams Co. 5.00. Child's roll. at G. Germann's in Leslte 1.50. Wedding roll. at E. Keßler's in Peru 5.00. By ?. Heitmüller: C. Scheidt 5.00, Mrs. Begemann 1.00. W. Bohle at Farmers Retreat 1.00. P. Hassold's parish at Huntington 4.26. Johanna Sckweder at La Porte 2.00. Wedding coll. at H. Buse's at Dudleytown 6.50. ?. Mohr's congregation at Jnglefield 5.15. ?. Schlesselmann's congregation at Bremen 10.35. N. N. at North Dover .50. Mrs. Luecke's at Columbia City 1.75. P. Heintz's congregation at Crown Point 1.29. ?. Schlesselmann's Gem. in Bremen 16.29. Karl Westenfeld 1.00. (p. P109.81.)

For the orphanage in Ptttsbury: ?. Huges Gem. in Vincennes 23.50.

For the orphanage near Boston: From ?. Michael's congregation at Fort Wayne, 12.58. 8th Huges congregation at Vincennes, 5.00. Teacher Hesse's class at Cleveland, 8.25. ?.. Meyers Gem. in Adams Co. 24.92. G. C. Scheiderer family, New Dettelsau, 3.60. Virgins - Association in ?. Stocks Gem. 5.06. N. .25. 2 children in La Fayette .30. Karl Westenfeld 1.00. (Summa P60.96.)

For the orphanage in Addison: Part of the Hochzetts- koll. at W. Gehrke by ?. Stock 11.50. Louis Schumm in La Porte 5.00, Ch. Schumm that. 1.00. N. N. by ?. Michael 2.00. teacher Backner's class at Fort Wayne 2.86. virgins club at ?. Stock's congregation 5.05. ?. Heintz's Gem. at Crown Point 1.00. Karl Westenfeldt 1.00. (p. P29.41.)

For the orphanage near St. Louis: Theodor Weyel in St. Louis 2.00. Mrs?. Weyel at Darmstadt 1.00, Mrs. Louise Hermien 1.00, N. N. 1.00. By ?. Stock at Fort Wayne 2.00. Wedding coll. by Horch at Hilliard 1.00, Mrs. L. W. 1.00. ?.. Huges Gem. at Vincennes 5.00. Bella Kellermeyer at Ctn-

cinnati 1.50. Mrs. N. N. in Darmstadt .25. Mrs. Eisenach in Elkhart 1.00, Wanda Tischler 1.00. L. Rullmann in Farmers Retreat 1.00, L. Grelle 1.00. Teacher Strieder's class in Fort Wayne 1.50. Maid's club in ?. Stocks comm. 5.05. Cash of a "first. Knäblein^ in North Dover .21. 1?. Schles- selmann's Gem. in Woodland 7.86. Karl Westenfeld 1.00. (S. -35.37.)

For mission to the Jews: ?. Niethammers Gem. tn La Porte 3.15.

For the parish in Allendorf-Kleinlinden: ?. Schäfers Gem. in Waymansville 5.00.

For the community in Rockville, Conn.: ?. Dröge's church in Auglaize Co. 10.00. ?. Berg's congregation in Adams Co. 6.80. Gustav Schaefer's in Cleveland 1.00. ?. Kaiser's condo in Liverpool, 5.75. Mr. L. in Fairfield, 5.00. ?. Schaefer's Gem. in Waymansville 5.00. (p. -33.55.)

For the commun. tnToledo: ?. Bergs Gem. in Adams Co. .50.

For the Negro Church in New Orleans, Louis Sckumm in La Porte 5.00. Bro. Schroeder in Adams Co. 1.00. ?.. Niet Hammers Gem. in La Porte 4.75. Mr. L. in Fairfield 5.00. Confirmands in Bremen 9.75. (S. $25.50.)

For English mission: ?. Daib at Otis 1.00. I'. Niethammer's parish in La Porte 3.62. ?. Schmidt's parish in Seymour 8.00. Widow Brakhage 2.50. (S -15.12.)

For the town of South Bend: I'. Jüngel's parish of White Creek 13.48. ?. Evers' parish in Adams Co. 5.40. Parish in Fairfield 11.25. ?. Sckäfer's comm. in Waymansville 8.00. ?. Seemeyer's parish of Willshtre, 30.00... Schroeder's congregation at Gar Creek 6.00. Missionary coll. at Cold Mater Noad 6.90. (p. -81.03.)

For the comm. in Logansport: ?. Stubnatzy's Gem. at Convoy 4.60.

For P. W.: ?. Daib in Otis 1.00.

For Mrs. ?. Crämer: Kindtaufkoll. at C. Rupprecht in Van value 4.00.

For the flooded: 1) on the Ohio: ?. Niethammer's comm. in La Porte, 55.23. ?. Hamm's parish in Tracy 5.00. ?. Evers' gem in Adams Co. 8.69. ?. Rosenwinkel's compound in Minden 8.50. 2) in Germany: ?. Sihler's Gem. in Fort Wayne 200.00. (p. -277.42.)

For the Briars Hill commune: ?. Niemann's congregation in Cleveland 104.11. ?. Kolbe's congregation in Newburgh 12.00. ?. Weselob's congregation in Cleveland 51.25... Schwan's congregation 23.65. (S.-191.01.)

For the Gem. in Chemnitz: ?. Niethammer's Gem. in La Porte 34.65, Mrs. Kellermann 5.00. (S. -39.65.)

For the synod treasury: ?. Jüngel's congregation to White Creek 16.52. ?. Hassold's congregation at Huntington 4.84, its rural congregation 1.24. ?. Seemeyer's comm. at Willshtre 20.00. ?. Stubnatzy's comm. at Convoy 9.10. ?. Gross' congregation at Fort Wayne 84.61. ?. Stocks comm. at Fort Wayne 49.00. 1?. Zschocke's compound at Marion Tskp. 34.00. ?. Werfelmann's compound at New Dettelsau 35.10, Conrad Wolf's 5.00. ?. Dulitz's parish in Napoleon 11.00, in Lunenburg 4.75, in Flat Rock 3.60. ?. Scklesselmann's parish of Bremen 17.27, Woodland 4.38. ?. Niethammer's parish of La Porte, 20.25... Siegers' parish in Adams Co. 6.84. ?. Wicked's compound at South Ridge 10.00. I'. Long's comm. 4n Valparaiso 9.00. ?. Querl's unit at Toledo 9.24. ?. Trautmann & Company at Columbus 2.50. ?. Dröge's congregation in Auglaize Co. 18.56. ?. Weselob's congregation in Cleveland 43.75. ?. Evers' congregation in Adams Co. 19.59. ?. Horst's parish in Hilltard 5.70, its branch 3.12. ?. Siek & Common on Taylor's Creek 7.00. ?. Sauer's parish at Dudleytown 48.80. ?. Bethke's parish at Reynolds 9.09, at Goodland 2.28. ?. Berg's parish in Adams Co. 6.37. P. Ruppreckt's parish in North Dover 17.41. ?. Kleist's parish of New Haven 6.20. ?. Kuebner's congregation in Dudleytown, 5.32. Seuel's compound in Indianapolis 9.00. ?. Husmann's Gem, Arcadia, 11.75. ?. Diemer's Gem at Archbold 13.90. ?. Mohr's parish at Jnglefield, 8.00. Schmidt's parish at Indianapolis, 21.98. Off. Niemann's compound, retroactive, 6.00. Daib and Company, Otis, 7.50. Westville, 4.50. Brakhage's comm. 10.74. Jungkuntz's comm. at North Judson 4.15, at Gundrum 2.08, at Mevaryville .58. ?. Dankworth's parish of Cleveland 22.22. ?. Meyers Gem. in Adams Co. 35.78. Gem. bet Lanesville 6.00 From Gem. in Fairfield 13.21. ?. Katts Gem. in Terre Haute 30.00. Widow Keller tn Liverpool .25. ?. Germann's compound in Peru 3.20. ?. Schmidt's compound in Indianapolis 4/17. 1?. Heid's condo in South Bend, 6.65. ?. Werfelmann's compound at Neu- Dettelsau 13.00, M. Wolff2.00. ?. Saupert's church in Evansville, 11.75... Nunkel's church in Aurora 10.00. 1?. Brömer's congregation in Cincinnati, 30.20. Kretzmann's parish at Farmers Retreat 27.55. 1?. Mertz's compound at Brownstown 12.15. ?. Sauer's compound at Dudleytown 24.05, a member of this compound 2.25. ?. Meyer's parish of Bradford 4.00. ?. Kühn's compound at Dudleytown 8.13. ?. Zagel's compound at Fort Wayne 17.96. ?. Dreyer's compound at Lancaster 11.16. ?. Werfelmann's compound at Neu-Dettelsau 19.50. ?. Schmidt's compound at Seymour 13.00. ?. Jüngel's compound at Wbite Creek 18.19. ?. Spiegel's congregation in Adams Co. 13.00. ?. Bethke's congregation at Reynolds 12.00. ?. Querl's congregation in Toledo 8.95... Hassold's parish of Huntington, 6.16. Its rural parish, 1.29. I'. Hunziker's compound at Edgerton 4.25. 1?. Evil's comm. on Ridge 13.00. ?. Schoeneberg's compound at La Fayette 43.50. ?. Germann's compound at Peru 8.00. Fairfield compound 9.50. ?. Stubnatzy's compound at Convoy 8.00. ?. Siegers' compound in Adams Co. 5.52. ?. Heintz's compound at Crown Point 1.50. ?. Zschocke's residence in Marion Township 23.00. ?. Gross's comm. in Fort Wayne 71.66... Sihler's parish, 67.35.

For widow's fund: 1) Contributions: ?. Meyer in Adams Co. 4.00, ?. Reickhardt in Avilla 4.00, teacher Hafner at Fort Wayne 4.00, ?. Zsckoche at Marion Tshp. 4.00, ?. Werfelmann in New Dettelsau 4.50, ?. Steger in Adams Co. 4.00, ?. Seuel at Indianapolis 4.00, ?. Zorn at Cleveland 5.00, P. Scköneberg at La Fayette 5.00, 1?. Mertz at Brownstown 4.00, ?. Bold at Dudleytown 5.00, ?. Sckumm at Kendallville 4.00, P. Jüngel at White Creek 5.73, ?. Heid at South Bend 4.00, ?. Daib at Otis 4.50, ?. Evers to Adams Co. 4.00, ?. Schroeder to Gar Creek 4.00. 2) Gifts: Mrs Will). Korff tn Darmstadt 1.00, ?. Weyel das. 1.00, N. N. das. 1.00, part of wedding coll. at W. Gehrke by ?. Stock 10.00, ?. Zschoches Gem. in Marion Tshp. 17.00, I. Vollrath sen. in Neu-Dettelsau .50, I. A. Voll- rath sen. that. .50, P. Scheiderer that. 4.00, I. Bunsold that. 1.00, ?. Niethammer's comm. in La Porte 22.80, ?. Siegers Common in Adams Co. 5.66, its branch 2.88, ?. Böses Gem. in Ridge 20.82, W. in Toledo 1.00, I. Piehl in Columbus 1.00, Mrs. Piehl 1.00, Piehl siblings 1.90, Mrs. C. R. in Hilliard 1.00, from ?. Berg's comm. in Adams Co. 1.00, from ?. Rupprecht's comm. in North Dover 1.00, ?. Kuehn's Gem. in Dudleytown 5.24, the 2 Gems. in Indianapolis 43.10, ?. Husmann's Gem. at Arcadia 8.85, tn Tipton 2.80, ?. Diemer's gem. in & bet Archbold 15.20, ?. Heid's gem. in Mishawaka 5.40, by?. Dunsing of Jasper Co. 1.38, of Koutts 1.43, of Ronne- berger 1.23, ?. Daib & Co. in Otis 5.38, H. Haak .25, surplus from Christmas tree .29, ?. Daib's congregation in Chesterton 4.03, Mrs. Kath. Behm 2.05, F. Schlüter in Cincinnati 5.00, ?. Brakhage's comm. 10.00, ?. Hitler's Gem. in Minden 8.88, Hockzeitskoll. *l>et G. Nicol in Neu-Dettelsau 7.90, Mrs. Nup- precht das. 1.00, Paul Bippus 1.00, Kindtaufkoll. bei F. Franke in Leslie 4.00, Mrs. Professor Biewend tn Fort Wayne 5.00, ?. Kretzmanns Gem. tn Farmers Retreat 10.00, Gotteskasten das. 3.20, W. Bohle das! 1.00, Mrs. Grelle's that. 1.25, Mrs. Julia L:ch aper in Columbia City 1.60, ?. Mohr's congregation in Jnglefield 8.00, ?. Schwan's congregation in Cleveland 30.92, ?. Werfelmann's Gem. at Neu-Dettelsau 12.10, H. L. Meyer at White Creek 1.00, H. Sülter das. 5.00, Hockzeitskoll. at I. Sckröer there 4.06, Louise Israel at Fort Wayne 1.00, Mrs. I. Tröge at the Ridge 1.00, ?. Heintz's gem. at Crown Point 1.50, ?. Evers' Gem. in Adams Co. 6.11, Karl Westenfeld 1.00, ?. Gross' Gem. at Fort Wayne 49.62. (p. -447.56.)

Fort Wayne, Ind, March 31, '83. C. Grahl, cashier.

Revenue into the Wisconsin District's coffers:

For the widow's fund: From Mrs. I. tn Sheboygan -2.00. ?. I. Diehl 3.00. ?. G. Barth 4.00.

For the Progymnasium in Milwaukee: Trinity Parish in Milwaukee 44.50. ?. Keller's congregation tn Racine 11.10. (Summa-55.60.)

For Wisconsin District Inner Mission: ?. Mueller's congregation in Jackson 6.86. ?. G. Barth 1.00. (p. -7.86.)

For the commune of Chemnitz, Saxony: ?. Strasens Gem. in Watertown 33.00.

For the deaf and dumb: ?. Keller's confirmands 4.38, confirmation coll. 11.06. ?. Plehn's congreg. in Chippewa Falls 9.03. (p. -24.47.)

For Negro Mission: By ?. Cakes from N. N. 5.00.

For the Negro Church tn New Orleans: Wedding coll. at Fr. Haßmann 5.11.

For the orphanage in Addison: ?. F. Schumann 1.00. C. Clausen 1.00. M. Hansen .25. W. Voß 1.00. I. Ebert 1.50. I. Büß 1.00. I. Tdeidt 1.00. H. Oldenburg .50. F. Baumgardt .50E. Hofer .50. P. Pfeiffer .50. F. Ladwig .75. F. Stallbaum 1.00. H. Korupp .50. E. Lütke .50. A. Buchholz .50. C. Köhn 1.00. H. Habekost 1.00. ?. Wambsganß' confirmands in Hancock 6.00. (S. -20.00.)

For the orphanage near St. Louis: From ?. Arnold's Ktrchenbüchse 2.00.

For the synod treasury: ?. Keller's congregation in Racine 19.72. ?. Mueller's Jackson congregation, 11.29. ?. Schilling's Almond congregation, 3.60. (p. -34.61.)

For poor sick pastors: Widow Charl. Eißfeldt 5.00. C. Schubert 1.00.

For the seminary building in St. Louis: From the Trinity congregation in Milwaukee 32.00. Jul. Grunewald 5.00. (Summa -37.00.)

On the building of the Progymnasium tn Milwaukee: Julius Grunewald 5.00.

Milwaukee, May 15, 1883. c. Eissfeldt, cashier.

For poor students: By Mr. ?. C. Schröder from his. Gemeinde -9.75, received at Mr. Menke's wedding 6.50 for Schröder; through Mr. ?. W. v. Schenck Easter coll. sr. Congregation 11.00 for Boritzky; by Mr. ?. Ramelow Collect sr. 22.10 for Wehttng; by Mr. ?. Hallerberg from the missionary treasury sr. 25.00, namely 15.00 for Abitz, 5.00 for Lübke-mann and 5.00 for Sierks; by Mr. ?. Stöckhardt from the Jünglingsverein sr. Gem. 5.00 for Temming; by Mr. ?. Mariens from sr. Gem. 13.00 for Witt; by Mr. ?. Schlechte, sent at the wedding of Mr. Beitz, 5.60; by Mr. ?. Weseloh, sent to Mr. Lindhorst's wedding, 9.00 for Witt; by Mr. H. F. v. der Brelze von Jünglingen der Gem. of Mr. ?. Liebe 4.00 for Schütz; by Mr. ?. Baumann of s. Gemm. in Broadland and Philo 4.00 for Witt; durck Hrn. ?. I. Bergen of D. E. from sr. Gem. 1.00; by Mr. ?. Blanken from the young men and maidens of sr. Gem. 10.45 for Langehennig; by Mr. Leonh. Vogel here 3.00; by Mr. ?. Börneke Coll. of his congregation 10.00 for Licht; by Mr. ?. Groß of the women's association sr. Gem. 6.00 for poor students, and donated on Mr. Kraus' silver wedding 4.00 for her; by Mr. ?. E. A. Frese, donated at Mr. Munstermann's wedding, 7.70 for Witt; by. Mr. ?. H. Schmidt sen- of the community in Schaumburg 10.00 for Mauff.

For the seminary household: By Mr. ?. Greif from the church in Chandlerville 10.00; by Mr. ?. Hähnel of sr. Congregation in Mason City 7.50.

A. Crämer.

Received for the Deaf and Dumb Institution in Norris, Mich:

From A. Scheeler in Detroit -2.25. by Treasurer Eißfeldt 29.85. Louise Schulz in Chicago 1.00. by C. Plumhoff, surplus of confirmation songs 1.10. from C. E. Anger in Watertown, Wis. costing Latsch 10.00. Adam Goehringer in Accident, Md. 2.00. durck ?. Matuschka at New Melle, Mo. Gem., 15.50. Durck ?. Sievers in Minnea- polis by a confirmand 5.00, coll. sr. Gem. 8.00, by Ott 1.00, Brandt 1.00, Horstkorte 1.00, Kltnkenberg .75, Berndt .50, by himself .44. Mr. Marr in Hollywood 1.00. from Ma-nanah 2.31. by H. Bartling in Addison 54.34. by I. Birkner in New Uork 68.36. x. Voigt at Difsen, Mo., & comm. 4.00. By C. Eißfeldt 42.00, Chr. Schmalzriedt 27.42, H. Bartling at Addison 83.87 & 1.15. By ?. Sievers at Cape Girardeau, Mo. by Mrs. Härtung 2.00. By I. Birkner at New Uork 73.59, Ch. Eißfeldt 48.29, Ch. Schmalzriedt 17.00.

Detroit, May 6, 1883, C. D. Strubel, Treasurer. 207 lleäorsou ^vs.

Box - Report of the Lutheran Deaf and Dumb Benevolent Association at Detroit, Mich. from March l0, 1882 to March 7, 1883.

Intake.

Contributions in cash-7 ,905.33
Cost 1,413.50
Legacies 533.35
Rent for the farm in RoyalOak 19.00
Down payment in the sale of the farm in Royal Oak- 700.00
For livestock sold and products from the farm in Norris, 126.85
Interest-free bonds and shares 1,097.00
Interest bearing bonds and shares 1,354.00
Miscellaneous revenue 18.00

-13,167.03 Issuance.

For contents, firing and repairs. -2,064.02
For provisions 998.12
For purchased livestock, labour, semen and feed on the farm in Norris - -. 270.79
For redemption of interest-bearing promissory notes and shares 6,935,00
For redemption of interest-free promissory notes and shares 2,040.00
For interest on borrowed capital 233.72
For printing and postage of Becker's pamphlets, 44,000 copies, 427.00

-12,968.65

Remains cash on hand March 7, 1883 198.38
Contributions in shares and valuables -195.95
Products of the farm in Norris, consumed 644.10

-840.05

Debts of the Institute on March 10, 1882-10 ,567.73.
Total debt on March 7, 1883:
Per interest-free promissory notes and shares 3,963.73
Amortized in the past year-6 ,604.00
Ausständoe by mortgage on the farm sold in Royal Oak-700 .00

G. H. Beyer, Secretary.

For the English Lutheran Mission in the West:

By Mr. R. H. Birkner, of sr. Gordonsville congregation, Cape Girardeau Co, Mon, -6.00. By Mr. P. F. W. Pennekamp, of sr. Parish at New Wells, Mon., -8.00.

St. Louis, May 22, 1883. C. F. Lange, cashier.
509 RrankUL ^ve., 8t. I,oul8, Llo.

For poor students received with hearty thanks by Mr. P. Gräbner of his parish in St. Charles, Mo., -57.75. By Mr. G. Göhringer in Accident, Md., 1.00. By Mr. ?. Sckaaf in Claremont, Minn. collected at the wedding of Mr. W. Gruenklers, 6.25. By Auguste Rank in St. Paul, Minn. 2.00. By Mr. ?. Lauterbaw at Johnsburgh, Somerset Co, Pa, collected at wedding at Mr. H. Teiteberg's, 4.00. By Mr. R. Häfner at Jnglefield, Ind, collected at Mr. F. Lilienkamp's wedding -5.00.

C. F. W. Walther.

With thanksgiving against God and kind givers, the undersigned certifies to the receipt of the following kind gifts for the church building of his parish: By Rev. H. Horst in Hilliard, O., from M. Karrer -2.00; H. Horch 5.00; David Rings .50; Konrad Wester .50. By E. Roschke in St. Louis, Mo., from Rev. G. Links Gem. 24.70. By John Singer in Lancaster, O., 1.00; Geo. Vogel .50; Geo. Gebhardt .50; Friedrich Göbring .50; Friedrich Mertz.50. H. Henkel, R.

Received -25.00 for student Schriefer through Mr. P. Brömer from the Frauenverein sr. Gemeinde; 3.65 for Student Dom by Mr. Lehrer E. Brüchner, coll. at the wedding of Mr. W. Blaß in Pleasant Ridge. G.

From M. Mereck, G. Eckert and L. Dürr, members of my former congregation near Victor, Iowa, -8.00 for our church building here in Rickford, is hereby gratefully acknowledged. God bless the givers! I. I. Oetjen.

The receipts of Messrs. T. H. Menk and I. M. Estel, cashiers, had to be deferred for want of room.

Zeit- und Gelegenheits - Predigten von Dr. W. Sihler, Pastor an der ev. - luth. Gemeinde zu St. Paul in Fort Wayne, Ind. - St. Louis, Mo. Printing office of the Lutheran Concordia Publishing House. 1883.

For this time we only draw our readers' attention to the recent publication of this new collection of sermons. In the next issue of this newspaper we intend to describe the contents in more detail. Here we may only remark that the number of sermons is 43, that they occupy 392 pages in large octavo, and that the price of the book, in solid binding, is $1.50.

W.
[Walther]

Changed addresses:

Rev. R. Rieckel, L4urtin8vill6, MuAnra 6o., 17. V.
Rev. L. Xuerrer, Ruulivu, lo^vu.
Rev. O. Zevroecler, 1905 8. 7tk 8tr., I^riluclelphia, Ra.
k. 942 Van Horn 8tr., OlrieuZo, III.
ck. H. Welp, Rrodllg., Rerr^ 6o., Llo.

Rntereck at tde cost OBee from 8t. I-ouis, Llo., 8.8 86eoL(1-o1s.88
ILLtter.


Gottes Wort und Luthers
vergehet nun und nimmern
Und ich sahe einen Engel
fliegen mitten durch den Himmel,
der hatte ein ewig Evangelium
zu verkündigen denen, die auf
Erden sitzen und wohnen, und
allen Heiden und Geschlechtern,
und Sprachen, und Völkern.
Und sprach mit großer Stimme:
Fürchtet Gott, und gebet ihm die
Ehre, denn die Zeit seines
Gerichts ist kommen, und betet
an den, der gemacht hat Himmel
und Erde, und Meer, und die
Wasserbrunnen.
Offenb. Joh. 14, 6. 7.

Herausgegeben von der Deutschen Evangelis
Zeitweilig redigirt von dem Lehrer

Vol. 39, St. Louis, Mo. June 15, 1883, No. 12.

Something about divorce.

(Continued and concluded.)

1 Cor. 7, 13. 15. the holy apostle Paul writes: "If a woman has an unbelieving husband and he allows him to live with her, she should not divorce him. But if the unbeliever divorces her, let him divorce her. It is not the brother or the sister who is caught in such cases."

Hereby the holy apostle lays down two rules in the case of a believing person having an unbelieving spouse. The first is that if the unbelieving spouse is willing to live with the believer, then the believer should not divorce the unbelieving spouse, for the unbelief or false faith of the unbelieving spouse is not a ground for divorce. The other rule is: if, on the other hand, the unbelieving spouse does not put up with living with her, the believing person, but divorces herself from her, namely, leaves her forever, then she, the believing person, is "not imprisoned," she is therefore free and may therefore also enter into another marriage without sin.

This explanation of St. Paul seems to contradict Christ's statement Matth. 19, 9. For in the latter passage Christ says in plain words that there is only one cause of lawful divorce, namely, adultery by fornication; but 1 Cor. 7:15. seems to Paul to add a second cause, namely, malicious desertion.

But this is only an apparent contradiction. For Christ speaks of the case in which one spouse can divorce the other; but Paul speaks of the case in which one spouse is divorced because the other has already divorced him or herself through evil desertion, and Paul says that then the abandoned person, because he or she has already been divorced without his or her will, is also free to marry elsewhere.

It remains certain, then, that there is only one cause of a lawful divorce; but it is equally certain, when one part divorces unlawfully, that



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. Juni 1883. No. 12.

then the other innocent, rejected and abandoned part is free.

When, therefore, some theologians say that there are two grounds for divorce, namely, adultery and desertion, this is not quite accurate. But what those theologians mean by this is correct: namely, that a married man may marry again in two cases, 1. if the other party has committed adultery by fornication, and 2. if the other party has maliciously abandoned him forever.

Johann Gerhard therefore writes: "What Paul says is not contrary to the speech of Christ, which excludes everything else, and which alone declares adultery to be the only cause of divorce, because Christ does not speak of one and the same question, nor of one and the same case, of which the apostle speaks. Christ gives the cause of making divorce, but the apostle gives the cause of suffering divorce, and of obtaining liberty on account of unjust desertion. Christ speaks of him who makes divorce, the apostle speaks of him who suffers divorce. Christ speaks of him who leaves his spouse, Paul of him who is left by his spouse. Christ speaks of the voluntary divorce, Paul of the involuntary divorce." *)

When the apostle writes, 1 Cor. 7:15, "But if the unbeliever separate," 2c., he has, it is true, first of all an unbaptized, heathen spouse in view; but what he says of this is naturally true also of such spouses as are baptized, and bear the Christian name, but prove by their ungodly life that they are unbelievers; as Luther writes, "What St. Paul here speaks of a heathen spouse is also to be understood of a false Christian." (VIII, 1114.)

However, there are three things that need to be taken into account here.

First, only a malicious desertion gives the deserted spouse the right to marry elsewhere as a person divorced against his or her will. However, only a person who has been proven to have divorced his spouse is to be regarded as a malicious desertor.

Luther therefore writes: "Where it happens that one spouse leaves the other with knowledge and will, as merchants, or is called to war, or whatever other need or thing such as this. Luther therefore writes: "Where it happens that one spouse goes away from the other with knowledge and will, as a merchant, or is called upon to go to war, or whatever other hardships and things there may be, that they both consent to such a thing, then the other part shall wait and not change until it is certain and has credible evidence that his spouse is dead. For since a woman consents to such a journey for her husband and puts herself in such danger, she should keep it that way, especially if it is done for the sake of her estate, as in the case of merchants. If, for the sake of good, she can allow her husband to travel in such danger, she will also have such danger where it comes; why does she not keep him at home with less good and let her be content with poverty?" (X, 951.) Johann Gerhard speaks of this as follows: "One must distinguish between necessary, condoned, accidental 2c. Absence, and wanton, voluntary, malicious 2c. Absence. For only he is to be regarded as a desertor who, with evil intent, not moved by any just and honorable cause, but either from hatred of religion, or from frivolity, or because he had grown weary of the conjugal restraint, or from other unnecessary causes, and cannot be induced to return either by private exhortations or by public citations, but wanders here and there, or goes to other regions or to distant places, so that there is no hope left for his return and reconciliation with him. This is concluded from the apostolic text 1 Cor. 7, 12, 13, 15. Here we see from the contrast what is meant by "separation," namely, when the unbeliever "will not consent to dwell with his spouse," but leaves him with evil intent. The same is evident from verse 5: "Withdraw not one from another, except by the consent of both for a time." Therefore, by virtue of the contrast, when a man departs with his wife's consent for a time, it is by no means to be regarded as a malicious desertion.

*) Loc. de conjugio. § 607.

Secondly, as in other actions, so also in the case of a separation and absence, the intention is to be considered above all. Therefore, he who is absent for half a career, and intends to return, cannot be considered a wicked abandoner, unless he changes his disposition towards his spouse, and breaks the promise he has made. The will distinguishes actions, and causes change the nature of things." *)

But, secondly, the following is also to be observed. A husband or wife cannot be considered to have been wickedly deserted, even if they have left each other after they had agreed to go away from each other, in order that both of them might be able to plead wicked desertion before the authorities as a reason for divorce; or if one of them, because he would like to be rid of the other, had intended that the other should go away, or if the allegedly wickedly deserted spouse, as soon as the other had declared in anger that he wished to go away, had immediately replied to him: "Well, if thou wilt go, go!" A person can only consider himself wickedly forsaken if he has not voluntarily let the other part go away, if he rather reminds him of his duty to remain, and if he has done all he could without success to induce the runaway to return. Thus the old Leipzig theologian Deyling writes: "The judge himself first makes a careful investigation of all the circumstances before he permits or institutes a suit for malicious desertion. It must therefore be investigated whether there is really a malicious desertion, or a secret, deceptive, mutual agreement, whether the cause of the absence is a just one, and whether the other spouse has perhaps consented to it. For in this case no suit for malicious desertion can be allowed. Then, if the abandoned party, after producing evidence of his innocence and probity, has proved that there really was a malicious abandonment, it is also necessary that the abandoned party should have made diligent inquiries and made inquiries at various places as to where the abandoned party might be staying or possibly residing, and yet should not have been able to locate and find him. Finally also a sufficient time must have passed from the abandonment itself." **)

Third, it should be noted that a person who has been wickedly abandoned cannot remarry until he or she has been legally divorced. As Luther writes: "To divorce publicly, so that one may change, must be done by secular inquiry and force." (X, 723.) Johann Gerhard adds: "If the power to effect divorce were left to the private judgment of each one, the divine order of marriage would be given up to the most just men to trample it under foot." †)

Finally, just one more thing!

Many think that when they have obtained a divorce decree from the secular court, they are then also divorced before God in any case, and that they can therefore then also go on to another marriage without further ado.

Unfortunately, there are many pastors, some of them ignorant, some of them unscrupulous, who, if a person desiring copulation presents them with a legal letter of divorce, will perform the copulation without any hesitation. This is beyond measure ungodly. It is true that the temporal authorities do not do wrong when, for the sake of temporal peace, they sometimes divorce persons who, according to God's word, ought not to be divorced; for the temporal authorities are not responsible for eternal life, but only for this temporal life and for the peace and tranquillity of the state; but he who desires to be a Christian and to be saved must not be reassured by the fact that the temporal authorities permit him to do something; he must first of all ask whether God permits him to do it. He who does nothing that is forbidden him by the temporal authorities may well be a good citizen, but at the same time he may be a bad Christian, yes, a manifest unchristian. In short, the state, in order not to give rise to revolution, must permit a thousand things which God's word forbids and which no man who wants to be a Christian may permit himself to do, and among these things also belongs divorce in cases in which God's word does not permit it. Moses, as is well known, gave three kinds of laws by inspiration of God: moral laws, ecclesiastical laws, and civil laws. In the moral law he permitted only that which was not contrary to the eternal will of the holy God; in the ecclesiastical law he permitted only that which was not contrary to the order of the Old Testament church; but in the civil law he permitted many things which were forbidden in the moral law, but which, for the sake of civil tranquillity, he was obliged to deaf to the ungodly. Most of the Jews, however, thought that they could do everything Moses permitted and still be Israelites pleasing to God. This was a very terrible error, which plunged many thousands of Israelites into hell, and among these things was Moses' permission to divorce his wife for any reason. But when the Pharisees said to Christ, "Why then did Moses command you to give a bill of divorcement, and to put away your wives?" Christ answered them, "Moses permitted you" (not commanded!) "to put away your wives for the hardness of your hearts: but from the beginning it was not so. But I say unto you: Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." (Matth. 19, 7-9.) Hereby Christ wants to say: It is true, Moses already allowed to divorce "for the sake of some unwillingness" (5 Mos. 24, 1.), but only in his political laws and that to the bad boys, so that they would not also want to commit murder and manslaughter, but in the moral law, namely in the sixth commandment, he forbade and condemned such divorce. Now if you want to be hard-hearted, reprobate people, you may use that permission, but then you should also know that you are lost and condemned people. But if you want to be righteous Israelites, then follow the Ten Commandments.

Martin Chemnitz therefore writes as follows: "Because Moses in his political law had permitted divorce by commanding that a letter of divorce be given to the divorced woman, the Pharisees introduced such a form of letter of divorce in every case of divorce and allowed the divorcing man to give permission and power to the divorced woman that she might be married without hindrance by any man.

*) L. c. § 626.
**) Institutt. prud. pastor. Ed. Kuestner, p. 623.
†) L. C. § 693.

adding that this was according to the institution of Moses and Israel. Therefore, they taught that divorces could be made "for any cause" with a good conscience, and that both the divorcer and the divorced could contract another marriage while her former spouse was still alive. For the rule among the Pharisees was that whatever was permitted by the Mosaic law could be done in the sight of God and in the judgment of God with justice, without sin, and with a good conscience. This, indeed, had a good appearance, because God Himself, who certainly commanded nothing evil or sinful, but good and right, had given the people of Israel the political laws. But Christ gave by this example the general rule, that what was either sinful before the judgment-seat of conscience and God, or could be done with a good conscience as a service of God, was to be judged not by the political laws, but by the moral law. For the political institutions, even in that state which God himself instituted by means of special laws given by Moses, are, as far as possible, adapted to the circumstances of the place, the time, and the persons, after the manner of a civil community. For this reason, many things are permitted in them that are not entirely consistent with the Ten Commandments and with charity, so that the public peace may not be disturbed and greater evils may be avoided, as Christ Match. 19, 8. expressly says of the epistle of separation. Therefore it does not follow that the Mosaic political law permits the bill of divorcement: therefore he does not sin before God, but acts rightly and well who divorces his wife for any cause. For the moral law clearly says that the conjugal union is an indissoluble one, Genesis 2:24, and excludes only the case of adultery, because it is contrary to the nature and essence of marriage, and against conjugal fidelity; hence it dissolves the bond of marriage. But this doctrine will be more fully explained below. Here only observe the rule of the difference between the political laws and the moral law, namely, that the knowledge of what are sins and what are good works in the sight of God must be taught and learned not from the mere political institutions, but from the moral law, which is eternal and unchangeable. For the political laws do not forbid and punish all sins, nor enjoin all good works, and in the political law some things are tolerated and permitted which, according to the moral law, are sin before God." *) Therefore, though a man may be divorced by the temporal authorities in a wholly legal manner, and therefore be counted a divorcee in the sight of the world, yet if he is not divorced according to God's word either for adultery or for wicked abandonment, he is not divorced in the sight of God, and if he nevertheless marries elsewhere, he commits adultery and a grievous sin. -

With this, then, we will conclude our article on divorce. Of course, it was not our intention to give an instruction on this point in regard to all individual cases. We only wanted to tell our dear readers as much as every Christian needs to know about it. May the Lord now bestow His blessing upon it. W.

*) Harmon. ev. ad. Matth. 5, 3. 32 f.. m. 738 sq

Arrived!

Up to now our opponents in Ohio have always tried to make it appear as if they, as good Lutherans, naturally agreed with Luther on the doctrine of the election of grace. But we predicted long ago that when Luther's true doctrine of the election of grace would be laid before their eyes, they would finally come right out and say that Luther, in their opinion, was a worse "Calvinist" than even we Missourians are supposed to have been. This, then, has come true! In one of the latest issues of the Ohio "Zeitblätter," a pastor in Hoboken, who belongs to the Ohio party, writes with great pleasure: "But now 'in the land of science' (that is, in Germany) 'it seems to have been pretty unanimously agreed that Luther in his earlier years, up to about the year 1530, was a Predestinarian' (that is, an arch-Calvinist)." Further, that Ohio partisan writes: "Luther, therefore, does not find thepower to transform man's will in the means of grace!" Further, "Does not Luther evidently **oppose** the will of the hidden God and the revealed God**?"** (This is to say, according to Luther's doctrine of the election of grace, God is a hypocrite, for according to Luther's doctrine, God secretly wants in his heart something quite different, indeed, the very opposite of what he publicly declares in the Bible to be his will!) At last our Ohio man writes: "Luther thus certainly **retracted** what he had formerly said about the predestination of the hidden God **!"** That Luther "took back," that is, recanted, his doctrine of the election of grace in 1530, however, that Ohio theologian hardly believes himself. For Luther wrote the book in which he teaches what the Ohioan rejects as Calvinism as early as 1525, namely, the book which bears the title: "That Free Will is Nothing," and yet Luther writes as late as 1537: "I hold none to be really my book but the **book 'that free will is nothing' and** the Catechism!" **(XXI, 1278.)** These two books, then, Luther, as late as 1537, considered to be the best books he had ever written. *) Who can believe, therefore, that Luther himself considered the doctrine contained in them to be false, and that he has retracted it since the year 1530! Then he must have been the greatest hypocrite in the world. How sad it must be, then, for the poor Ohioans, since they themselves now publicly confess that they hold Luther's doctrine of the election of grace to be Calvinism! and how sad it must be at the same time for all those who want to be Lutherans, and yet agree with the Ohioans, and thus publicly cry out with them Luther's, the Reformer's, doctrine as an abominable Calvinistic heresy! These are clean Lutherans indeed! It seems, therefore, that it has been most fatal to Professor Stellhorn that one of his fellow believers and fighters has so clumsily spoken out. For Stellhorn is just smarter. He therefore also writes, in order to cover up the evil matter a little, that there have also already been

*As is well known, Luther's book on the unfree will praises our confession to the highest degree. See Concordia book page 409 (St. L. edition).

there were other Lutherans who would have made the same accusation against Luther! A beautiful proof! One is reminded of the words of the prophet Ezekiel: "The people build the wall, and they" (the false prophets) "whitewash it with loose lime." (Ezek. 13:10.) So also one Ohioan from Hoboken builds a wall full of holes, whereupon another Ohioan from Columbus quickly rushes over, who whitewashes the wicked holes in the Hoboken wall with loose Ohio lime. But what fate such building and whitewashing had, the reader may see in the two verses that follow the passage quoted. (Ezek. 13, 11. 12.) It may be that our Ohioan from Hoboken really believes that Luther was a Calvinist until 1530. But why? - Not because he studied Luther, but because a doctor of philosophy in Germany asserted it in 1876. To this he attributes it in his great American respect for German learning. But if he has really read at least Luther's main book on the unfree will and on the election of grace, it is all the worse for him; for then he evidently did not understand Luther's words. We do not want to give him credit for the latter, for Luther's book is not only one of his best, but also his most profound and highest-flying book, and the most difficult to understand. But for this very reason he should be so modest as to honestly confess that there is much in it that he does not yet understand, only this much he sees from Luther's contemporaneous writings as well as from later ones, that Luther was not a Calvinist, but certainly not a synergist either. Instead of this, however, he does not disgrace himself in his ignorance, with the old and with the new Melanchthonians and Synergists, together with all Calvinists, to stamp Luther a Calvinist, whereupon all Ohio applauds, because it knows that when Luther lies, then Ohio stands up, and vice versa. But just don't Victorize too soon, gentlemen! Quite other men than the Ohioans have tried their hand at Luther's book of the unfree will, and have achieved nothing with it except to bang their heads; while Luther and his doctrine stand firm to-day, and will stand firm to the last day in defiance of all man's wisdom, man's justice, man's power, in defiance of all German doctors of philosophy and theology, yea, in defiance of all the gates of hell and the prince in the air. Therefore be advised, ye dwarfs, be advised, and remain unsworn with Luther. For Luther is a giant, but not a Goliath, but a spiritual giant, the Elias of the very last time, with whom it is bad to argue. Therefore we advise you in good faith: do not denounce Luther's words and do not tamper with them, even if you only care about your good name. If you desecrate Luther with your heresies or your insinuations, be sure that all true Lutherans will finally flee from you like the plague, for their battle cry is: "God's word and Luther's doctrine perish now and never." No matter how pompous your Luther celebrations this year, if you say that Luther was a Calvinist until 1530, that is, just at the time of the Church Reformation, and that he was therefore an abominable heretic who denied universal grace and salvation, you will gain only this: that you will be placed alongside the Pharisees, who once erected monuments to the prophets, even though they despised their teachings. Know that with your attack on Luther, you are now on the shortest path to your certain doom. Turn back! Turn back! It is indeed high time. For we live, praise God! in a time and in a land where one is not just about to bury Luther once again, but where he has risen again among our Lutheran people, who will put a stop to you gravediggers of Luther! Amen. W.

[Walther]

(Sent in by Pastor R. Herbst.*)

"Yes, should God have said? " Gen. 3:1.

To put God's word in doubt has always been an artifice of the deceiver. Already in the days of paradise he tried it. He succeeded. Since the days of the Fall, doubt has been innate in man. Doubt is sin. We mean doubt in God's word. Reasonable doubt is permitted in man's word. But it is quite different when it comes to what God teaches and promises in His Word. For God's word is the word which man is to believe. There doubt is sin, punishable and reprehensible. What God teaches in his word is truth, and what God promises in his word must come true. There must be no room allowed for the deceiver with his, "Yea, should God have said?" Articles of faith which God has set forth in his Word are there to be believed.

But what is the meaning of such doctrines, from which conclusions are drawn according to reason, which do not rhyme with other doctrines of Scripture? Can such a doctrine, from which one can draw such conclusions, then really be the pure doctrine of the Word of God? May it not perhaps be said: Should God have said this, from which human reason can conclude such terrible things? Thus speaks doubt. Thus it speaks most particularly in regard to those divine truths which are most abhorred by the world and by natural and recalcitrant reason. True theology, in divine truths, takes reason captive under the obedience of faith, and bows in filial reverence under God's word. Reason, on the other hand, always likes to have something special to flaunt. It is the innate tickle that is usually dropped only under the cross and in contestation. It is the tickle from which all false doctrines, the grosser as well as the finer, have sprung.

God's clear and distinct word is put to screws. Yes, should God have said? it is said cunningly and seductively. Since the days of Arius it has been said: Yes, should God have said that Christ is true God, and that therefore the divine being consists in three persons? should there not then be three Gods? Thus stands the whole night-horse of the rationalists to this day. But why do they not believe? Because, as they say, they cannot reconcile the doctrine of the two natures, divine and human, in one inseparable person, with the inferences which, according to reason, follow from that doctrine. On the other hand, what God's word teaches, however clearly, of the two natures in the person of Christ, is doubted, put on screws, and must therefore be rejected by reason.

*) The Lord Submitter resigned from the Ohio Synod because of its false doctrine of election by grace.

...the most nil mastered. Ah, this wretched idolatry of reason!

Yes, should God have said? it is cunningly and seductively said. Since the Antitrinitarian days: Yes, should God have said that God is a triune God, one divine being, and yet three distinct divine persons; thus the Father is God, the Son is God, the Holy Spirit is God; and yet are not three Gods, but it is one God? For all Antitrinitarians deny that the Son and the Holy Ghost are right and true God, like the Father. They say, How can this be possible? How can three Divine Persons be one Divine Being and how can one Divine Being be three Divine Persons? This would turn all logic upside down! What God's Word clearly teaches about the Holy Trinity, on the other hand, they do not respect. The doctrine of the Bible must be dragged before the judgment seat of reason. If the teaching of Scripture does not rhyme with the conclusions that can be drawn from it, it cannot be right. Instead, then, of reason being crucified, it is raised to the throne. God's word meanwhile must suffer torture.

Yes, should God have said? it is said cunningly and seductively. Since the time of Pelagius and the time of the semi-Pelagians and Synergists: "Yes, God should have said that through Adam's fall human nature and being is completely corrupted, not only badly wounded and half-dead, and that therefore man cannot even send himself to grace by his own natural powers, nor leave any inner resistance, but that such comes entirely and solely from the power and action of the Holy Spirit in the heart, as He alone can convert the heart and change it blessedly? The whole great host of the above-mentioned deny these divine truths. That they are quite clearly and distinctly written in the Bible does not trouble them much. The conclusions which they draw with their reason from those teachings do not want to rhyme, as they think. For if all are in equal guilt and spiritual death, and the Holy Spirit alone can and must convert the heart, how is it, they say, that he does not convert and beatify all? Thus they argue. The doctrine of Scripture, according to which man has only one faculty, namely, the natural faculty of continually resisting grace, and only one liberty, namely, the unhappy liberty of being able to be lost, instills no misgiving in them. It is enough for them that their reason pretends to them, when the Holy Spirit must first remove all resistance, thus also wanton resistance, himself, and man in no way cooperates in conversion, that then man alone is not to blame if he is not converted. Thus God's Word, which carries on all its leaves the doctrine of the total ruin and spiritual death of the natural man, and the doctrine of conversion by the power and operation of the Holy Spirit alone, must allow itself to be condemned by those Pelagians, semi-Pelagians, and Synergists, that the theology of reason may remain only master. How grieved!

Yes, should God have said? it is said cunningly and seductively. Since the days of the election controversy, it has resounded from the camp of the opponents with a Goliath-like boldness: "Yes, God should have said that he has chosen his elect to eternal life, not because he foresaw their faith, but solely out of free grace and mercy and for the sake of the most holy merit of Christ, and that he has chosen them to eternal life, who, even in time, are brought to blessed faith, are preserved therein to their end, so that, though they fall from grace, yet they cannot fall from grace to the end, and therefore may quite certainly attain to blessedness, and also be quite sure of their election and blessedness in faith? For this pure doctrine of election by grace the opponents deny. They say that it leads to conclusions that are not right, and that therefore the doctrine itself cannot be right. They say that such conclusions cannot be rhymed with the doctrine of the universality of grace or of God's universal means of grace. With them everything must work out, as twice two four. Reason wants to lift the veil that God himself has drawn here. A key to this mystery must be discovered. "In respect of faith" is to be the key. Scripture knows nothing of this key. The Confession likewise knows nothing of the same. But this does not trouble the opponents. They simply say: Where Scripture speaks of election, "in view of faith" must be thought of it. Where the Confession speaks of election, the same rule must be applied. The Holy Spirit, then, according to them, did not understand how to make the matter sufficiently clear. Nor did the writers of the Formula of Concord make it sufficiently clear. Luther, who says so flatly on the basis of Romans 9, 10, and 11: "He (Paul) teaches of the eternal providence of God, wherefore it is originally at issue who should believe or not believe, who can be freed from sins or not, so that it may ever be taken out of our hands and placed in God's hand, that we may become godly. And this is also most urgently needed," made it even darker. According to them, the whole Synodal Conference is also in the fog and in the dark. But Prof. Schmidt and the professors at the seminary of the Ohio Synod, they want to have brought light into the darkness and found the key to the resolution of the mystery. They have written, nothing, nothing, the sentence "in view of the faith" on their banner.

Now everything is clear, like the sun, they think. A child can now rhyme and understand the thing. There is the rule of election. As God rejected the non-elect because he foresaw their persistent unbelief, so he chose the elect because he foresaw their persistent faith; so they must have had some worthiness before the non-elect. They make reason. For if their rule holds out to one side, it must also, according to reason, hold out to the other side, and that entirely. But this is not true theology. It is founded on the sacred Scriptures. It leaves the mystery in the choice where the Holy Spirit has left it, and also the ecclesiastical confession. And so it is right. For woe to him that adds to or subtracts from the word of God. Revelation 22:18, 19.

But how does the Confession actually relate to the Opponent Election Rule? It does not know it. Nor does it make the slightest reference to such an election rule. It knows nothing of an "in view of faith." The opponents have had to concede this. They try to help themselves, however, by asserting, against the confession, that the confession also holds suffrage over such children of God as believe only for a time, that is to say, that the confession holds suffrage over such children of God as believe only for a time, that is to say, that the confession holds suffrage over such children.

as well as over those who persevere in faith and attain eternal life.

What an indictment the opponents thus give themselves! As far as our confession is concerned, whether they like it or not, they must admit that it knows absolutely nothing about "faith. Nor, we say, does the Confession know of an election which extends to those who believe only for a time, and so are not saved. As the holy Scriptures, so also the Confession knows but one election, namely, the eternal election of the children of God to eternal blessedness. The eternal election of God, however, vel praedestinatio, that is, God's ordinance to salvation, does not apply to the pious and the wicked, but only to the children of God, who were chosen and ordained to eternal life before the foundation of the world was laid, as Paul says in Eph. 1: "He hath chosen us in Christ JEsu, and ordained us to adoption." (Col. veel. Oap. XI, 3. 6.) This is the choice of the Concordia formula.

We can tell the opponents why the Confession does not know the phrase "in view of faith." Because the holy Scriptures do not know it. If the phrase were scriptural doctrine, it would also be confessional doctrine. The authors of the Formula of Concord were truly great theologians and not dwarfs. They were also well acquainted with Luther's, the greatest theologian, doctrine of election. The rule of election of the opponents has therefore not found its way into the Confession, because it is neither of Scripture nor Luther's doctrine of election.

Later dogmatists, however, have made use of "in view of faith," though often in a different sense than the opponents. Gerhard argues that God was moved to choose the elect because he foresaw their persevering faith, or because he chose them for the sake of the intended faith. To this end, the writings of the dogmatists are private writings and not an ecclesiastical confession. They must therefore be tested against the confession, and not the confession against the dogmatists. The fathers may err, and have erred; but we are bound by the ecclesiastical confession, not in so far as it agrees with the holy Scriptures, but because it contains infallible truth.

(Conclusion follows.)

The Concordia Synod

gathered on 23 May in the congregation of Pastor H. Henkel in Logan, Ohio. The same was opened by Praeses Brand with a delicious sermon on Apost. 20:32. Present from the Hon. Missouri Synod as guests were Pastors C. A. Frank, H. Horst, C. Dreyer, H. Rauh, and E. W. Kähler. The theses presented to the Synod by the Honorable President "on the doctrine of the Word of God in its relation to the appropriation and assurance of salvation" occupied by far the most time. The false doctrines of the Synergists, who teach falsely not only about the election of grace but also about the appropriation and assurance of salvation, were exposed in a truly devastating way during the discussion of these theses. The doctrinal discussions held were exceedingly instructive and heart-strengthening, and bore witness to a zealous and conscientious study.

of the Word of God and the confessions of our dear Lutheran Church. The holy seriousness and the fraternal unanimous spirit that was evident in all the discussions and decisions was truly beneficial.

Received into the synod were: Past. R. Herbst of Columbus, Past. E. R. Herbst of Ironton, and teacher A. F. W. Fedder of Sharpsburg, Pa.

The farm of 50 acres, given last year by a Mrs. Marg. Örtel to three members of the Synod in Tru8t, for the purpose of establishing a Lutheran orphanage, was taken over by the Synod with thanksgiving to the Lord and at the same time it was decided that the institution should bear the name "Concordia Orphanage". The buildings necessary for the beginning are already approaching completion and will, God willing, be consecrated in mid-July and handed over to their purpose. The orphanage is only the property of the Concordia Synod as long as it is a member of the Synodal Conference. All the congregations belonging to the Synodical Conference, in and near Pittsburg, are represented on the Board of Directors, and have hitherto taken up the cause with great zeal. In the vicinity of Pittsburg a Lutheran orphan home has long been an urgent need, and the same should be vigorously supported by the congregations belonging to the Synodical Conference, especially from the Eastern and Middle States. The orphanage is located in the parish of the Rev. Br. Wilhelm0. , Butler 6v., ?a.).

With regard to a worthy celebration of the 400th anniversary of the birth of Dr. M. Luther, a plan was drafted by the Synod to be presented to the congregations.

It was also decided to have the Synod sermon of the Honorable President Brand appear in the "Lutheran" and the sermon of Pastor Kügele in the "Lutheran Witness".

Yes, it was a blessed synod in lovely Logan. The Lord was in our midst with his spirit and gifts. To Him be glory and thanksgiving! With a hearty handshake and "goodbye in Columbus" the brethren parted on May 29.

K. Walz.

Brief report on the fourth meeting of the Iowa - District.

Our Iowa District was assembled at the parish of Father Baumhöfener, near Homestead, from May 23 to 29. Our Synodical Assembly was opened with a delicious sermon, which was preached by the Reverend Father Schwan, General Presbyter. - We did not hear a Synodal address, as our Lord District President was unable to be present for the first few days owing to the serious illness of his wife. By the annual report communicated to Synod we were reminded of the great losses which our young District has had during the past year. No less than four of our young zealous workers have been taken from us by death by the wonderful God. Another still young preacher had to resign his office temporarily on account of illness. Two other preachers, including our synodical secretary, were called away from our district. Likewise, one of our few teachers was called away, and another had to resign from his school position due to illness. - These are indeed great losses that we have suffered! May God now also supply us with many workers.

- Now something about our doctrinal negotiations. **Father Stöckhardt of** St. Louis had agreed to preside over our proceedings this year. He had presented five theses on the rights and duties of the spiritual priesthood. In the first thesis the speaker showed that there is a spiritual priesthood and that all believing Christians are spiritual priests, and what rights, offices and duties they have as such. In the second thesis it was shown that besides the spiritual priesthood there is a public office of preaching. This is of divine order, but proceeds from the spiritual priesthood. Since not all can preach publicly, spiritual priests confer the office of preaching publicly and administering the sacraments on a person competent to do so. Ecclesiastical priests therefore have not only the right, but also the duty, to appoint and maintain for themselves preachers and teachers. They have therefore also the duty to educate teachers and preachers. They also have the duty of judging the doctrine and life of their ministers; of exercising discipline among themselves; of baptizing and absolving themselves in cases of need, etc. In the third thesis it was shown how a spiritual priest should maintain his priestly office in the circle of his family by holding home services and by educating the children in discipline and admonition to the Lord. In the fourth thesis it was emphasized how the Christian as a spiritual priest also has duties towards the world. He must try to bring God's word to the unbelievers and pray for the authorities and all people. In the final thesis, it was reminded that if the Christian is rightly mindful of his priestly rights and duties and diligently practices the observance of them, he himself will gain the greatest benefit.

We have had richly blessed days. We were encouraged in knowledge, exhorted to faithful holding of that which we have, and spurred on to new zeal.

Finally, it should be mentioned that our mission matter was discussed and considered in detail, and after that various resolutions were passed in order to proselytize more successfully in our state. - Two new elections were also necessary. In place of our faithful Father Fackler, Father Brust was elected Synod Secretary; and Father Günther was elected as a member of the Mission Board.

May the Lord our God be kind to us and promote the work of our hands, yes, may he promote the work of our hands.

Th. Brauer.

To the ecclesiastical chronicle.

A certain Pastor Klingmann (Michigan Synod) is presently engaged in a **strange mission** here in Jackson, Mich. There has been a German Lutheran congregation here since 1864, which was founded by Pastor Müller, but soon after came into the hands of the Ohio Synod, in whose association it also remained until this Synod in Wheeling broke away from the Synodical Conference and raised its common sense doctrine of election by grace to the Synodal Confession; then Pastor and congregation resigned from the Ohio Synod, because they considered the doctrine of the Missouri Synod to be in accordance with Scripture and symbol. Thereupon, the well-known Pastor Wolf, probably on behalf of his president, Kühn, made some most Scripturally contrary attempts to make the church members suspicious of their pastor, with the assertion: the pastor had false doctrine, and would - how appalling! - would make the congregation Missourian, i.e. Catholic here in Jackson. This scare tactic, which many Ohioans had recalled, was also used here with success, but strangely enough only on those who had hitherto cared little or not at all for God's Word and the church, and who were also badly marked with the congregation because of their unchristian ways. But, the wolf was not trusted, and an Ohio church did not come into existence. When a few months ago a former member was expelled because of his sins against Gal. 5,20.21. and against the church order, and his comrades were also put under discipline, then they revealed their long-cherished intentions, namely to expel pastor and teacher, or to found a counter church. The former they could not do, so they undertook to found a second Lutheran congregation. A call was issued in the German newspaper for the establishment of a liberal Lutheran congregation. A number of liberal people were found who were willing to participate, because it was necessary to oppose a congregation that stood on God's Word and was therefore not liberal. What liberalism prevails in that congregation is made somewhat clear by the fact that the men who are under ban and discipline in our country are the mainstays of that congregation, that a Catholic is president and a young doctor who publicly boasted of his unbelief is secretary of the congregation, and that finally only three members of this congregation do not belong to a lodge. The necessary liberal pastor could also be found, namely the above-mentioned Pastor Klingmann. This pastor who wanted to be Lutheran - who had been warned against serving these members under ban and discipline; who also declared in a letter of reply: Liberality was to him synonymous with consciencelessness and godlessness; that he did not wish to erect a counter-altar, but only to make a missionary attempt to forestall certain sects, and to strengthen the existing Lutheran congregation, for he considered his mission finished when he had succeeded in removing the prejudice of the liberal gentlemen against the so-called intolerant and fanatical Missourians, and in again wise them to the congregation; in general, the doctrine of electing grace in Missouri is no obstacle to him living in brotherly fellowship with all Missourians - this pastor, who wants to be Lutheran, can quite well reconcile it with his conscience to serve such a godless bunch, and even to serve Holy Communion to the members under ban and discipline. This he then calls a missionary attempt, and will, at the request of his liberal congregation, ask the Michigan Synod to support such mission. Hopefully, however, the Synod knows better how to keep the sanctuary and the beads, and how to use its resources for the operation of the mission, than the peculiar missionary Klingmann, who is in their association. C. F.

Protest with some questions.

The undersigned find themselves compelled to protest against the resignation of Pastor Linsenmann contained in No. 10 of the Ohio "Kirchenzeitung". Since he states as the sole reason for his resignation from our Synodal Union that he has recognized and held our doctrine of election by grace to be a false one, we must place a large question mark behind this assertion. Although it is evident from the long statement of resignation itself that he only timidly dares to accuse our Synod of a false doctrine, we must nevertheless present him with a number of questions in justification of our protest.

If you had recognized that Missouri was wrong in the doctrine of election by grace, why did you not tell your synodical brethren this and make at least a slight attempt to dissuade them from the supposed error?

2. why have you not warned your entrusted congregations against this alleged false teaching of the

Missourian? Why did you not say, when you presented the profession received, that it came from "Ohio"? Why did the members of the Board have to ask you a few questions to get it out of you that the profession you received came from the camp of our synergistic opponents? Why did you refuse to make a public confession, even though you were asked to do so by members of the Board?

Whence is it that we first learned of your sad apostasy from our opponents? Why did Professor Stellhorn have to be the first among those who blurted out here that you no longer agreed with Missouri in the doctrine of election by grace"?

Summa: if you really had the opinion that the doctrine of election by grace of the Missouri Synod was wrong, why did you pursue this important matter so secretly?*)

Until you have answered these questions satisfactorily before God and all Christendom, our question mark will remain.

Finally, in sincere love that rejoices not in unrighteousness but in the truth, we cry out to you what is written in Revelation 2:5.

Joh. W. Weinbach.

Members of the Board of Directors:
H. Dorn.
Jakob Reichert. Johann Brauer. Johann Werth seu. Karl Werth zu". Charles Mahl.
Heinrich Krüger, secretary.

*Methinks the matter is very easy to explain. Not reason, but only faith cannot remain silent, even when the happiness of one's life is at stake. He who truly believes in his doctrine speaks with David, "I believe, therefore I speak. But I am greatly afflicted." (Ps. 116:10.) But he who follows his reason only, does not confess till he is sure that he gambles nothing thereby. So, then, poor Lentil-man himself did not say anything to his entrusted congregation nodding that he had sided with reason, until he had a vocation from Ohio in his pocket. Reason is just a cunning serpent, which loves to slither in the dark; but faith a simple-minded dove, which flies freely in public. D. R.

Our seminar building

By the grace of God, the building is rapidly approaching completion. In about two weeks the carpenters will have completed their work and the painters will begin their work as the last ones in and on the building. - We therefore look forward with certainty to the completion of the work in August and therefore take the liberty of asking the dear congregations to collect as much of the outstanding subscription money as possible and to send it to their district treasurers as soon as possible.

On behalf of the Building Committee
St. Louis, Mo. June 11, 1883.
C. I. Otto Hanser, Secr.

Receipt and thanks about the furnishing of the living rooms in the new seminary.

"The Lord has done great things for us, and we are glad" - with this Psalm word of heartfelt praise and thanksgiving we inform our dear "Lutheran" readers that after barely four weeks our request for the above purpose has been answered beyond all hope, and the furnishings for forty rooms have already been promised, and even paid for in part. The following are the kind donors:

k. Cl. Sturken's Women's Club of BaltimoreK50 .00
k. Tr. HäßlerK50 .00
k. Grimm's Community in Washington, Mo., H50.00
Mr. H. C. Zuttermeister in ChicagoK50 .00
k. L. Lochner's Trinity - Parish with the Motto Ora et luboraH50 .00
?. Gräbner's Young Men's Association in St. Charles, Mo., H50.00 Cross Parish in St. Louis, in memory of the bl.
k. Th. Brohm 86v. (with picture of Sel.) (paid) K50.00 Mr. Elias Kennrich of Greenford, O., (paid) H50.00 Mrs. P. Föhlinger in commemoration of the 400th anniversary of the birth of vr. M. Luther with motto: Oratio, Ll6äi- tutio, N6vtutio! H50.00
k. C. G. Hillers Parish in Minden, Ind., H50.00
Mr. Johann Scheve in NebraskaH50 .00
Mr. Joh. G. Haas of Jmmanuels Parish in St. Louis-50 .00
The community in Altenburg, Perry Co, Mo, the sel. ?. Löber 86v. -50.00
Mr. Dick of Williamsburg, N.N., to St. John -50.00 The parish of?. King in New Uork to the sel. 1?. Brohm -50.00
Big' Boys Club in Fort Wayne, Ind. -50.00
Big' Maid's Club at Fort Wayne, Ind. -50.00
Mr. Tiarks in Monticello, Iowa, -50.00
Mr. Aug. Guest to the memory of the blessed F. W. Barthel -50.00
Traugott Körner's parish to the blessed P. Keyl-50.00 k. Succop's congregation in Chicago-50 .00
To the memory of the blessed Christian Körner 86v. -50.00
?. Senne's Parish at Buffalo, N. N-/-63 .25
Two Unnamed Baltimoreans (Paid) -50.00
Some members from the church in Frankenmuth, Mich, the same ?. Röbbelen-50 .00
Some members of the same congregation for ...? -50.00
The Chicago Local Pastoral Conference with the Luther motto: Oratio, Lloäitatio, l^vtatlo Laeluvt tÜ6O- loZviv, by P. A. Wagner-50 .00
Werfelmann's church in Marysville, O., with the Names: Ooveoräia. -50.00
Women's club of the community ?. H. Sauer's in Fort Wayne, Ind., for. . . .? -50.00
Mr. Spielmann and some friends in ?. H. Hansers Community in Baltimore-50 .00
?. H. Hanser's Young Men's Club-50 .00
k. Janzow's congregation in Frohna, Perry Co., Mo., -50.00 Young Men's and Maidens' Association in the congregation?.. W. Bartlings in Chicago-50 .00
An unnamed Milwaukee resident dedicated to the memory of the bl. ?. Fr. Wyneken (paid) -50.00
Mr ?. C. F. Ebert in Wisconsin- 4.00
Mr. G. Elmbaeuser in Nebraska- 5.00

Besides these, two or three other rooms are promised.

May the Lord be a rich recompense to the dear givers in time and eternity!

St. Louis, Mo. June 11, 1883.

C. I. Otto Hanser.

Death notice.

On May 2 of this year, after a long and severe suffering, Pastor H. Chr. Louis Niemeyer passed away blessedly in firm faith in his Savior at the youthful age of not quite 26 years.

On May 4, his remains were honestly laid to rest in our parish graveyard.

Peoria, May 10, 1883, Gottlieb T r^a u b.

Inaugurations.

On the 2nd Sunday after Trinity, May 27, Rev. Sapper was installed in his office at Bloomington, III.

H. Wyneken.
Address: Ü6V. 0.1?. IV. 8apx>6r,
206 8th Ickackisov 8br, LlooMivKbov, III.

By order of Mr. Praeses Beyer, Rev. E. Riedel was installed by the undersigned in his new office at the church in Martinsville, N. U., on the first Sunday after Trinity. Justus W. Gram.
Address: U6v. L. Ri6Ü6l,
Llartiv8v11l6, AiaAsra Oo., X. V.

Church consecration.

On the 2nd Sunday after Trinity, the Lutheran Jmmanuels congregation at Carrollton, Carroll Co, Mo, dedicated their newly built church (a frame building, 36X50, with 80 foot steeple) to the service of the Triune God. In the morning preached ?. Walther, in the afternoon ?. Scholz, in the evening in English the undersigned. H. C. Rohlfing.

Groundbreakings.

On the Sunday after Ascension Day, my congregation at Nemaha and Stevens Creek in Lancaster County, Nebr. laid the cornerstone of their new church.

H. Frincke.

In the month of June before. I. it pleased Almighty God in His unsearchable counsel to lay in ruins the little church of our congregation in Kossuth County, Iowa, by a violent hurricane. This was a severe visitation to us. But trusting in God's help and encouraged by the abundant support of our dear sister churches, we decided to build a new house for the Lord. The foundation stone was laid on Exaudi Sunday in the name of the Triune God.

C. F. W. Maaß,

Candidate Election - Ad.

Notice is hereby given to the municipalities of the Illinois, Wisconsin and Minnesota Districts that the following candidates have been nominated by the Electoral College of Concordta High School at Milwaukee for the office of third high school teacher:

1. Mr. Pastor H. L. Hölter in Chicago and
2. the Rev. Joh. Schalter in Arkansas.

Should a protest be made against any of the candidates nominated by any congregation of the above districts, on account of doctrine or life, such protest should be sent to the undersigned by the first of July.

Milwaukee, June 8, l883.

Ch. H. Löber, d. Z. Chairman of the Electoral College.

Announcements.

On the 27th and 28th of June the public examination will be held at the Seminary at Addison. As usual, the Northern Illinois Orphanage Society will meet on June 27th in the afternoon at the Orphanage for the next General Assembly. The communities or societies concerned should therefore not forget to elect their deputies and instruct them how to vote with regard to the points contained in the circular letter recently sent to them.

F. M. Große, Secr.

As it was forgotten in the ctrculars of the congregation at MaconCity, Mo. to state to whom the dear congregations should send their love offerings, if any, it is subsequently called to their attention that the same may be sent to Rev. E. Schülke, Palmyra, Mo. E. Schülke.

For your consideration.

All those who have borrowed books from our local Sdminar library are requested to return them free of charge in the course of the next month.

St. Louis, June, 1883. M. Guenther.

Conference - Ads.

St. Louis' next one-day conference meets Tuesday, July 3.

The Spez Valley Conference of Southern Nebraska will meet at the home of the undersigned August 7-9. Registration, at least 14 days in advance, is requested, as well as a note as to whether the member in question intends to come by rail or wagon. Those coming by train will be picked up at Carleton Station on Monday.

R. H. Biedermann.

The annual conference of the teachers of St. Louis and vicinity will be held, s. G. w., July 11-13, at Mascoutah, Ills. by Mr. Wissbeck, teacher. - Registration requested. -

Departed St. Louis July 10, 4 p.m.

H. Erck.

Incorporated into the Illinois District Caste-:

For the synod treasury: Easter Festival collections: from R. Wolbrecht's congregation near Okawville §8.00, U. Schroeder's congregation in South Litchsield 10.00, P. Dorn's congregation in Pleasant Ridge 15.00. Ascension Day collections: from U. Busztn's congregation in Merdofla 7.50. Pentecost Festival collections: from R. Gross's congregation in Addison 28.09 (half), U. Nuoffer's congregation. in Eagle Lake 16.35, R. Dorn's congreg. in Pleasant Ridge 12.00, R. Frese's congreg. in Champaign 5.60, R. Schmidt's congreg. in Schaumburg 30.00, R. Schieferdecker's congreg. in Neu-Gehlenbeck 9.10, R. Gross's congreg. in Hartem 16.14 (half), R. Wolbrccht's congreg. near Okawville 15.05, R. Liebe's in Mine Htll 8.50, R. Hahn's congreg. in Staunton 11.50. From the congregations of: Strikter at Provtso 56.00, Wagner at Chicago 40.00, F. Lochner at Springfield 22.36, Burfeind at Rich 6.60, Brewer at Brecher 15.44, Jung at Mascoutah 8.20, Grupe at Rodcnbcrg 10.74, Witte at Pekin 20.00, Castens at Burton 2.00, Traub at Peoria 15.15, Meyer at Osnabrück 4.60 (for the Kingdom of God), Wehrs at Oak Glen 6.85, Kollmorgen at Nashville 6.20, Hansen at Worden 10.00, Nachtigall at Wartburg 5.90, Erdmann bet Red Bud 60.00, Schäfer at Renault 4.10, Sieving at Manito 1.85, Ra- melow at Elk Grove 12.74, Lewerenz at Efsingham 8.90, Döder- lein at Homcwood 16.84, Mueller in Ehester 10.00. By R. Franck in Steelville Pentecostal Coll. from the comm. near Bremen in Randolph Co. 9.35. By U. Flaxbeard in Dorsey from F. S. 2.00and Communion Coll. 5.55. By U. Nuoffer in Eagle Lake by D. Meyer 3.00. Regular contributions from the Uk.: I. F. Nuoffer, F. Lochner, H. Schmiot, G. A. Schieferdecker, G. Johannes, H. W. Wehrs, G. S. Löber, W. Gräf, G. H. Schmidt 2.00 each; of the teachers: A. Albers, W. Schwachen- wald, E. L. Kretzschmar, I. I. Th. Beneke, I. Käppel, E. A. Eggers, L. F. Rittmüller, G. Wamsganß, I. Brackmann, H.

Ruhland, L. Steinbach, F. Militzer, F. Fathauer, A. Rose, W. Kammann 2.00 each, E. A. I. Steinkrauß 6.00. Pentecostal coll. of ?. Brauers Gem. in Crete 18.00. (Summa -629.20.)

To the new building in St. Louis: By ?. Riedel in Bloomington, 8.00. By H. C. Zuttermeister of ?. Wagner's Gem. in Chicago, 6th z., 183.50. By Chr. Bockelmann of ?. Wangerin's Gem. in Sumner 27.00. By ?. Large in Hartem by Joseph Gold 5.00. By ?. Heyer's Gem. in Crystal Lake 6.00. By ?. Buszin in Meredosia by A. Holtmann 3.00, H. Kuhlmann 2.00, H. Placke 2.00. ?. Burfeind's parish in Nich 41.00. ?. Brauer's compound in Brecher 7.00. By ?. Dorn in Pleasant Ridge by Ernst Witte 5.00, Heinr. Gesemann 1.00, Fr. Nordmeier 4.00, H.Holz 5.00, Herm. Junghans 1.00. Psingstfestkoll. by ?. Rabe's congregation at Dorkvtlle 12.00. ?. Ber- gens commune at Prairie Town 30.00. ?. Witte's parish of Pekin 14.00. ?. Eirick's parish of New Minden 50.00. By ?. Meyer at Osnabrück by Fricke 2.00, Mrs. Kleine .50. By ?. Erdmann at Red Bud by Ernst Hitzemann 5.00. ?. Achenbach's joint venture in Vencdy, 40.00. I. Extinguisher's parish at Gene-seo 12.00. ?. Luecke's parish in Bethalto 17.85. By I. G. Kalbfleisch v. ?. Ottmann's Gem. in Collinsville, 1 st Z., 150.00. By ?. Suceop in Chicago by C. Eggert 10.00, H. Seemann 5.00. (S. -648.85.)

For inner mission in the West (traveling preacher): Fr. Miller's congregation in Kankakee 8.00.

For inner mission in Minnesota and Dakota: Through ?. Erdmann in Red Bud by Ernst Hitzemann 5.00. By ?. Heyer in Jefferson by Father Möller for traveling preachers 1.00. (p. -6.00.)

For internal mission in the Northwest,n: By ?. Steving at Manito by H. Quick 1.00.

For Misston in Ken sington, III: By ?. Noack of the comm. at Dalton 11.50, at Lansing 8.50. By ?. Brewer in Crete, part of wedding coll. at Heinr. Dünsing, 16.00. (S. -36.00.)

For inner mission: By 1?. Wolbrecht bet Okawville by Mrs. H. C. Fricke 2.00. By ?. Noack at Dalton by B. 10.00. ?. Hcinemann's Gem. at Okawville 13.00. ?. Succop's compound at Chicago 46.00. ?. Erdmann's Gem. at Red Bud 40.00. Surplus of a collection at the meetings of the III. District in Chicago 26.95. By ?. Large in Hartem by F. L. White 2.00. ?. Wangerin's comm. in Sumner 7.00. (S. -146.95.)

For the Negro Church in New Orleans: ?. North's comm. at Hinckley 3.50.

For Gentile Mission: By?. Miracles in Chicago by N. N. 1.00. ?. Erdmann's Gem. at Red Bud 40.00. (p. -41.00.)

For Negro Mission: By ?. Large in Hartem by Mrs. Frick .75. By ?. Hansen in Worden by N. N. 3.00. Marg. Erase bet Gcneseo 1.00. By teacher Garbisch in Elk Grove by Wm. Meier 1.00. By ?. Döderlein in Homc- wood from Hch. Bensemann 2.00. By ?. Succop in Chicago from Max Kreffts Sparkasse 2.00. (p. -9.75.)

For the mission to the Jews: ?. Nordens Gem. at Hinckley 3.25. Through?. Lochner from Mrs. Joh. Haack in Chicago 1.00. (p. -4.25.)

For emiarant mission in Baltimore: By ?. Cheese litz in Lucas Township 5.00.

For emigrant Misston: By?. Hansen in Worden by N. N. 3.00. ?. Erdmann's Gem. at Red Bud 10.00. (S. -13.00.)

To the household in St. Louis: By?. Noack in Dalton from B. 10.00.

For poor students tu St. Louis: By ?. Noack in DÄton of B. 10.00.

(Conclusion follows.)

Addison, III, May 31, '83. H. Bartling, treasurer.

Income to the Minnesota and Dakota District coffers:

For the synodical treasury: From?. Schmidt's congregation in Rochester -7.50. ?. Rolf's congregation at St. Paul, Oftercoll, 17.15. ?. Kothe's parish of Lewiston, -7.50. ?. Dubberstein's compound at Waltkam, 1.50. Schaaf's compound, 5.00. ?. Friedrichs Gem. 20.00. ?. Clöter's parish, 14.13. Landeck's parish, 13.00. Vomhof's St. John's parish, 6.75. Stülpnagel's congregation, 10.40. Total, 102.93.

To the seminary building in St. Louis: ?. Hitzemann's church in Long Prairie 10:00. ?. Horst's commune at Courtland 10 a.m. Wm. Bodc at Nicollet 5.00. ?. Schaaf & Company 40.00. Jak. Rose through ?. Kretschmar 5.00. Albert Wegner 1.00. ?. Rolf's congregation at St. Paul 10.00. T. H. M. 10.00. (S. -91.00.)

F or the Progymnasium in Milwaukee: By ?. Fackler from Mr. Schutte in Maple Grove 10.00. ?. Hitzemann 5.00. ?. Hertwig 1.00. ?. Stülpnagel's comm. 8.10. ?. Streckfuß's comm. 1.00. ?. Johl's lot 5.40. Horst's church, Courtland, 15.00. Ernst Hunter, Minneapolis, 3.00. H.I. Mueller's congregation of St. John's, 6.20. Maurer's congregation in Belvidcre 4.60. ?. Clöter's congregation 11.00. (p.-70.30.)

On the budget of the Progymnasium in Milwaukee: ?. Stretchfoot' Gem. 1.00.

For the deaf and dumb: Gratitude offering from Mrs. C. F. Menk 2.00. ?. Johl's congregation 5.00. ?. Clöters Gem. 3.30. (S. -10.30.)

For poor and sick pastors and teachers: ?. Vomhof 2.00.

For the widow's fund: Women's club in ?. Krumsieas Gem. 17.00. Mrs. C. F. Menk, thank offering, 1.00. Mrs. ?. Hitzemann 5.00. Widow Kath. Henne in Long Prairie 2.50. ?. Schaaf's parish, 7.00. Teacher H. Ehlen, 4.00. ?. Clöter's comm. 3.00. ?. Rolf 4.00. (p.-43.50.)

For the orphanage near St Louis: Mrs ?. W. F. Hitzemann 5.00. By ?. Hertrich by Widow Strisscl, thank offering, 10.00. (S. -15.00.)

For the orphanage at Addison: Mrs. C. F. Menk, thank offering, 2.00. By teacher C. Ehlen of Mrs.Tews, thank offering, 5.00. ?. Dubberstein's congregation at Wykoff, 4.35. ?. Ross' congregation at Arlington, 12.00. (p. -23.35.)

For the orphanage near Boston: widow Kath. Henn in Long Prairie 2.50.

For the Negro Mission: Two members in IN Krumsiegs Gem. 10.00. IN Clöters Gem. 3.94. H-w u. M. Dorn .75. (S. -14.69.)

To the household in Springfield: IN Hitzemann 5.00.

For emigrant mission in New York: Mrs. P. Hitzemann 2.50.

For poor Minnesota students: Abcnd meal coll. from Fr. Rolf's parish in St. Paul 6.45. Wedding coll. at G. Studtmann's in Courtland 6.20. IN Clöter's parish 2.50. (S. -15.15.)

For IN Frey's congregation in Stillwater: Fr. Ahner's congregation 4.00. IN Streckfuß's congregation 1.00. Fr. Hertwig's congregation 2.00. By Treasurer Bartling 17.00. By Treasurer Tiarks 26.00. k. Vomhof and other members of his congregation 6.50. (p. -56.50.)

For the congregation in Omaha: IN Ahners Gemeinde 4.00. IN Streckfuß' Gem. 1.00. (S. -5.00.)

For the Gem. in Planitz, Saxony: IN Streckfuß' Gem. 1.25.

For the congregation in Danbury, Conn: IN Hertwig 2.00. k. Clöters Gem. 4.50. (S. -6.50.)

For the congregation at Rockville, Conn: IN Schaaf's congregation 3.50.

For the Macon City, Mo. congregation, IN Clöters congreg. 4.48.

For IN Nickels Parish in Jackson Co., Minn..: IN Schu- lenburg's parish in Owatonna 4.00.

For inner mission in the Northwest: IN Vomhof's St. John's parish 6.00. IN Johl's parish 10.00. Mrs. IN Hitzemann 2.50. IN Dubberstein's parish in Wykoff 5.00. IN Schaaf's parish 4.00. Fr. Friederich's parish 11.50. 1?. Schulen- burg's parish in Josco 8.85. IN Krumsieg's parish 28.45. 1". Ahners Gem. 5.00. IN Kretzschmars Gem. in Waltham 6.00, in Gaylord 2.80. C. F. Menk 1.00. By P. Krumsieg, coll. on H. Klaustermeiers wedding 4.00. By Treasurer E. F. W. Meier 200.00. IN Landeck's parish 12.00. IN Vomhof 1.00. By Treasurer E. F. W. Meier 75.00. IN Schmidt's parish in Rochester 6.46. (P. -389.56.)

St. Paul, Minn, May 22, '83, T. H. Menk, treasurer.

. 188 ü. 5tll Street.

Entered the coffee of the Southern District:

For the synod treasury: byIN L. Wahl in Mobile, Ala., - .65.

For the deaf and dumb: By Teacher E. D. Keyl, Sunday School Festival Coll. sr. Pupils of Zion Parish, 3.20.

For the Progymnasium in New Orleans: By k. B. Sievers in Cape Girardeau, Mo., Easter coll. sr. Congreg., 10.00. By Treasurer Roschke in St: Louis from IN Spehr's Congreg. in Appleton City, Mon., 2.60, IN Janzow's Congreg. in Frohna, Mon., 16.60, IN Michels's Congreg. in Franklin Co, part of an Evensong coll., 5.00. by IN L. Wahl in Mobile, Ala., 9.25. by IN Buchschacher in Warda, Tex. s., s. at wedding of Mr. 1?. Lange 7.00. by IN Klindwortd, coll. sr. Betblehems-Gem. in Wm. Penn, Tex. 5.00. Joh. Knippa, Sr. in Fayette Co, Tex, 10.00. Mrs. Grosch in New Orleans 1.00. Virgins' Association of Zion's congreg. 4.00. IN Tirmenstein in St. Paul, Minn, 1.00. (S. -73.95.)

For inner mission in the South: By IN Behnken in Little Cypress, Tex. 8.00. By IN Kilian in Serbin, Tex. 6.25. By P. Geyer the. 3.00, baptismal coll. bet Mr. Dube 2.00. N. N. in Houston, Texas, 5.00. Mrs. E. Holtgräve in New Orleans 1.00. Confirmands of Zions congreg. in New Orleans 4.50. (p. -29.75.)

For Lei St. Louis Orphanage, IN Election in Mobile, Ala. at .65.

For the traveling preacher in Texas: By IN Birkmann, s. at the wedding of Mr. Mörbe, 9.00. On Mr. IN Zscho- ches' infant baptism s. 2.00, likewise on CH. Jakobs' child baptism 2.00. (S. -13.00.)

For aged and sick pastors, Joh. Knippa, Sr. in Fayette Co, Tex, 3.50.

For the orphanage in New Orleans: By IN Wahl in Mobile, Ala., 5.50. By IN Klindworth in Wm. Penn, Texas, coll. of Bethlehem congreg. that, 4.00, thank offering by wife of Mr. IN Klindworth 2.00, John Knippa Sr. in Fayette Co, Tex, 3.00. branch society of congreg. in Algiers, La, 1.25. ByWilder in Spring, Tex-, wedding coll. Lei Mr. F. Bahn, 8.00. (S. -23.75.)

To St. Louis household: P. Behnken to Little Cypress, Tex. 5.00. By IN Wischmeyer at Rose Hill, Tex. coll. sr. Salems-Gem. 4.60. (S. -9.60.)

On the Springfield household: by IN Wischmeyer in Rose Hill, Tex. coll. sr. Salems comm. at 4.60.

To the household in Addison: by IN Wischmeyer in Rose Hill, Tex. coll. sr. Salems comm. at 4.60.

To the household in Fort Wayne: By IN Wischmrier in Rose Hill, Tex. coll. sr. Salem's comm. at 4.60.

For poor students in New Orleans, John Knippa Sr. in Fayette Co, Tex, 3.50.

For the comm. in Stockton, Cal.: H. Bartling in Addison.50.

New Orleans, May 31, 1883, G. W. Frye, Treasurer. 38 8t. ^uclrerv 8tr.

Entered the Coffee of the Western District:

For the synodical treasury: From Jmmanuels Distr. in St. Louis -37.10. Coll. of Gem. IN Mießlers in Des Peres, Mo., 13.50. From IN Sckülkes Gem. in Palmyra, Mo., 3.75. Coll. of Gem. IN Meyers in New Bielefeld, Mo., 15.35. Coll. of Gem. 1?. Spehrs in Appleton City, Mo., 4.00. Coll. of Gem. IN Johannings in Brauerville, Mon, 5.00. IN Polack's congregation at Uniontown, Mo., 8.20. Coll. of congregation IN Nethings at Lincoln, Mo., 10.00. Louis Kreißler Sr. 1.00. IN Lüker's congregation at Aroma, Kans., 4.00. Coll. of congregation IN Falles at Glasgow, Mo., 2.60. IN UmSalmon's congregation at Prairie City, Mo., 3.25. Coll. of congregation IN Sauperts at Blumenau, Col., 6.00. I?. Grimm's Gem. at Washington, Mo., 5.00. (p. -125.75.)

For inner mission: Jmm.-Distr. in St. Louis 36.01, Dreieinigk.-Distr. 9.15. Thank-offering of I. B. by IN Vetter in Cole Co, Mo, 1.00. Coll. of the Gem. IN Birkners in Gordonville, Mo., 5.00. From IN Polack's congregation at Uniontown, Mo., 4.00. Fr. Hafner's congregation at Leavenworth, Kans., 15.50. For Kansas City: coll. of IN Pennekamp's congregation at Topeka, Kans-, 8.50. IN Matthias' congregation at Paola, Kans, 9.25. Coll. of IN Willes' congregation at Brownsville, Mo., 11.65. P. Biltz's congregation at Concordia, Mo., 30.50. Coll. of IN Lentzsch's congregation at Craig, Mo., 5.60. (p. -136.16.)

For Negro Mission: Gottf. Mertz by IN Mießler in Des Peres, Mo., .50. Thank Offering of I. B. by IN Vetter in Cole Co. on Mo., 100. Lebrer Wambsganß' school children in Uniontown, Mo., for New Orleans 4.50. Joh. Kreißler by IN Ne- thtntz in Lincoln, Mo., .50. (S. -6.50.)

For mission to the Jews: Mrs. Lerche by IN JLen at Far- mington, Mo., 2.50, IN Jben .50. N. N. by IN I. Meyer at St. Louis 1.00. (S. -4.00.)

For the deaf and dumb: Coll. of Gcm. IN Heynes in Lake Creek, Mon., 6.00. Thank Offering of I. B. by IN Vetter in Cole Co. on Mon., 5.00. Joh. Kreßler by IN Nething in Lincoln, Mon., 1.00. (S. -12.00.)

To the new building in St. Louis: IN Bocks Gem. in Jefferson Co, Mon, 15.20. H. Jahnke in Buffalo, N. Y., 1.00. IN Flax's Gem. at Owl Creek, Kans, 10.00. P. Matuschka's Gem. in New Welle, Mon, 2nd T., 55.00. P. Mießler's gem. at 4th T., 34.00. IN Roschke's gem. at Pierce City, Mo., 2nd T., 23.00. IN Vetter's gem. at Osage Bluff, Mo., 19.75. Dr. Meyer by IN Johanning at Brauerville, Mo., 2.00. I". Bartels' comm. at W. St. Louis, 3rd t., 100.00. comm. at S. St. Louis, Mo., 35.00. coll. of comm. IN Sauperts at Blumenau, Col., 9.55. IN Birkner's comm. at Gordonville, Mo., 105.00. Triunity Distr. at St. Louis, 10th t., 596.00. (S. -1005.50.)

For furniture for dormitories: L. Kreißler, Sr. and wife by IN Nething at Lincoln, Mo. 1.50 each.

For IN Brunn in Steeden: I?. Lentzsch in Craig, Mo., 5.00.

For the progymnasium at New Orleans: IN Meyers Gem. at New Bielefeld, Mo., 5.00. Coll. on M. Bock's wedding by IN Polack at Uniontown, Mo., 3.25. IN Jungck's Gem. at Palma, Kans., 2.54. P. Lehmann's Gem. at Tandy Creek, Mo., 2.45. (S. -24.54.)

For the Chemnitz, Saxony congregation: By IN Johanning at Brauersville, Mo., 8.00.

For Lincoln Co. comm. in Kans.: P. spehrs comm. in Appleton City, Mo., 2.35. By Treasurer Bartling in Addison 8.10. (S. -10.45.)

For the congregation at Stillwater, Minn: IN Meyers Gem. in New Bielefeld, Mo., 5 a.m. IN Michels' Gem. in Franklin Co. mo-, 1 a.m. (S. -6 a.m.).

To the household in St. Louis: By IN Behnken in Cy, Press, Tex., 5.00. Coll. of Gem. U. Wischmeyers in Rose Hill' Tex., 4.60. (S. -9.60.) '

For the congregation at Danbury, Conn: P. Meyer's congregation in New Bielefeld, Mo., 5 a.m. IN Saupert's congregation in Blumenau, Col., 2 a.m. (S. -7 p.m.).

For the Macon City comm. mo. coll. of the IN Heynes comm. in in Lake Creek, mo., 5.00. By Treasurer Bartling in Addison 104.67. Coll. of the IN Willes comm. bet Brownsville, mo., 9.75. (S. -119.42.)

For the congreg. inOmaba: Thank offering of I. B. by IN cousin in Cole Co. on Mon. at 3.00.

For widow's fund: contributions: IN Vetters in Cole Co, Mo, 3.85. Teachers' Conference in St. Louis 4.50. Gifts: Mrs. C. W. P. and Mrs. B. 1.00 each by IN Pflantz in Mem- phis, Tenn. Coll. of Gem. IN Vetters at Osage Bluff, Mo., 6.40. IN Polack's Gem. at Uniontown, Mo., 4.95. W. Jung- klaus by IN Biltz at Concordia, Mo., 1.00. H. Vogt by k. Michels in Franklin Co. on, Mo., 8.00. Coll. of Gem. IN Lentzschs in Holt Co. on, Mo., 5.70. N. N. by IN Mayer in St. Louis 1.00. (S. -37.40.)

St. Louis, June 8, 1883, E. Roschke, cashier.

Kür the luth. waiseu-auS at Gt. Louis, Mo., received since April 5: Collekte Lei der Konfirmation in IN Profts Gemeinde -8.30. By the confirmands of Mr. Fr. Michels 2.50. Coll. on Fr. Bcrnings silver wedding by Fr. Scholz 2.20. By the same, coll. sr. Gem. 3.00. Coll. of the Gem. IN Hoyers 6.00. From the school children of Mr. IN Falke 1.25, by the same from the piggy bank of F. u. E. F. 1.40. From Gust. Trömel 1 Brl. Flour. From N. N. by C. W. Behrens 5.00. P. Bopp sen. .50. Dr. I. Pitmann 16.00. Chr. Fink 5.95. I. C. Däumer 2.00. Richter u. Borcberding I Pr. boots. Emil Bachmann I Bottle Medicine. C. Steinkamp I Crocket. Frl. A. Bünger for the sales closet: I fine bouquet of wool flowers. Mrs. E. Endres 2 pr. extra fine knit stockings. A. Fedder I bags of plums. Mrs. M. Scher- mann I box of clothing, Mrs. Mohrendorf I package of clothing & .55 from her son's piggy bank. From the Fairground Women's Association in St. Louis 3 dresses and 7 pairs of stockings. From IN Otto Hanser's parish: by Mustard 10.05, by Uffmann 10.00. From P. G. Wangerin's parish: by Wilhardt 1.00, by Huning 8.15, by Th. Günther 8.10. From IN I. A. Mayer's parish by Dopp 5.00. From IN Link's parish by Göhmann 6.50, by C. H. Beiderwieden 29.01. from IN Lenk's congregation in St. Louis by the confirmands 7.40, by pupils of the handicraft school 4.25. from IN Stöckhardt's congregation by teacher Körner 3.00. by IN Bock: by himself 1.00, Ernst Kassel .25. by IN Grimm by Maria Vick 2.00. by I?. Quehl, ges. in Christian teachings, 2.00. By the congregation IN L. Zahns 2 bushels of wheat, I lot of tr. apples, cabbage heads, butter and sausages together with 14.50. By I?. Wesche from W. Mohr .50. from the parish IN Zschoches 1.00. from IN Nütze! in West Ely 2.00. from the parish IN L. Dulitz' 28.00. from IN B. Sievers' parish from the Women's Club: 6 sheets, a dozen. Pillowcases, 10 girls' trousers, 10 dresses, 2 shirts, 5 aprons, 8 pr. woolen stockings and 1.25. From W. Wiss- mann by IN Sandvoß 1.00. From Dr. C. G. Rohlfing 1 large lot of separate dresses & toys. Karl Wehking 10.00. From IN Stöckhardt's parish: through Mr. Lindemann, sent at the wedding of his daughter, 12.40. Daughter, 12.40. Thank offering from a mother in Iowa for recovery of her child 8.00. From the Women's Club in Venedy, III: 2 comforters, 12 weed covers, 28 bodices, 19 shirts, 2 aprons, 15 pr. stockings, 10 dresses. From M. Göttler

20 boys' hats. From St. George Sewing Club: 15 girls' trousers, 13 dresses, 4 underpants, 6 pr. stockings, 9 aprons, 27 towels, 1 waist. From P. Links Gem.: by Gehner 8.80, by Hackmann 20.00, by Beiderwieden 7.75, by H. F. Göhmann 3.00, from H. F. G. 5.00, coll. at the wedding of W. Behrens 12.25, from Schnelle, Querl u. Bramsch timber, worth 40.00, which was brought to the orphanage free of charge by Mr. Thias, from H. Schäperkötter 2 Brl. flour. From k. I. A. Mayers Gem. by Dopp 7.65. From P. O. Han- sers Gem. by Brockmeyer 4.70. By P. W. Heyne a part of the Pentecost coll. s. Gem. 7.05. From the parish P. Hü- schens, Pentecost coll., 12.00 and 1 sack of separate fruit.

Received by Fr. C. C. E. Brandt: By Fr. H. C. Rohlfing, coll. at W. Müller's wedding, 9.50. By teacher Glaser from his school children 4.05. By Fr. Winkler from his confirmands 6.50. By Fr. Bartels from his church 14.00, by the collectors in his church 3.25. Gem. 14.00, by s. Konfirmanden 3.25, by the collectors in sr. Gem. 15.00, by A. F. Reller 2.00. by P. Michael Meier 5.00. by P. Janzow from H. Hellwege 1.00. by P. G. I. Müller, on H. W. Müller's wedding, 3.25. By 1?. Wickels, on Fr. Wisselschmidt's wedding sent, 3.50. By k. Wescke from Mrs. Mohr, 1.00. From Hermann Epmeyer and Jobst Kobus, 2 p. flour each. From Heinrich Wrocklage, Karl Haske, Heinr. Dodt, Karl Kleine, Mr. Küfner, Ph. Tiemann, Jobst Krallmann, Balth. Weber, Fr. Lindhorst, F. Mensenbiek each 1 p. flour, I. Zaftrow p. flour, F. Twietmeyer 10 lbs. coffee and 10 lbs. plums, Mrs. Twietmeyer 1 lot of separate girls' dresses and 2 hats. Ed. Trampe 5 galt. Apple butter, And. Hallstrom 2 boxes stockings, 1 piece Calico, 1 piece Gingham, 1 piece Cheviot, 1 piece black cashmere & 2 boxes boys hats. Karl Karl's 1 p. flour.

Warmly thanking all dear friends in the name of our orphans and wishing them God's blessing

St. Louis, May 23, 1883. I. M. Estel, cashier.

Freestyle the preacher and teacher widow and orphan caste

(of the Illinois District)

have been received:

1. contributions:

From the professors: A. Selle -5.00, A. Crämer 4.00. From think.: F. Döderlein 10.00; E. Riedel, Th. Buszin, A. H. Brauer, P. Hansen, H. Sicving, E. Mariens, G. A. Müller 4.00 each; C. H. G. Schliepsiek 2.00. From teacher E. A. Eggers 4.00. From Chicago Teachers' Conference 13.50.

Two. Gifts:

Pentecost coll. of the parish of k.Brügmann 4.00. From the parish of Fr. Wartens 23.00. From the piggy bank of Blessed Arthur Tröller by Fr. L. Lochner 1.25.

By Treasurer H. Bartling, 173.53 was delivered. (S. -268. 28.)

Chicago, III, June 1, 1883. H. Wunder, cashier.

Received:

For poor students: By Bro. Keyl -5.00 for Arps; by Bro. Brakhage, Dearborn Co, Ind, from etl. members of his. Parish, 15.00 for Hurrclbrink; byk. Meyer, Lincoln, III, for Ehlen: by the comm. 13.43, Ch. Lohrenz 10.00, Bro. Wittkopf 1.00, H. Werth 1.00, Widow Max 2.00, F. Filters children 2.00; by P. Sieker in New Uork 60.00 for Herter & 34.00 for Kössel ; by I'. Landeck, Hamburg, Minn. sent at the silver wedding of Heinr. Harms, 7.00; by P. Richter, Ellisville, Mo. from sr. Gem. 8.00 for Witt, 5.00 for Temming; by k. Kaiser, Liverpool, O., .50, widow Klooz there .50; by H. Pohlmann of Zion's congreg. in New Orleans 10.00 & 12.00 for Lienbardt; by P. Holtermann, Lost Prairie, III, from sr. Congreg. 4.50, sent at the wedding of H. Schneider and Miss Kau- fert, 8.50 (of which 4.50 for Frederking) ; coll. of the congregation at Bloomington, III, at the inauguration of Mr. Sapper 13.40. P. Sapper's 13.40; by P. Schöch, Port Hope, Mich. from sr. Gem. 5.00 for Seltz. - By the Women's Association in weil. P. Meyer's Gem-, Adams Co, Ind: 3 quilts, 18 shirts, 7 pr. socks, 1 pr. leggings, 1 head kiffen & cover; second shipment: 12 colored shirts, 1 white do., 17 towels, 12 sheets, 8 pr. socks.

For my sick brother, P. M. W.: By I?. Meyer, Lincoln, III, by the Woman's Club 5.00, Mrs. Buecke 1.00 ; by 1?. Erdmann, Sr. 2.00.

Many thanks to all dear donors!

Springfield, III, June 4, 1883. H. Wyneken.

With heartfelt thanks to God and kind givers, undersigned certifies receipt of the following gifts of love for Concordia Progymnasium at Milwaukee, Wis:

1) For the household: from Mr. P. Strascn's parish in Watertown: 7 hams, 5 pieces of bacon, 18 sausages, 4 sacks of potatoes, 1950 lbs. of flour, 8 rolls of butter & -16.50 in money. From the comm. in Lebanon 10 hams and bacon, 6 pots and 2 bowls of lard, 12 rolls of butter, 15 sausages. From Mr. k. Wambsganß' comm. in Adell 50 lbs. butter, 30 doz. Eggs, 890 lbs. of flour, 27 bush. Potatoes. From Mr. P. Wichmann's community in Freistadt 2 p. potatoes. From Ernst Schneider 1 roll of butter, 1 pot of lard.

2) For poor students: From Mr. P. Wangerin for Dorn 5.00. From the worthy Women's Association of the Tri-County Community of Milwaukee 5.00. Checks at the wedding of Mr. W. WilkeningZn Eagle Lake 17.34 for C. Nuoffer and A. Winter.

Correction.

In the last receipt, instead of 6 quilts from the Women's Association in Oshkosh, it should read: 3 quilts from Mrs. E. Wille and 6 from Mrs. R. Plötz. E. Hamann.

Received with heartfelt thanks as a subsidy for the purchase of a new church property for my congregation, which is distressed for the confession of the truth: From Mr. Dr. C. F. W. Walther -5.00; further by the following gentlemen kk.: C. Eilgelder, Punxsutawney, Pa., 6.00, C. Arndt, Hay Creek, Minn., 5.06, O. Spehr, Appleton, Mo, 2.00, I. Nachtigall, Wartburg, III, 7.00, F. I. Biltz, Concordia, Mo., 2.00, I. F. Niethammer, La Porte, Ind. 2.00, H. Henkel, Logan, Ohio, 11.85, I. Schulenburg, Waseca, Minn." 5.61, C. H. Becker, Hiawatha, Kans., 6.35, P. A. Wcyel, Darmstadt, .Ind. by Mr. B. Umbach 1.00, by Mr. F. Scheute .50, by himself. 50; O. Clöter, Valley Creek, Minn. 7.50, 4.25; A. Käselitz, Winterrowd, III, by sr. Township and himself together, 4.00; I. Strikter, Proviso, III. 10.00, . G. Präger, Good Hope, Wis. 3.00, A. G. Döhler, Forestville, Wis. 1.00, B. I. Zahn, Waterville, Minn. 4.25. By Mr. Treasurer T. H. Menk from the treasury of the Minnesota and Dakota Distr. 60.50. - The faithful God be richly requited!

Stillwater, Minn, May 24, 1883. L. F. Frey.

With heartfelt thanks to God and dear givers, the undersigned have received the following love offerings for the church building in Danbury, Conn: By Mr. P. C. H. Becker of St. Paul's parish at Fair View, Kans., -5.10 and by St. Paul's parish at Falls City, Nebr., 6.35. By Mr. P. C. H. W. Stärker of St. Paul's parish at Hamlin Centre, N. U., 10.64. By Mr. P. C. H. W. Stärker of St. Paul's parish at Hamlin Centre, N. U., 6.35. Congregation at Hamlin Centre, N. U., 10.64. By Mr. P. Buch of his congregation at Basswood Hill, N. U., 10.64. By Mr. Fr. Gem. at Basswood Hill, N. U., 2.50. By Mr. P. Häfner of sr. Congregation at Smallwood, Md., 7.05. By Mr. P. C. C. E. Brandt of his congregation at N. St. Louis, 2.50. St. Louis, Mo., 5.00. By Mr. P. A. G. Doehler, of his own congregation at Forestville, Wis. Congregation at Forestville, Wis. 1:00. by Mr. P. W. Friedrich of his congregation at Waconia, Minn. Gem. in Waconia, Minn. 5.00. By Mr. P. Weyel .50; through him by B. Umbach 1.00 ; Mr. Fr. Scheute .50. By Mr. ?. H. Albrecht in Bremen, Minn. 1.00 and by sr. Gem. 2.50. By Mr. P. I. Strieter of sr. Gem. in Proviso, III., 6.00. (p. -54.14.)

Danbury, May 24, 1883, W. A. Fischer, k.

D. E. Leo, Treasurer.

For the English Lutheran Mission in the West:

By Treasurer Roschke from the parish of Mr. P. Polacks at Uniontown, Mo. -4.00. From E. H. at Sheboygan, Wis. 1.00. Mr. I. H. Myers at Ambia, nd. 5.00. From the same for poor English students 5.00.

For the English student I. T. Moser in Springfield, Ills.: By Mr. P. C. L. Janzow in Frohna, Mo., from Mrs. Christiane Weinhold 5.00, Mr. Gottl. Weinhold 2.00, Mr. Martin Weinhold 3.00.

St. Louis, June 9, 1883. C. F. Lange, cashier.

509 kranlllin ^vs., 8t. I-ouis, LLo.

For poor students received with hearty thanks from "a cheerful giver" at Zanesville, O., -2.00. By Mr. k. Maack from his parish at St. Charles, Mo. 7.05.

C. F. W. Walther.

The undersigned certifies with hearty thanks against the kind givers to have received the following gifts for the support of his congregation at Hudson, N. N-: By Messrs. k. A. Biewend -5.00. By Mr. Treasurer Birkner 61.75. By Mr. President Beyer from members of his congregation 14.30. By Mr. President Birkner 14.30. By Mr. P. G. F. Stutz 10.00. C. . Renz.

New printed matter.

Time and Opportunity - Sermons by Dr. W. Sihler, pastor at the Lutheran congregation at St. Paul in Fort Wayne, Ind. - St. Louis, Mo. Printing Office of the Lutheran Concordia Publishing House. 1883.

This is, as we have already noted in the previous number, a collection of 43 sermons on free texts, which the dear author has delivered from time to time during his thirty-eight years of ministry. The time-sermons which the collection contains are those which are mostly directed punitively against prevailing sins of time. To these belong e.g. The sermons on the union between Lutherans and Reformed, which is contrary to the Scriptures and perverted, on the growing laxity in child rearing, on the increasing addiction to pleasure, especially drunkenness, on the giving of offence on the part of preachers and Christians in general, on fraternal admonition and punishment, on proper Christian fasting, on the benefits of sickness, on after-talk, on Christian home worship, on liberality, on the glory of our dear little catechism, on Christians joining secret societies and remaining in them, on worldly dancing, on getting rich, on indolence in attending church meetings, on so-called life insurances, on increasing carnal security at the approach of Judgment Day, &c. etc. The occasional sermons are those preached on the occasion of special events. These include ordination and induction sermons, pastoral sermons, copulation and funeral sermons, memorial sermons, mission sermons, sermons on penitential and thanksgiving days, on the annual feast of the Young Men's Association, school sermons, sermons on the occasion of severe visitations of God near or far, e.g. by contagious diseases and epidemics and devastating conflagrations, and so on. Dear readers will see from this what a rich treasure is offered to them. This collection of sermons is a most valuable addition to all the gospel and epistle posts, in that many important matters are treated in detail, which are usually touched upon only slightly in the sermons on the pericopes. The most wonderful thing about these sermons, however, is that everything in them is developed from the Scriptures themselves, that they are rich in experience, and that, with all the sharp salt which they contain, they are borne by a truly evangelical spirit. The thickness of the book amounts to 392 pages in large octavo and the price of the same in solid binding is $1.50. W. [Walther].

Martin Luther and his comrades-in-arms. A collection of poems by Ludwig Grote. Dresden, Heinrich J. Naumann. 1883.

A splendid little book. On 192 pages in paperback format there is a large number of old, but mainly newer poems, which deal with Luther's person, life, fate, work, doctrine, church and time. The collector is a poet himself and has therefore selected only really poetic poems with fine taste and added quite valuable explanations from history at the end. As Mr. Nau

mann writes, he will soon supply our "Concordia-Verlag" with a good stock. Once this is done, the price will be announced. In Germany, the booklet will be sold for 1 Mark 50 Pfennigs. We leave here as a sample of the recorded poems the one entitled "die Bulle, 1520":

On a high throne sits the pope in
proud splendour; His dark eye flashes
like the weather-beam of night. Now he
rises from his chair And cries in fury,
"So be damned to the infernal pit, Thou
mad monk!" "The thunderbolt of the ban
Shall smite thy guilty head! "The ray
shall shatter thy heart that believes not
my word. Thou wicked seditionist, thou
plague of Christendom!
Vermaledeiter, So be vermaledeit!" The sentence is
pronounced, the ban is carried out -: How your heart
may throb, you bold German man! Well did his heart
beat, When the tidings came to him; But it beat not
with trembling, It beat with wrath and shame.
And as the horse, when it no longer
bears the sting, At last smites the
impetuous thrall to the ground: So he
boldly threw from his neck His yoke full
of wrathful courage; The bull he ordered
to seize And throw into the embers.
In the open market Martini threw her hand into the fire; He cried, "Thou monster, let the fire devour thee! Thou hast presum'st to blaspheme the word of God, Therefore let the fire devour thee, That burns on and on!" And what the pope hath written, That hath been robbed of flame, And left but a tiny heap of dust. But Martini's fire, that still burns: It ever in new rejuvenation shines bright and clear. W. [Walther]

Ecclesiastical choral songs for mixed choir from ancient and modern times. For use in public worship. Collected and with original contributions by E. Wonnberger. Vol. 2. published by the Pilger Bookstore, Reading, Pa. (Price 25 cts., the dozen $2.50.)

This 2nd booklet contains 7 pieces on 18 pages in transverse folio, a chant at the harvest festival by C. Kuntze, at the Reformation festival by D. H. Engel, at Advent by A. E. Grell, at Christmas by L. Hellwig (1773-1838), at the New Year after Ps. 147 by Antonio Scandelli (1588), at the Day of Atonement (solo and choir) by Wonnberger and a Psalm of praise and thanksgiving (Ps. 138) by the same. Recommended to all conductors of small church choirs.

_____ W. [Walther]

Bartholomäus Ziegenbalg oder die ersten Anfänge der lutherischen Mission unter den Tamulen in Ostindien. By August Emil Frey, Lutheran Pastor. Missionary Library for Young and Old, vol. ii. Allentown, Pa. Brobst, Diehl & Co.

This lovely booklet offers on 111 pages in lively, attractive presentation the most important and interesting from the strange life of the above-mentioned founder of the Evangelical Lutheran Mission in the East Indies at the time of one August Hermann Francke. Provided with the portrait of Ziegenbalg and several other illustrations and in general nicely furnished, in our opinion also this little volume serves the purpose of the mission library for young and old quite well. It seems to us to be especially suitable to awaken in young minds the desire and love for missionary work, yes, the silent desire and resolution to dedicate oneself to the service of the Lord in his church or in the mission, just as this man did, a thought that cannot be sufficiently stimulated in view of the rich harvest that is everywhere in our time. The price is 30 Cts. G. S.

The receipt of Mr. I. Birkner will follow in the next issue.

Changed addresses:

Rev. II. nv. linde, ^Varsavv, III.
liev. 8i6ok, 175 Lksrnuin 8tr., Lulkalo, N. Q
Rev. Ll. Llart6U8,
8.12. Oorner 8ali8dur^ L OlasAOw ^ve., 8t. Idouis, Llo.
I'. lliutse, 577 Line l8lanci ^ve., OdiouAO, III.
Lrust, 285 0rv88 8tr, Baltimore, Alck.
Osear L. (lotsed, Box 272, 8tk,untou, Ickaooupin 6o., III.

Lnterecl at tde rust OLoe at 8t. Douis, Llo., as seoonck-olass matter.


Und ich sahe einen Engel
fliegen mitten durch den Himmel,
der hatte ein ewig Evangelium
zu verkündigen denen, die auf
Erden sitzen und wohnen, und
allen Heiden und Geschlechtern,
und Sprachen, und Völkern.
Und sprach mit großer Stimme:
Fürchtet Gott, und gebet ihm die
Ehre, denn die Zeit seines
Gerichts ist kommen, und betet
an den, der gemacht hat Himmel
und Erde, und Meer, und die
Wasserbrunnen.
Offenb. Joh. 14, 6. 7.
Gottes Wort und Luthers
vergehet nun und nimmern

Herausgegeben von der Deutschen Evangeli
Zeitweilig redigirt von dem Lehr

, St. Louis, Mo. July 1, 1883, No. 13.

My God, don't reject me! *)

As I am, I come to Thee, Nothing good I find in me, A poor sinner I stand here: My God, do not reject me

My heart is full of sins, I have done and am not as I should, Deserve only wrath, that I know well: My God, cast me not away!

My guilt rests so heavy upon me, And my conscience torments me greatly; Where do I take comfort and help?
My God, don't reject me!

For if I should say, I am clean, and my fault is but small, It would be nothing but hypocrisy, My God, reject me not.

And if I should think, Lo, I have done some good, It would be but a false delusion,
My God, reject me not!

The guilt, alas, is infinite, therefore the punishment boundless;
Who will undo me from my doom?
My God, don't reject me!

O JESUS, thy grace and thy mercy are mightier than my fault; Therefore have patience also with me: My God, reject me not!

Remember that you have faithfully
Carried the burden of my sins
And I acquired peace and rest: My God, do not reject me!

Remember that from woe and sorrow Thy heart, having mercy on me, broke In highest anguish and agony: My God, cast me not away!

Remember that Your precious blood quenched the fires of hell for me, And won for me the eternal good: My God, do not reject me!

Now thou call'st unto me, Blessed art thou, O laden one, why tarryest thou? Come hither unto me, and I will give thee rest": O my God, cast me not away!

So then, as I am, to Thee, my dear Saviour, I go; For gentle and kind is Thy mind: My God, reject me not!

Therefore I now shout with joy, Because God's word gives me grace And God's spirit cries Abba: My God rejects me not! H. F. [Fick]

m one of the Bermuda Islands, where the dear poet of this song is at present a patient. D.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. Juli 1883. No. 13.

(Sent in by Dr. Sihler.)

Also a fruit of rationalism and the Union.

Dr. Karl Welcker, Docent of Political Science at the University of Leipzig, has proved with figures how many and which of the higher German nobility have entered the Roman-Papal Church since 1800.

There are 3 princes, 2 princesses, 11 counts, 12 countesses, 13 barons, 3 baronesses, altogether 44 persons.

On the other hand, 1 prince, 3 counts, 3 countesses, 1 baron, 1 baroness, altogether 9 persons have converted from the Roman church to the so-called Protestant church.

How different it looked in the century of the blessed Reformation! There, not a few ruling princes, together with their subjects in the higher and lower nobility, councillors and officials, citizens and peasants, left the antichristian Roman-Papal Church by virtue of the Gospel and out of inner conviction of the heart through faith, joined the Protestant confessors, and thus formed the Lutheran Church.

It was chiefly through Luther, this chosen instrument of the Lord for the reformation of His Church - the formation had taken place through the apostles - that the pure and clean Gospel of the grace of God in Christ, buried under the rubble of the papal statutes and doctrines of men, was again brought to light and shone forth in apostolic purity and clarity into all lands. On this green pasture of the Word of grace, many thousands of poor, lost sheep were pastured by faithful shepherds and watered from this fountain of salvation to eternal life; for the papal priests, "who eat the fat and slaughter the fattened, and clothe themselves with the wool of the sheep, and rule over them sternly and harshly (by diligently threatening banishment against any disobedience to the pope)," Ezek. 34, 3. 4. - these idolatrous and superstitious slaves of the pope cannot help but, also blinded and seduced by Satan, the poor starving sheep Christ on the barren gravel steppes of the papal commandments of men, and to lead them to "the wells of the statutes of men hewn out by themselves, which after all are full of holes, and give no water."

How then did it come about that in the first decades of this century already several of those noblemen also converted from the Lutheran Church to the Roman one? This was the curse of the scripturally contrary faith in reason or rationalism, which at that time still held undisputed sway in the Lutheran Church, as it did in the pulpits, in the higher and lower schools, and in the press. The essential divinity of the Lord Christ, and therefore also the doctrine of the triune God, on which articles the Christian church is founded, and with the denial of which it falls away, was then quite decidedly denied, both orally and in writing. Thus the deniers of these articles, though still baptized, became lying and apostate Christians, and at will Jews or Mohammedans. By depriving the Lord Christ of his divinity and reducing him to a mere man, they also denied the redemption accomplished through him, which he could only accomplish as God and man in one person.

And in representing him as a mere man, though pious, wise, and holy before others, and a model and pattern of virtue for all men and times, they involved themselves therein in a ridiculous and positively unreasonable contradiction; for how could so wise and holy a man be so destitute of right self-knowledge as to ascribe to himself divine nature, attributes, and works?-For so he says, as is well known, "I and the Father are one" (of one being and will). "All power is given unto me in heaven and in earth." Further, "For the hour is coming, in the which all that are in the graves shall hear his (Christ's) voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." And that he himself, as the God-man, will hold this judgment, he clearly testifies in John 5 and Matthew 25.

There all honest rationalists, who take these and similar statements of Christ as words, become cheap.

of the holy Scriptures, have come to the either-or in their minds and consciences: Either Christ is such, as he saith of himself, God and man in one person; or else he would be the poorest fancier that ever lived, if not a blasphemer, in ascribing to himself, as a mere man, divine being, attributes, and works.

In view of this new suppression and burial of the gospel by the cursed unbelief of rationalism, even in the Lutheran church, it is not to be wondered at that many, even from the higher nobility in Germany, who had a sore conscience through the law of God and through many a wholesome penal discipline of God, and who could not obtain a healing of it through the hollow moral sermons of their church, turned away from it and entered the Roman church. For in it the triune God and the divinity of Christ are still confessed, even though his merit is so corruptly falsified by the erection of all kinds of human merit for the attainment of the forgiveness of sins and eternal blessedness.

At the same time it happened several times that some of those noblemen came into personal fellowship and friendship with pious and faithful members of the Roman church, who, being of sincere heart, by a special preservation of the Holy Spirit, kept Christ and his merit in the faith, without being disturbed in conscience by its falsification. By this preservation their ears remained purer than the lips of the priests, as has been rightly said several times.

In the thirties and beyond, the Lord awakened more and more witnesses to the faith of Christ in the pulpit, who until then had only existed in a few isolated instances, hated and despised, mocked and ridiculed by their unbelieving brethren. After the long winter torpor of the faith of reason, the spiritual springtime of Bible faith dawned, and the scriptural preaching of Christ. In the graceful and comforting, sweet and blessed gospel, the turtledove made her voice heard again in the land, and the hoarse cawing of the ravens, the rationalistic preachers, fell silent the longer the more.

Unfortunately, however, this Christ-believing preaching did not have a healthy Lutheran form and did not correspond to the orthodox confession of the Lutheran church. On the average, even by well-known believers who had their sermons printed, law and gospel, repentance and faith, faith and works, justification and sanctification were confusingly mixed together. And hence it came about that no sound knowledge of the biblical, confessional Lutheran doctrine of salvation was produced in the hearers and readers. Also, with regard to the heart attitude of the believers toward Christ, it was more the morbid emotional faith and the workmanlike nature of the former Pietists and present Methodists than the simple Lutheran scriptural faith in Christ, which clings and clings to the word of grace, even if he feels nothing of this grace in himself, yes, even if the believer feels and it seems to him as if the Lord had turned his gracious face away from him and closed his mercy in anger.

Hence it came about that Lutheran and Reformed preachers who had become believers cultivated brotherhood with one another, and even at times carried on joint missions among the heathen; for the orthodox confessional writings of the Lutheran Church were not acceptable to their They were, for the most part, completely unfamiliar with Luther's writings and had moved them into the distance. At most, they had a certain outward reverence for him, without knowing his teachings, for they were hardly familiar even with his small catechism.

It was from this ignorance, then, that they found themselves in a great and regrettable ignorance of the manifold grave and pernicious heresies of the Reformed Church, contrary to the Scriptures.

Under these circumstances it was not difficult for Frederick William III, King of Prussia, to initiate the so-called union between Lutherans and Reformed in his kingdom in 1832 and to unite both as a so-called Lutheran national church under him as sovereign chief bishop.

In the sight of God, of course, this union was a work contrary to Scripture, and therefore pernicious and reprehensible; for without unity of faith, doctrine, and confession, no unity of the visible church is possible. The Reformed, however, had not the slightest thought of abandoning the heresies they had held for 300 years against the punishing testimony of the Lutheran Church, and of entering into the complete obedience of the Lutheran Church to the Scriptures; for in that case a Lutheran Church would have come into existence in fact and in truth.

As is well known, however, it was precisely the dazzling work and manpower of this false union that opened the eyes of a very small number of Lutheran pastors and congregations in Prussia, so that they recollected the confession of their church, studied it diligently, and, thoroughly convinced in their minds and consciences of the heresies of the Reformed Church and of the unnaturalness of the princely abbacy, did not enter into this so-called union, but remained the Lutheran Church in Prussia.

(Conclusion follows.)

(Sent in by Rev. R. Herbst.)

"Yes, should God have said? " Gen. 3:1.

(Continued instead of ending.)

Let us now turn to true theology, which bows in filial reverence under God's Word, even in the article of election. This true theology has for two years been cried out and reviled by Prof. Schmidt and Professors Loy and Stellhorn in their papers as Dr. Walther's "over-sugared Calvinism," "innovation," "New-Missourian doctrine," "notion," 2c., so that often the sigh rises involuntarily, "Father, forgive them, for they know not what they do." The light shines on nevertheless. Dr. Walther, in this doctrinal controversy, as elsewhere, has represented true theology. As for scholarship, he could probably, better than his opponents, grow a braid. But his filial piety towards the word of God forbids him to do so. For this he has the gratitude of all orthodox Christians who hear of the deal. The insults he has had to bear from his opponents for years will be the most beautiful pearls in the wreath and crown that God will one day crown him with by grace.

We are not imitators; by conviction we speak. By God's grace we have experienced the word on our hearts, "If thou hast faith, have it with thyself before God." Rom. 14:22. Neither is the Synodical Conference an imitator. Neither is the Missouri Synod. If you want to talk about

the opponents have every reason to be quite modest here. Where Prof. Schmidt would not have struck a note, it would be very doubtful whether one would have heard a note from the other opponents at all. - We can confidently say that even if Dr. Walther were to fall into the error of his opponents, which God will mercifully reward him for, true theology would still have its faithful friends who would be willing to stand up for it to the best of their ability and defend it to the death. The Synodical Conference would nevertheless persist and remain with its adopted doctrine of election by grace. But what would happen on the opposing side, in case Prof. Schmidt should turn from his error to the truth- which would be fine-they may tell themselves. -

True theology remains with the Word and bends under the Word. It knows itself to be free from all and any Calvinism. It also does not want to have anything in common with synergistic errors. Thus it sails happily between the dangerous cliffs and gives glory to God alone.

She knows and believes that the holy Scriptures and the church confession know only two causes of election, namely, God's grace and mercy and the merit of the Lord Christ. "Wherefore it is false and unjust, if it be taught, that not only the mercy of God, and most holy merit of Christ, but also in us, is a cause of God's election, for whose sake God hath chosen us to eternal life." (8ol. veel. § 88.)

She knows and believes, the holy Scriptures and the confession teach, that God will certainly lead and bring his elect to faith and salvation. "The eternal election of God not only sees and knows the salvation of the elect beforehand, but is also a cause of God's gracious will and good pleasure in Christ Jesus, which creates, works, helps, and promotes our salvation and all that pertains to it; and our salvation is based on this, so that the gates of hell will be able to do nothing against it, as it is written, 'No one will snatch my sheep out of my hand. And again, And as many as were ordained unto eternal life believed." (Sol. Decl. § 8.)

She knows and believes that the Holy Scriptures and the Confession teach that the faith of the elect, namely, the persevering faith, is a pure, divine gift of grace, and for this reason election cannot take place at all in regard to faith. "For before the time of the world, before we were, yea, before the foundation of the world was laid, when we could do no good, we were chosen according to the will of God by grace in Christ unto salvation. Rom. 9. 2 Tim. 1. By this also all *opiniones* and erroneous doctrines of the powers of our natural will are put down, because God in his counsel before the times of the world purposed and ordained that he would himself create and work in us all things pertaining to our conversion by the power of his Holy Spirit through the word." (8ol. Oeol. § 44.)

Well then, say the opponents, if you consider the doctrine "in view of faith" to be contrary to Scripture and to the confession, then please tell us according to what rule God has made His choice? We answer frankly: we know of none. We know of two causes of election: God's mercy and the

and Christ's merit. We do not know a rule of election. God saw and knew who would endure to the end and be saved. But this is not the reason why he chose them. There is no rule of election in the electing God. God did not foresee any other faith in the elect than that which he had decided to bestow on them by grace. God has seen nothing in man from eternity but sin, misery, and death. Foreseen faith, therefore, cannot be the cause of election, but, on the contrary, election is a cause of the elect's persevering faith. The election and persevering faith of the elect is a purely divine work. God's election has an effect. He that perseveres in the faith and is saved becomes so by God's grace, by God's election, on account of the most holy merit of Christ. In other doctrines of election it is always presupposed that persevering faith is not merely a gift of God's free grace. Away, therefore, with the opponents' little human fancy of a rule of election in regard to faith and human conduct!

But the opponents reply, "If you reject our rule of election, you cannot be serious about the doctrine of universal grace. Thus they try to make the people believe, in order to steal the people's hearts. Well, let them flaunt their pretended victories a while. The glory dreamed of is built on sand! -

Meanwhile we want to confess our faith. We believe and confess: a general salvation, the general earnest calling, and the grace of constancy to all men. In short, we believe and confess universal grace, and the generality of grace in the whole delicious breadth of Scripture, and that the means of blessedness are appointed for all men without exception. We also believe and confess that not the doctrine of election by grace, but the doctrine of justification by faith alone, is the main doctrine of holy Scripture and of our church, and that the doctrine of election "most powerfully confirms the article that we are justified and saved by grace alone for Christ's sake." (The righteous man lives by his faith! The slogan of the Reformation. From the sender. Calendar of the Ohio Synod 1882.)

On the other hand, we reject and hate with all our hearts the false doctrines of Calvinism, namely, that Christ did not die for all men, that the universal calling is not a serious and powerful one, that grace works irresistibly, that a true Christian cannot fall from grace, that those who are lost are predestined to damnation, that election is absolute. These and other heresies of Calvinism we hate and fight, yea, fight them to the death. And if our opponents are as far from it as we are by God's grace, their knowledge should be a better one in the doctrine of election. -

Now we are accused of inconsistency. True theology has always had to put up with this. We do not presume to look behind the curtain of the Holy Spirit. We bow to his word. We will not stoop where we have no revelation in the Word. But we believe that the Holy Spirit does not contradict Himself in His Word. The doctrine of common grace and the doctrine of election, as we teach of it according to the Scriptures, do not contradict each other; as nothing in God's Word contradicts each other.

contradicts. If also we cannot find in Scripture a rule which election and common grace so rhyme with us, that the election of corrupt reason, which will not bow under God's word, is and appears no longer objectionable and contradictory, that is a matter which we must command God. What we cannot resolve is far from being a contradiction. But we know from God's word: God is love and justice at the same time and will one day know how to rhyme everything in the most beautiful harmony, so that we will have to marvel. In the eternal light we will also recognize more.

Calvin himself calls his absolute predestination an "eerie" mystery. We say: Away with the fable of absolute election! To us the doctrine of election, as we conduct it according to Scripture and confession, gives the beautiful, glorious consolation that God has made every Christian's conversion, righteousness, and salvation so highly concerned with him, and has meant it so faithfully, that before the foundation of the world was laid, he took counsel concerning it, and decreed in his intercession, how he would bring me to it, and keep me therein." (Sol. Deol. § 45.) The very faith that God from eternity alone, out of mercy and for Christ's sake, has chosen us to eternal blessedness, and brought us to faith in time by his Holy Spirit and through the gospel, is a sweet and delicious consolation. The true believing Christian can confidently say, "In JEsu's wounds and nail-mark, there, there rests my election of grace!" For His sake we are chosen. To this rock even a weak child in faith can cling and be confident. It says, "I can only call it mercy, with that my whole heart is told. In faith he is completely sure of his eternal provision or election to blessedness. His baptism into Christ, his faith in Christ, his holy absolution, his holy communion, the pledge of the Holy Spirit, and the childlike spirit within him that cries out, "Abba, dear Father," and God's promises of grace, truthfulness, and faithfulness, are all to him a pledge, seal, and guarantee of his election to sonship and blessedness.

(Conclusion follows.)

(Submitted.)

Brief report on the second meeting of the Minnesota and Dakota District.

Our hearts were in a festive mood when we gathered for Synod on the morning of May 31 in the beautiful new church in Courtland from the far reaches of Minnesota and Dakota and sang the "Allein Gott in der Höh' sei Ehr'" to the sound of horns and trombones. And this mood was still increased by the wonderful sermon of the Reverend General President, Pastor Schwan.

After the usual opening of the synod in the afternoon, the president of the district, O. Clöter, read the synodal address, in which he emphasized the subject matter, the first commandment, and the work of the inner mission in its importance, especially for our district. The number of synod members present was 88. 6 pastors, 2 teachers and 1 congregation were admitted to the synod. In all, ten meetings were held, six of which were devoted to the consideration of doctrinal matters and four to the transaction of business.

The speaker, Pastor Friedr. Sievers, had posed five theses on the first commandment, the first four of which illuminated and rejected the gross idolatry of 1.) the heathen, 2.) the Jews and Mohammedans, 3.) the atheists, and 4.) the Romans; but the fifth dealt with the subtle idolatry, and in contrast to it pointed to the. Fulfillment of the first commandment pointed out. In the introduction to the theses, attention was called to the version of the first commandment, and the same was defended against unjust and unreasonable attacks on the part of the Reformed and the enthusiasts. Particularly detailed was the proof of idolatry in the case of the Roman sect, which, by its cult of the Virgin Mary, its worship of images, etc., robs the highest honor from the Lord Jesus, our only Redeemer and Mediator, and gives it to Mary, His mother, the saints, relics, and the pope. In the last thesis it was shown in detail how we, as Christians, must always fight against idolatry, and how we must learn and practice the fulfillment of this first and highest commandment, the foundation and summa of all the others, until our death. The soon to be published synodal report will give a detailed account of this and will be of rich blessing to everyone who reads it and takes it to heart.

In the afternoon sessions the report on the Progymnasium in Milwaukee was discussed, and it was decided to follow the resolutions of other districts and to let it exist for the time being as a Progymnasium. The work of the Jewish Mission was pointed out to them by a bill from a pastoral conference in Illinois, and they were encouraged to support it. For our most northwestern district alone, the work of the inner mission is the most necessary and important in view of the tremendous stream of immigration. This was shown both by the report of the mission committee and by the oral testimony of individual brothers working in the mission field. Nine pastors and one student of theology are so far engaged in richly blessed work in the extensive mission field, and more still need to be employed. Here it is necessary to follow the instruction of the Lord, who says: "The harvest is great, but the labourers are few. Therefore pray ye the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:37, 38. But as the number of missionary workers increases, so do the needs for their maintenance. While last year the estimate of the Committee was 2500 dollars, it has increased to 4000 dollars for the present year. This should now fill us with thanksgiving to the Lord, who is well pleased with our gifts, that he gives us opportunity to offer them eagerly and in greater numbers to him. The synodal report will also contain further information about the missionary work.

After electing delegates to the Synod of Delegates and Synodical Conference, accepted the invitation of the congregation at Town Utica, Winona Co, Minn. to meet in their midst in 1885. May the Lord our God be kind to us and promote the work of our hands betide us, yea, may he promote the work of our hands! G. P. A. Schaaf.

To subdue or protect God's order with reason, unless it is founded and enlightened beforehand with faith, is as if I wanted to illuminate the bright sun with a dark lantern and found a rock on a reed. (Luther XVIII, 1205.)

To the ecclesiastical chronicle.

I. America.

Church Library. V. E. Löscher reports of Joh. C. Stöver, pastor in Spottsylvania, Virginia, that he had collected (1735) a small church library of all kinds of orthodox sermons, doctrinal and edification books, but especially "of the holy father **Luther's** writings". The "Lutheraner" of 1856 remarks: "How important it would be, if every congregation would think about getting a good church library! How many a poor preacher would be greatly served by it! And who would benefit from it but his congregation?" Following the procedure of the local Trinity congregation, our Immanuel congregation has also decided to subscribe to Luther's Sämmtliche Schriften, as published by our synod, for the following reasons: 1. We celebrate the 400th anniversary of Dr. M. Luther's birth this year. The most worthy memorial of Luther is his writings. Therefore, by placing his writings in our midst, we set up the best memorial to him. 2 The spreading of Luther's writings builds up the church the most, next to the Bible. Now, however, the edition undertaken by our Synod is only possible if many buyers can be found. Therefore, a Lutheran congregation should be willing to take a copy of all of Luther's writings. It is said of every pastor, "The closer to Luther, the better the theologian." Now, in order that every preacher, however poor and young, may study Luther, every congregation should have his writings as its property. For these reasons our congregation has passed the above resolution with hearty desire and willingness. - I am communicating the above decision because I am heartily pleased about it as an important one. For this reason, however, I would also like all our dear congregations to place Luther's writings in their libraries in this jubilee year, as a worthy memorial to the dear man, as a treasury for their preachers, as a stone for the building of Zion; and this out of gratitude to God, who in Luther has given us such an unspeakably precious treasure.

Cleveland, O. H. W.

From the General Synod. Recently a pastor belonging to this synod, "Brother" Hay, preached a sermon at Pottsville, Pa. before a large congregation of Odd Fellows for which he earned the thanks of the lodge brethren. Such a denial is not even censured in General Synod! - "Brother" Hay's salary was raised soon after!

The warning against d'Aubigne's history of the Reformation in the "Lutheran" pleases the writer of the "Christi. Botschafter", a paper of the Albrecht Brothers, not at all pleased. He is indignant, especially because in the warning, among other things, it was said that d'Aubigne had falsified the story. This, the "Ambassador" thinks, is slanderous. In the number of May 28 he writes: "Merle d'Aubigne has now been dead for more than 10 years (died at Geneva on October 21, 1872), and certainly cannot defend himself on the accusations of the 'Lutheran.'" - That's some Methodist morality! So, in the opinion of the "Ambassador," once a falsifier of history has died, he must not be called so, must say nothing more of his falsification!-The "Ambassador" continues: "There one has, as one thinks, quite an easy game, and believes unabashedly, following one's inner urge, to be allowed to stamp one of the noblest, most conscientious and most learned historians as a deliberate liar and falsifier with impunity, without considering it necessary to specify even the slightest evidence of guilt? We have already been called Boy taught in elementary school that such a charge was slanderous." The "Ambassador" here betrays his ignorance. The book of d'Aubigne is known far and wide among the Germans, here and in the old fatherland, as a book full of false representations, and the latter have been many times proved. And how if the "Lutheran" had also furnished the proof-and as early as the year 1847? How if in the articles of the "Lutheran" the Methodists appear as comrades of the falsifier of history, as now the Methodist Albrecht takes up the cause of the falsifier of history? The first article of the "Lutheraner" to which we refer is entitled: "New sample of Methodist forgery, together with an occasional reference to the forgeries of Mr. d'Aubigne" (Vol. III, p. 137); the other is entitled: "Methodism" (Vol. IV, pp. 67-92).

The Pope wants to offer the **papists in the United States** the spectacle of a plenary council next year. The archbishops must therefore come to Rome this year to hear the Pope tell them what is to be decided at the council.

Indulgences. In a Roman church in the state of Ohio, Schreiber found this following on a tablet:

"Indulgences of the Holy Missionary Crenz.

A. Perfect indulgences.

1. on the anniversary of the erection of the missionary cross (30 April).

2. on the feast of the invention of the cross (May 3).

3. on the feast of the Exaltation of the Cross (September 14), or on the Sundays following the said three feasts, when, after having received the holy sacraments in a worthy manner, one visits the missionary cross and prays in any church in accordance with the opinion of the holy Father. (Pius IX, March 27, 1857.)

B. Imperfect Indulgences.

1. 300 days' indulgence for praying 5 Our Fathers, 5 Hail Marys, and 5 Glory be to the Father in honor of the 5 holy wounds of Jesus before the missionary cross. (Pius IX, September 2, 1848.)

2. an indulgence of 7 years and 7X40 days, if there one prays 7 Hail Marys repentantly in honor of the seven Sorrows of Mary. (Pius IX, March 17, 1851.)

All of these indulgences are "assignable to poor souls" (namely, in purgatory!) "with the exception of the last-named.

Luxerior MsLionis

!>. Jacob Klitz."

What an insult to Christ, who alone by his bitter passion and death has purchased for us a plenary indulgence of all our sins and punishments, both temporal and eternal, and who continues to freely bestow the same in Word and Sacrament upon all poor sinners who desire to be freed from sin and punishment! And what deceit is played upon poor souls! Woe to the wicked shepherds in the Roman Church. To them applies the word of the Lord: "Woe to you shepherds, who kill and scatter the flock of my pasture!"

Preserve us, O Lord, in thy word, And prevent the murder of the pabst and the Turk, Who would overthrow Jesus Christ thy Son from thy throne.

H. W.

II. foreign countries.

Luther Celebration. As we see from a German newspaper, Mr. Adelbert Überloo, Royal Director of Music in Berlin, has composed a so-called "Luther March" for the pianoforte for the upcoming great Luther celebration in Germany. The march can be obtained from A. Frantz in Demmin. The price

is 1 Mark and 50 Ps. - Even the German Emperor, as King of Prussia, has issued a decree and published it in the "Staatsanzeiger" (State Gazette), according to which Luther's birthday is to be honored in all Protestant churches and schools by a church festival to be celebrated on November 10 and 11 of this year. - Among all regional church decrees concerning the celebration of Luther, which have been published until now, the most beautiful one is the one issued by the reigning Prince Reuss of the younger line. It reads as follows: "We Henry the Fourteenth, by the Grace of God reigning Prince Reuss of the younger line, Count and Lord of Plauen, Lord of Greiz, Kranichfeld, Gera, Schleiz, and Lobenstein 2c. 2c., hereby decree that the forthcoming four hundredth anniversary of the birth of Dr. M. Luther, the German man called by God to the work of church reformation, shall be celebrated in all churches and schools of Our country as a general festival of jubilation and thanksgiving. Accordingly, November 10, Luther's birthday, is to be celebrated in the higher educational institutions and in the elementary schools with songs and lectures as a great school festival, and is to be prepared beforehand in instruction by teaching about the history and blessing of the Reformation. November 11, the day of the Reformer's baptism, which falls on the 25th Sunday after Trinity, is to be celebrated as a main church holiday with festive services in all churches and to be solemnly rung in the evening before. The clergy of Our country will, as far as this is possible according to local circumstances, use the time before the jubilee celebration to awaken, strengthen and fortify anew the love for the Church of the German Reformation and the loyalty to the confession of the Fathers by appropriate lectures on the life and work of Luther, as well as on the nature and meaning of his mark. To the church patrons, as well as to the church and school boards, We pledge that they will willingly cooperate, in agreement with the clergy and teachers, to make the Luther Jubilee a worthy and blessed celebration in all the congregations of the country. Our Ministry, Department for Church and School, is instructed to provide the church and school authorities with the necessary instruction. Gera, May 12, 1883. Henry XIV Dr. Bollert."

A lawsuit because of the rejection of a member of the congregation from Holy Communion, as a result of his refusal to register beforehand. The Evangelical Lutheran Messenger of Peace from Alsace-Lorraine of May 27 reports, among other things, the following. Recently a pastor of the Alsatian regional church had announced the celebration of Holy Communion as well as the related confession in the usual manner and, as usual, connected it with the request that those who had been absent from the church and the sacraments for a long time and now wanted to rejoin it should register especially for the purpose of pastoral consultation. Disregarding this request, a man came to confession who had stayed away from church and the sacraments for a long time, and even attended church services outside with a certain show. So he had at first stiff-neckedly resisted the usual invitation. And yet, if only this had been the case, the priest would still have reached out his hand to the man and once again lovingly asked him to come in for consultation. The man in question, however, had already expressed his defiant intention beforehand and had threatened in shameful, unmentionable words that if he received a special request for a consultation, he would comply with it, but if the opportunity presented itself, he wanted to cruelly maltreat the priest. Far, then, from any desire for that which a penitent sinner might have in the

The man had come to confession without the slightest awareness of what was at stake in the reverend sacrament and its unworthy enjoyment, indeed with open defiance and a deliberate search for scandal. Under these circumstances the priest thought it most advisable to leave the man out of consideration when he shook hands, and to bear him witness by refusing to shake hands that he could not be admitted to Holy Communion. When the man approached the altar with the others, the priest withdrew his hand as he approached, without making the slightest remark. The whole affair proceeded so calmly and quietly that no one noticed it, and later it was not possible to exorcise even a single witness who would have noticed the event, except the immediate successor. Thereupon the rejected man sued his pastor for insult in court, and the jury, to whom the matter was referred for trial, finally rendered the verdict that it considered the insult proved, and therefore sentenced the pastor for insult to three marks or one day's imprisonment, and to pay all costs. At the express request of his ecclesiastical authority, however, the parson appealed to a higher court. This time the plaintiff had another advocate, namely a Jew, who confessed that he was a free spirit. And the latter declared, after the facts had been established by witnesses, that he was in the habit of representing only those things of which he himself was convinced. If the case lay as it had been presented, if the witnesses, and especially the one who had proved the shameful invective, were unimpeachable, then he would have to confess that he understood the priest, indeed, he would have to say himself: "The priest is right. But perhaps the matter could be put in a different light, by other witnesses, and he therefore moved that the trial be adjourned. Obviously this motion was only a clever attempt to draw the client out for the time being in the best possible way. The Court also denied the motion on the ground that there was not sufficient reason to do so. Hereupon counsel induced the plaintiff to withdraw his suit at the last hour. Whereupon the Court ordered the plaintiff to pay all costs incurred to date, including the costs of counsel for the priest. We understand that this result has been regretted by some, and that many, in the interest of the question, would have preferred that the trial should have been brought to a close, and a formal verdict rendered in the cause; which has been rendered impossible by the withdrawal of the suit. To us, however, this seems of no consequence. By the circumstance that here the plaintiff was ordered to pay all the costs hitherto incurred, and even the costs of the opposing counsel, which would otherwise have been regarded as private costs, were to be borne by the plaintiff, the judgment of the trial court is, if not in all respects, nevertheless factually reversed, and an entirely opposite judgment is rendered. - From all this we see at least this much, that even in German national churches there are still pastors who to this day follow the words of the Augsburg Confession: "This custom is held among us (Lutherans), not to administer the sacrament to those who have not first been interrogated and absolved." (Art. XXV.)

W. [Walther]

Mixed Marriages in Prussia. The "Ev.-Luth. Friedensbote" of May 13 writes: The Uniate Oberkirchenrat in Berlin has, in regard to mixed marriages, reminded the clergy in Prussia that such mixed marriages as are married in the Catholic Church are to be excluded from marriage in the Protestant Church; for if the Roman Church performs the marriage, it does so only on condition that all the children of this marriage are brought up in its bosom.

will be. This could have been known long ago, but it is good that at least now people are opening their eyes. The indifference in matters of faith and confessional differences, however, has been nurtured and brought up for many years by the false union. Even the Chief Church Councillor of Baden recently spoke of the Catholic sister church! In Prussia, Protestant men who have all their children brought up as Catholics cannot hold any church office and also lose the right to vote in church. Quite right! But let the same be done to those who bring up their children in the Protestant unbelief, or who are themselves in this delusion and error! But the pastors of this color are still left untouched!

Bible Schools in Holland. In Holland the government still excludes the Bible from school; but Christians almost everywhere maintain their own Bible schools at great sacrifice, a proof that they hold fast to this treasure. In a village of 6000 inhabitants, a Bible colporteur found about 500 children in the school with the Bible, where all pay for the instruction. In the free school without the Bible there were about 300 .

Bible enemies. In Catholic Tyrol no Bibles are allowed to be coloured. In Styria monks go from house to house seeking out the sacred writings and take away every copy they find. (Friedensb.)

The British and Foreign Bible Society has distributed 96 million and 117,629 Bibles since its inception. Last year its income was 112,428 pounds sterling, or more than half a million dollars.

In Portugal, a Protestant was sentenced to 18 months in prison for refusing to confess to a Roman priest.

By William, Landgrave of Hesse,

In his Leichpredigt, Dr. Winkelmann relates that he once had the following dream: Christ led His elect, clothed in beautiful white garments, into His kingdom, but he, the prince, followed a little way off to watch, and perceived that he was naked and bare, and was therefore very ashamed. JEsus stood as if he would go forbaß. But the prince cried out, "O my Lord JEsu! stand still, O stand still!" Whereupon Christ said, "Him that cometh to me I will not cast out," and took him by the hand, and led him with him, and clothed him also in a white garment. This was a divine dream of consolation and death.

(Elsasser peace messenger.)

The impiety of the priests

was so great in Spain at that time that Pope Paul IV had to issue a bull to the archbishop of Seville (it begins: 6um siout oupsr oet.) that he would like to punish more severely the priests who committed fornication with women in the confessionals or even carried it out (such evil-doers are called Ooutessarii sollioitantes). Around the same time the Inquisition flourished there against the Lutheran heretics. Pope Pius IV in 1564 and Clement VIII as well as Paul V in 1612 and Gregory XV in 1622 repeated such bulls. The latter even had to forbid boy rape in the confessionals. There came such a great number of females who indicated their clean confessors and governors of conscience that the Inquisition tribunal at Seville could hardly write down the names of such boys in 30 days, although 20 secretaries were appointed for this purpose, who did nothing but write them down. 2 more appointments, each of 30 days, had to be made for this purpose, not to mention the fact that some distinguished Ladies, in order not to disgrace their honor and that of their husbands, remained silent and did not even report, otherwise the number would have become even greater. It was thought that the Inquisition would now have its hands full. But before one knew it, the tribunal covered up all such wickednesses and let them go unpunished, because no doubt they would not have had stakes enough to burn such hell fires on. The canonists (teachers of canon law) came along and sought to gloss over the papal bulls in such a way that one could not easily harm such a hellish confessor. Against the "Lutheran heresy," however, such cruelty was used that such a thing is not heard of among men. (Elsasser Friedensbote.)

Subject of the protest

Pastor Weinbach writes to us in No. 12 of the "Lutheran": "that on page 94, in the second line above, in the sentence: 'why did you say on presenting the profession received,' etc., the little word 'not' was interpolated by an oversight of Herr **Pastor** Dorn (in Johannis- burg). L., however, said that the profession came from Ohio, and made the people believe that it came from a congregation of our synod (Ohio State). It was just this ambiguity and insincerity that caused great offence to the superintendents."

Receipt and thanks for furnishing the living rooms in the new seminary.

With heartfelt thanks to God and the kind donors, we hereby inform you that our rooms in the new seminary are all furnished. The following gifts have arrived with the last receipt:

The Saxon Free Church in Germany-50	.00
The men's choir of the Jmmanuels congregation in Chicago for Seb. Bach-50	.00
By Mr. Fr. Streckfuß of Minnesota Pastors. for a "Minnesota" room (paid)	-50.00
By Mr. P. I. I. Walker of Wisconsin Pastors for a " Wisconsin " room (paid)	-50.00
By Mr. H. Weseloh of individual members of his Community in Cleveland (paid)	-18.50
Subsequently, from Mr. A. Senne, of Buffalo (in the whole now already paid -69.00)	-5.75

For a room dedicated to the memory of the late Prof. Biewend... dedicated, by Messrs. Pastors: Querl -1.00, I. Bühler -10.00, W. Bartling -5.00, A. Biewend -5.00; from the Concordian -2.00, together -23.00 From the Virgins' Association of the Trinity Comm. here -50.00 dlL. The donations mentioned in the last number as a gift from 2 unnamed Baltimorans listed -50.00 are dedicated to the memory of the Blessed E. G. W. Keyl, a faithful former pastor there.

If we have the money for the furniture in our hands by August 1st, it will be soon enough. - We have received many a friendly inquiry and request as to whether we might not mention something else for the beautification of the Seminary in the "Lutheran," since some are too late for a room and yet would like to contribute something extra with pleasure. Only on the basis of these unsolicited, voluntary and friendly requests do we take the liberty of informing you that three larger chandeliers are needed for the somewhat church-style auditorium, which together with the remaining gas equipment in the halls and corridors come to about -800.00; furthermore, that we have not yet been able to do anything at all for the installation and furnishing of our small but valuable seminary library. - We would receive donations for one or the other purpose with heartfelt thanks.

C. I. Otto Hanser.

Ordination and Introductions.

By order of the Reverend President of the Iowa District, Candidate P. Meine cke was ordained and inducted in the Lutheran Zion Parish at Arcadia, Iowa, June 14, 1883.

Mrs. Schug.

Address: Rev. Lleweeke,

^rcudla, CnrroII 6o., lorva.

On the 4th Sunday after Trinity, Mr. ?. I. Sieck was inducted into his new office at St. Andrew's Parish, Buffalo, N. U., by Aug. Senne.

Address: Rev.-leolc,

175 Lüermun 8t., Lukkalo, N. 1k.

By order of the President of the Concordia Synod, and with his assistance, the Rev. E. Mahl- Lerg was installed in office by the undersigned, on the 3rd Sunday after Trin. at Emanuel's parish, founded by me, at Braddock, Allegheny Co, Pa. F. W. Richmann.

Church dedications.

On the 2nd Sunday after Trinity, June 3, the new Trinity Lutheran Church was dedicated in Rockville, Conn. with a large attendance. In the morning Mr.? W. Frey, in the afternoon Mr. ?. A. Biewend in the afternoon, and the undersigned in the evening. In the English service not only were all the seats occupied by Americans, but the attendance was so great that a not inconsiderable number turned back and walked away. The church is 40X70 feet with a 95 foot steeple. - In once more expressing the warmest thanks to the kind donors who have taken care of us in our distress, I take the liberty of remarking that we still owe -3000.00. N. Sörgel.

On the 3rd Sunday after Trin. the Lutheran St. Paulus congregation at St. Bernhardt, Platte Co, Nebr. could consecrate their little frame church (20X30 feet'", decorated with porch and turret, to the service of the triune God. The dedication sermon was preached by Mr. ?. A. Leuthäuser. In the afternoon Mr. ?. H. Fischer. The consecration prayer was said by the undersigned.

I. Hoffmann.

On the 2nd Sunday after Trinity the Lutheran congregation at Linnwood, Osage Co., Mo. consecrated their newly built church to the service of the Triune God. In the morning Mr. ? A. W. Müller of Beaufort, Franklin Co. preached in the morning, in the afternoon

R. Hüschen.

On Sunday, June 17, the newly built little church of the Lutheran congregation at Ltncolnville, Marion Co, Kansas, was dedicated to the service of the Triune God. The pastors, F. W. Mueller and I. H. F. Hoyer preached on the occasion, and the undersigned said the Weth prayer.

C. H. Lüker.

Mission Festivals.

On the occasion of the Northern Nebraska District Conference, the congregation inOmaha, Nebr. celebrated its Mission Festival. ?. Hofius preached on outward, ?. Fischer on internal missions. The collection was -70.00. W. Harms.

On the 10th of June, being the 3rd Sunday after Trinity, the two churches in Huntington County, Ind. celebrated a mission feast at Huntington. Prof. F. Zucker preached on external missions in the morning, and Dr. Sihler on internal missions in the afternoon. The collection was -35.10. St. Hassold.

The Synod of the Middle District will meet, s. G. w., on the first Wednesday in August, that is, August 1, 10 o'clock in the morning, at the Church of Zion (pre. Lrio Lvci Lolivur 8ts.) at Cleveland, Ohio.

The subject of the discussion is, "Our Lord JEsus Christ before His Incarnation, and His Revelation in the Old Testament."

The undersigned will arrange quarters for all who have reported to him before July 15. Those arriving will take Varäso-Ltrssd vars and ride to the church.

C. M. Zorn.

Announcements.

Undersigned hereby brings to your notice that Mr. McDer - mid, former Presbyterian minister, has come forward for colloquy, and desires possibly to enter the ministry of the Lutheran Church.

Fort Dodge, Iowa, June 18, 1883, I. L. Craemer,

Pres.

Notice is hereby given that Rev. Th. Finck, formerly a member of the Iowa Synod, has come forward to be received into our Synod. C. Strasen, President.

Warning.

A certain man of tall stature, blond face, about 45 years old, giving himself different names and pretending to be a school teacher from Hamburg, goes around begging for support. He can feign decency and modesty as few can. He tells an adventurous story; invokes Dr. Walther, Prof. Selle, President Schwan and other outstanding men of the Synod. Jnfallible characteristic of this man is: a nose broken in at the middle. Beware of this man!

Sugar Grove, O. H. Rauh.

To the message.

Let it be known to all the members of our Synod that, pursuant to a resolution of the Eastern District, the New York Pastoral Conference has provisionally employed Mr. Daniel Landsmann as a missionary to the Jews in the city of New Uork. On July 1, God willing, he will enter upon his work. Thus, all friends of Israel who have the conversion of the Jews at heart are now urged to now also strongly support this mission with their prayers and gifts.

In particular, we take the liberty of recommending to the dear congregations whether they do not want to designate a portion of the collections for the mission to the Jews at this year's mission festivals. All gifts should be sent to the treasurer of the Eastern District, Mr. I. Birkner, 139 liVMiam 8t., Nerv ääork.

But let the Lord speak his Yea and Amen unto this mission, and let many, or rather some, of Israel find salvation in JEsu of Nazareth, the King of the Jews, through it. For there is salvation in no other, neither is there any other name given unto men, whereby we must be saved, but in the name of Jesus Christ.

On behalf of the Executive Committee

New Uork, June 18, 1883. fr. king, chairman.

E. Bohm, Secretary.

For your consideration.

In a few weeks the seminary library will be installed in the new building. It is therefore necessary to send all the books that have been borrowed. **The sooner, the better.**

G.

Conference Displays.

The Southern District Conference of Iowa will meet, s. G. w., August 7 to 9, at Boone, Iowa. - Timely registration is hereby kindly requested by the kustor looi, I. P. Guenther. C. A. Bretscher.

The Arkansas and Tennessee Conference will hold, s. G. w., its meetings from July 10 to 12, at the church of Messrs. ?.. P. Germann at Fort Smith, Ark. F. W. Herzberge r.

Quincy Special Conference July 17-19 in Hannibal, Mo.
G. Wolf.

The Northwest Teachers' Conference will meet, God willing, July 17-19, at St. James' (?. Bartling) school in Chicago. One takes a Webster Av. and Centre St. car north to Fremont street. One block south on this is the church. Registrations are requested at the address:

?. KriuZel, 77 WMorv 8tr., vlilcuZo, III.

Proceeds to the treasury of the Iowa - District:

For the synodal treasury: From?. Ehlers' St. John's congregation in Audubon Co. -12.35. ?. Grafelmann's congregation at Sherrills Mount - 9.50. ?. Reinhardt's congregation at Vinton 5.50. ?. Wiegner's compound at St. Ansgar's 5.00. ?. Horn's compound at Maxfield 7.80. ?. I. Deckmann's parish, 2.00. Baumhofener's commune at Homestead 9.65. Through ?. Studt, reimbursed travel money, 5.00. ?. Mallon's compound in Magnolia, 2.00. Rabe's comm. at Webster City, 13.58. ?. Bretscher's congregation, Hanover Township, 6.00. Weber's St. John's parish near Victor 6.70. ?. Aron's congregation at Atkins 7.20. ?. Beyer's parish of St. Clair Township 3.65. By ?. Zürrer by H. Richter Sr. 1.00. (Summa -96.93.)

For new construction in St. Louis: By ?. Crämer, 1st Sdg. of St. Paul's Parish at Fort Dodge, 120.00. By ?. Strobel of Lina Strobel 5.00. By ?. Stephen of sr. Cong. at Waverly 25.50. By ?. Mattfeld at Manson, by some parishioners 10.00. By ?. Brandt by Heinr. Knost 10.00. By ?. F. v. Strohe, 4th Sdg. of St. John's Parish, 16.00. By ?. Mattseld by Bro. Ramthun 1.00. By?. Crämer, 2nd Sdg. of St. Paul's Parish at Fort Dodge, 149.00. (p. -336.50.)

For Negro Mission: By ?. Grumm from St. Johannis-Gem. in Äuena Vista Co. 14.10. By ?. Strobel from the Frauenverein sr. Congregation 5.00. By ?. Deckmann from sr. Trinity congregation at Audubon for Little Rock 4.00. By ?. Mattfeld from the church's collection bag .64. By ?. Zürrer from Ernst Richter 1.00. (p. -24.74.)

For the Negro Church in New Orleans: By ?. Grafel- mann in Sherrills Mount by N. N. 2.00.

For Heathen Mission: By ?. Grumm of St. John's congregation in Buena Vista Co. 14.10.

For the deaf and dumb: Through ?. Mattfield by Franz Wendt 1.00. ?. Horns Gem. in Maxfield 8.00. By ?. Reinhardt by Mrs. Bröndel 2.00. By ?. Baumhöfener, s. at the wedding of Joh. Steinmetz, 2.58. By ?. Brandt, from the Women's and Virgins' Association of the community at Clarinda 4.00. By ?. Greif from Kirchenwald 5.00. By teacher Hild from the savings bank of his school 1.00, by Aurora Steinmetz .25. By ?. Zürrer from Mrs. Richter sen. 1.00. (p. -24.83.)

For inner mission: Through ?. Brandt, sent in Passion services, 4.36. ?. Büngers St. Joh. and Ckristus congregation. 12.00. ?. v. Strohes St. Johannis-Gem. 22.00. ?. Herrmann's congregation 6.25. ?. Strobel's parish, 7:00. Baum- höfener's parish, 43.00. By...? Stephan at Waverly by F.

Mummelthei 2.00, on W. Knief's wedding s-, 9.21. l'. Rei- singers Gem. in Milton 8.50. U. Maaß' Gem. in Fenton 7.00. By ?. Matt field from the bell bag sr. Gem. in Centre Township, Calhoun Co. .85. by U. Guenther, coll. of his township gem. in Boone 11.42, from Bro. Bläß in Harrison Township 1.00. lL. Brammer's gem. in Lowden 11.10. U. Alexander's gem. in Calamus 6.40. 1?. Händschke's Gem. in Sumner 7.75. By ?. Weavers of N. N. 2.00. ?. Reinhardt's congregation 7.00. By P. Brust of Mrs. A. Wiedmer 2.00. P. Ret- singers congregation 8.25. ?. Stephen's congregation at Waverly 14.16. k. Grumms St. John's Common in Lyons 5.25. P. Studt's Common in Luzerne 9.10. ?. Griffin's Gem. in Davenport 8.58. k. Strobel's parish, 3.85. ?. Brammer's parish, 9.21. ?. Weber's St. John's congregation, 6.70. By ?. Brust of the township of Sherrill's Mount, 5.15. By ?. Seßler of the congregation at Grand City 2.50. By Dietrich Fricke 1.00. By P. Horn's congregation 5.75. By P. Wiegner's congregation 5.50. By F. L. White of St. Paul's congregation at Fort Dodge 12.60. Collection on occasion of synod 35.62. (p. -274.06.)

For mission to the Jews: Through ?. Weber of N. N. 2.00. Through Zürrer, coll. on Hartwig Meier's wedding, 3.25. (p. -5.25.)

For old & sick pastors and teachers: By ?. Strobel by W. T. St. 2.00. ?. Mertens 3.00. By ?. Turner by N. N. 1.00. By P. Zürrer by H. Richter sen. 1.00. (S. -7.00.)

For the orphanage in Addison: By ?. Reinhardt by Mrs. Utech 2.00. By Fr. Guenther by s. School children 5.00. ?. Reinhardt's parish 5.00. By ?. Greif von Kirchenwald 2.50. Through ?. Zürrer by Mrs. Richter sen. 1.00. (S. -15.50.)

For the orphanage near St. Louis: By Fr. Crämer, sent at the baptism of the twins of Mr. L. Will, 3.00. k. Wiegners Gem. to Rock Creek 5.00. By ?. Gülker, coll. sr. Jmm. comm. 9.20, by Maria Heiden, Dor. Hons- bruch, Mina Schluntz, Anna Bremer, Bro. Zorn, P. Gülker each .25; A. Gülker .30; C. Plagmann and Meta Moding each .50. by P. Greif of Kirchcnwalb 2.50. (S. -22.50.)

For poor students: By ?. Brandt from Mrs. Mueller in Page Centre for Stephan in Fort Wayne 1.00. I>. Herrmann's Gem. for the same 3.00. By 1^. Baumhöfener, ges. at the wedding of Mr. Sckürmann, 7.55. By Fr. Zürrer of Jakob Meier on the south side, thank offering, for student Fr. N. Berkhalter in Springfield 3.00. By ?. Guenther by Bro. Peter, thank offering to sr. Wife, 1.00, by Mrs. Hile 1.00. (S. -16.55.)

To the household in Addison: ?. Zürrers St. Joh.-Gem. 8.60.

For I>. Niemeyer: By P. Zürrer ges. auf d. Hochzeit des H. Richter jun., 13.75. P. Bayers Gem. in St. Clatr Township 4.75. P. Ehlers' Gem. bei van Meter 4.80. (S. -23.30.)

For widow Crämer in California: Through Fr. Zürrer from Mrs. Richter Sr. 1.00.

For the Gem. tn Chemnitz, Saxony: ?. Aron's Gem. 9.50.

For the congregation at Danbury, Conn: P. Strobel's congreg. 5.00. P. v. Strohe's congreg. at Monticello 21.00. By k. Mertens from individual parishionerscrn 3.00. (S. -29.00.)

For the congregation in Stillwater, Minn: By Strobel of the Woman's Club s. Cong. & etl. friends 5.00. ?. by Strohe's congreg. bet Monticello 21.00. (S. -26.00.)

For the Omaha, Nebr. congregation: By ?. Chest by H. Vogel 1.00. By F. L. White of St. Pauls Gem. at Fort Dodge 12.60. (S. -13.60.)

For the congregation at Rockville, Conn: By F. L. White of St. Paul's Parish, Fort Dodge 12.60.

For the comm. tnMacon City, Mo.: Fr. Brandt's comm. at Clarinda 6.00.

For furnishing the rooms in the seminary in St. Louis: N. N. 50.00. By ?. Zürrer by H. Richter sen. 2.00. (S. -52.00.)

Monticello, Iowa, June 15, '83. H. Tiarks, cashier.

Incorporated into the Illinois District Caste:

(Conclusion.)

To the household in Springfield: By ?. Noack tn Dal- ton of B. 10.00.

For poor students in Springfield: By P. Wagner in Chicago for D. Kosche 15.00. By 1?. Noack at Dalton by B. for Huber, Witt and Wäscher 10.00. By 1?. Heinemann at Okawville by H. Jacobs for A. Merz 5.00. ?. Lochner's Chicago Gem. for W. Walter 25.00. By ?. Miracle in Chicago by the women in his parish for D. Merz. Gem. for D. Kosche 6.00. By P. Hahn in Staunton, s. at H. Lich's wedding for Faulstich, 5.00. (S. -66.00.)

To the household at Fort Wayne: By Bro. Noack at Dalton from B. 10.00.

For poor students at Fort sWayne: By I?. Noack in Dalton of B. for G. Koch 10.00. By ?. Schuricht in St. Paul for Karl Albrecht from the Women's Association 3.25 and wedding coll. at H. Möller Jr. 10.25. By ?. Heinemann at Okawville by Bro. Rennegarbe for Schäfer 5.00. By k. Buszin in Meredosia for the Möller brothers: thank offering by Mrs. N. N. 5.00, N. N. 2.00. From Chicago: by I>. Hölter of the Women's Association for E. Tappenbeck 10.00; by P. Reinke for Joh. Meyer of the Young Women's Association 15.00, for H. Bohl of the Young Men's Association 10.00 and of the Young Women's Association 10.00, for W. Sckönfeld of the Young Men's Veretn 10.00 and of the Young Women's Association 10.00. (S. -100.50.)

To the household in Addison: by P. Noack tn Dalton of B. 10.00. by Treasurer H. Tiarks tn Monticello, Iowa, 8.60. by P. Burfeind in Rich of widow M. Stünkel 1.00. by Treasurer E. F. W. Meier in St. Louis 10.67. by Treasurer G. W. Frye in New Orleans of P. Wischmeyer's comm. tn Rose Hill, Tex. 4.60. (S. -34.87.)

For poor students in Addison: By ?. Noack in Dalton byB. 10.00. By ?. Döderlein at Homewood by sr. Parish 2.30, Bensemann 2.00. ?. Great Gem. in Addison for Guft. Pfaff 10.00. By Fr. Wunder in Chicago for Th. Deff- ner from the Virgins' Association 5.00, Anna Unger 5.00. By ?. Engelbrecht tn Chicago from the Women's Association for A. Eichmaun

15.00. By ?. Waqner in Chicago from the Women's Club for N. Erdmann 8.00. (ch. K57.30.)

For the Progymnasium in Milwaukee: Pentecost Festival Coll. of ?. Great Gem. in Addison Aug. 28 (half). By ?. Burfeind in Rich by widow M. Stünkel 1.00. ?. Beck's congregation at Jacksonville 12.25. 1?. Hartmann's parish at Woodworth 20.65. ?. Frederking's commune at Dwight 13.00. By ?. Steege at Dundee: Pentecostal coll. 11.27, by N. N. 1.00. ?. Castens Gem. at Burton 10.90. ?. Knief's Gem. at Golden 7.25. For salary of professors: ?. Ottmann's parish in Collinsville, 21.00. .. Wunders Gem. in Chicago, 37.50.

Through ?. Lochner in Chicago: Coll. on the 1st day of Pentecost from sr. Township 22.52, sr. Branch in Town Lake 3.75. For building debt: ?. Schröder's parish in South Litchfield 12.70 and 9.00. For college maintenance: ?. Hölters Gem. in Chicago 29.01. (S. K240.88.)

For the student A. Winter in Milwaukee: By ?. Brewer in Crete, part of the wedding coll. at H. Dünsing 6.00.

For ?. F. Brunn in Steeden: I?. Hansen's Gem. in Worden 8.00.

For?. M. Wyneken: ?. Baumgart's comm. in Darmstadt 7.50. ?. Chr. Kühn in Belleville 1.00. Teacher F. Fa- thauer in Eagle Lake 1.00. Teacher I. Käppel in Proviso 1.00. H. B. in Addison 1.00. Teacher I. P. Johnson in Chicago 1.00. (S. K12.50.)

For Sick Pastors and Livermen: By ?-Heinemann at Okawville by Bro. Rennegarbc 5.00. By ?. Lochner in Springfield by L. Vogel 2.00. ?. Schroeder's comm. at South Litchfield 13.30. ?. Bcrgen's comm. in Prairie Town 11.00. ?. Mueller at Kankakee 1.00. (p. S32.30.)

For the widow's fund: By ?. Schuricht in St. Paul by Mrs. Louise of Beben 5.00. By ?. Bergen in Prairie Town from T. R. 1.00. By ?. Schroeder in South Litchfield, half of wedding coll. by H. Monke, 9.00. By ?. Dröge- müller in Arenzviüe from N. N. 50.00. By ?. Knief in Golden by Mrs. W. Flesner 2.00. ?. Mennickes Gem. in Rock Island 10.00. Mrs. ?. Flaxbeard in Dorsey for happy... Delivery 5.00. Thank offering for happy delivery of Mrs. Kar. Delivery of Mrs. Kar. Gilster in Cbester 3.00. Contributions from the ??.: E. A. Brauer at Crete, Schmidt at Schaumburg, Wehrs at Oak Glen, Holtermann at Lost Prairie, Schmidt at Freeport 4.00 each, Nuoffer at Eagle Lake 3.00, Witte at Pekin, Bangertcr at Peoria, Muller atCbester 2.00 each, H. Schaefer at Renault 1.00, Schieferdecker at Neu-Gehlenbeck, Mennicke at Rock Island, Landgraf at Decatur, Lochner at Springfield 5.00 each; of teachers, Albers at Eagle Lake, I. and Ch. H. Brase at Crete, Tisza at Danville 4.00 each, Jung at Collinsville, White at Okawville 2.00 each, Möller at Rock Island 8.00, Läufer at Schaumburg 3.00. (P. $164.00.)

For the deaf and dumb: By ?. Noack at Dalton by B. 10.00. By ?. Schroeder at South Litchfield half of the wedding coll. by H. Monke, 9.00. By ?. Hansen at Worden by F. Schmidt 1.00. ?. Erdmanus Gem. at Red Bud 8.80. By 1?. Grüber in Bethlehem: from Mrs. Johanne Wolf, G. Bandlow, Agnes and Paul Völker 1.00 each. By ?. Lochner in Chicago, coll. on the 2nd day of Pentecost, 8.35. (S. H40.15.)

For the orphanage near St. Louis: By ?. Bergen at Prairie Town, wedding coll. bet W. Zirges, 3.00. By ?. Hansen at Worden by Bro. Gerdom .50. By ?. Grüber in Bethlehem by Karl Wichmann 2.00, G. Bandlow 1.00. (p. H6.50.)

For student orphans from Addison: Pentecostal coll. of?. Brueggemann's congreg. in Lyonsville 9.73.

For the Saxon Free Church: ?. Nuoffers Gem. at Eagle Lake 15.00.

For the community in Rockville, Conn.: ?. Nuoffers Gem. at Eagle Lake 10.00.

For the community of Stillwater, Minn..: By?. Lewerenz in Effingbam by G. I. Tjardes 1.00. ?. Gräfs Gem. in Blue Point 3.70. (S. H4.70.)

For the Danbury, Conn. community: By ?. Lochner in Springfield from M. Timm, Miss Nagel, I. Hammon, Ladage, E. Hoffmann and G. Scholl each .50, Mrs. Krüger and I. Birnbaum each .25, F. Harbaucr .75, from the piggy bank of C. Lange's children .70, from the Women's Club 5.00, from Marie Dörr, G. Pfau, C. Schütte, I. Breßmer, B. Gotsch and ?. Lochner each 1.00. By ?. Lewerenz in Effingham by G. I. Tjardes 1.00. ?. Gräfs Gem. at Blue Point 3.50. (p. $20.45.)

For the Chemnitz community, Saxony: Through ?. Lochner in Springfield by M. Timm, Miss Nagel, I. Hammon, Ladage, E. Hoffmann and G. Scholl each .50, from the piggy bank of C. Lange's children .80, Mrs. Krüger and I. Birnbaum each .25, F. Harbaucr and I. Neu each .75, Marie Dörr, G. Pfau, C. Schütte, F. Sell, I. Breßmer and B. Gotsch 1.00 each, at a baptism 1.00, Prof. A. Crämer 5.00, ?. Lochner 4.00 and Frauenverein 5.00. Half of the Ascension Festival coll. of ?. Schieferdeckers Gem. in Neu-Gehlenbeck 7.50. By ?. v. Schenck from the Gem. in Pecatonica 9.00. ?. Kühn in Belleville .50, Mrs. A. S. that. .50. (S. S44.30.)

For the Macon City community, Mon.: By ?. Wolbrecht at Okawville by N. N. 5.00. ?. Great Common in Härlein 25.00. By ?. Engelbrecht at Cbicago by Joh. Range 1.00 and W. Ganske .50. ?. Frederking's compound at Dwight 10.05. ?. Gräfs Gem. at Bluc Point 3.50. Pentecost coll. by ?. Heumann's parish at Farina 13.65. By ?. Ponitz at Sigel by some members of his congregation. Parish 5.00. ?. Heinemann's parish at Okawville 18.00. ?. Pissel's church at Benson, 4.00. Roeder's parish at Arlington Heights 14.87. Half of Pentecostal coll. of ?. Brunn's Gem. at Strasburg 4.10. (p. $104.67.)

For the Gem. in Omaha, Nebr.: By ?. Lewerenz in Effingham by G. I. Tjardes 1.00 and by John Lunow of the Gem. that. 7.97. (S. H8.97.)

For the Gem. in Planitz, Saxony: half of the Ascension Festival Coll. of ?. "Schieferdeckers Gem. in Neu-Gehlenbeck, 7.50. ?. Kühn in Belleville .50 and Mrs. A. S. there .50. Whitsun feast coll. of ?. Eißfeldt's congregation in South Chicago 9.00. (p. K17.50.)

For the parish of Lincoln, Kans.: By ?. Brewer in Crete, part of wedding coll. at Heinr. Dünsing's, 4.00. Half of Whitsuntide coll. of ?. Brunn's Gem. in Strasburg 4.10. By ?. Succop in Chicago by C. Betzel 20.00. (p. $28.10.)

Addison, III, May 31, '83. H. Bartling, treasurer.

Income to the Michigan district treasury:

For the synodical treasury: Pentecost collections from Bay City congregations $26.15. From Sebewaing congregation 18.34. Wyandotte congregation 4.25. Port Hope congregation 9.64. Dallas congregation 3.00. Comm. at Frankenmuth 32.10. Comm. at Lake Ridge 3.68. Comm. at Richville 9.00. Comm. at Lenox 7.50. Comm. at Amelitd 8.50. Comm. at Saginaw City 15.45. Comm. at Frankenlust 22.87. C. I. White 5.00. (Summa $165.48.)

To the seminary building: By ?. Karrer from Gem. in Leland 2.00. Gem. to Tandy Creek 8.43. Bro. Burke Sr. in Sebewaing 2.00. By ?. Sievers Sr. from I. G. Schwab 1.00. Aug. Kesemeyer 5.00. I. G. Gchringer 2.50. (S. K20.93.)

For the building fund: Gem. in Monitor 3.00.

For the Negro Mission: By ?. Schröder by W. Stein 2.00. A. Härdlein .50. comm. in Monroe 8.00. Mrs. Katz l.OO. A. Rummel 1.00. (S. K12.50.)

For inner mission: Through teacher Wagester from the mission box s. Schüler 2.95. Gem. in Monroe 7.00. Mrs. Eichbauer 1.00. Through ?. Sievers, at I. Heumann's wedding, 6.80. ?. Hügli's parish in Detroit 21.46. (p. G39.21.)

For the emigrant mission: Mrs. Katz in Monroe 1.00. By ?. Bernthal of N. N. 1.00. For New York: congregation at Richville 3.35. For Baltimore: congregation at Amelitb 3.71. For New York & Baltimore: congregation at Frankenlust 12.67. On M. Neumeyer's baptism of a child sent 4.00. On F. Sievers' birthday celebration sent 4.00. (p. $29.73.)

For the widow's fund: Common in Monroe 8.00. ?. K. L. Moll's congregation in Detroit 15.35. Adrian congregation 8.80. Millers congregation 8.10. By ?. Düver by Mrs. A. Karcker 2.00. By ?. Partenfelder, thank offering by Mrs. Eickeineyer, 5.00. ?. Hattstädt 4.00. Teacher Gruhl 4.00. (p. H55.25.)

For-the-deaf-mute: By ?. Hahn, at Hofmeister's wedding, 7.01. Mrs. L. Schmidt in Monroe 1.50. At Wölzlein's wedding in Frankenmuth 9.70. By cashier Frye 67.70. (S. H85.91.)

For sick pastors and teachers: congregation in Fräser 8.10. congregation in Frankenmuth 22.20. (p. G30.30.)

For the congregation in Chemnitz: congregation in Frankenlust 14.00. ?. Hüglis Gem. in Detroit 2.50. Gem. in Monitor 3.30. Women's Club in Adrian 7.30. (p. S27.10.)

For the orphanage in Addison: By teacher Wagester from s. Scküler 3.25. Arthur and Auguste Wagester .75. By ?. Sievers from A. K. 1.00. (S. K5.00.)

For the hospital in St. Louis: Gem. to Sandy Creek 5.57.

For poor students in Fort Wayne: Gem. in Petersburg for Ebr. Drögemüller 7.00. On I. M. Henmann's wedding ges. for Müller 3.30. M. Henmann's wedding for Müller 3.30. On Alfred Bach's wedding in Sebewa- ing for Müller 8.72. (p. K19.02.)

For poor students in Addison: On I. M> Heumanns Hochzeit ges. für Winterstein 3.30.

For the community in Stillwater: By ?. Düver by Joh. Beland 1.00.

For the parish in Stockton: parish in Frankenlust 14.61.

For mission to the Jews: By ?. Schroeder of N. N. .50. Detroit, June 15, 1883. C. Schmalzriedt, Treasurer.

Entered the caste of the Eastern District:

For the synodical treasury: From?. Ahner's congregation in Pittsburgh H41.00. New Bergholz congregation 7.66. Ellicottsville congregation 6.50. Marttnsville congregation 6.00. St. John's congregation 11.09. ?. Stutz's congreg. in Albany 30.00. St. Peter's congreg. in Baltimore Co. 6.00. congreg. in Long Green 5.57. E. Dornfeld 2.00. Martini's congreg. in Baltimore 18.84. ?. Lindemann's congreg. in Pittsburgh 28.00. Kingsville congreg. 2.50. Teacher A. Brauer 2.00. ?. H. Walker 2.00. Teacher Buetzow 5.00. Philadelphia congregation 10.00. Wol- cottsville congregation 9.00. ?. Frey's Albany congregation 23.25. Richmond congregation 5.00. Town Ashford congregation 4.40. Smallwood congregation 4.25. St Paul's Baltimore congregation 25.00. Teacher Holiday 4.00. ?. H. Hanser 2.00. teacher Brust 4.00. comm. in Washington 18.00. comm. in Tonawanda 11.10. comm. in Otto 7.42. comm. in Little Valley 4.90. comm. in Hamlin 9.34. ?. Ahner's Pittsburgh comm. 39.25. Washington comm. 20.76. Martinsville comm. 4.57. (p. K380.40.)

For the widow's fund: Mrs. N. N. by ?. Ahner, thank offering for a happy recovery. Recovery, 3.00. ?. Sander 2.00. Widow B. in Bergholz 1.50. N. N. in Bergholz 2.00. Teacher I. List 3.00. Thank offering from Mrs. W. Gr. 5.00. ?. Walker 5.00. teacher Hölter 5.00. teacher Feiertag 1.00. G. Hampf in Long Green 5.00. ?. Frincke Sr. 4.00. ?. H. Hanser 4.00. ?. Luebkert 4.00. ?. King 4.00. ?. Keyl 4.00. Gem. at Bayonne 10.25. (p. H62.75.)

To college construction: ?. Ahner's Pittsburgh congregation, 38.00. Paterson congregation, 14.40. St. John's congregation, 31.50. Olean congregation, 66.50. Trinity congregation, New York congregation, 80.00. F. M. through ?. Bernreuther 1.00. Jmm. congreg. in Baltimore, 5th Sdg., 51.00. congreg. in Donkers 12.12. Mrs.?. Föhlinger for furnishing a room 50.00. I. Präger through ?. Hein 1.00. Congregation at Bergholz, 1st Sdg., 70.00. Congregation at Ashford 4.00. Members of the congregation at Long Green 9.00. From Washington by G. E. 10.00, H. H. 3.00, I. R. 1.00, Br. 4.00, N. As. 1.00, P. R. 1.00, M. S. 5.00. (S. H453.52.)

For the orphanage near Boston: Teacher W. Engelbert 1.00. Gem. in Neu-Bergholz 2.40. Gem. in Ellicottsville 4.50. Mrs. Marg. Stahl through ?. King 5.00. N. N. by dens. 1.00. Gem. at Haverstraw 2.55. Mother Gram at Tonawanda 5.00. N. N. at Farmersville 1.00. Miss N. at Baltimore by ?. Stürken 4.00. N. N. by dens. 3.00. Thank offering from Mrs. Menkens by dens. 2.50. Gem. in Port Richmond 12.25. W. Dornfeld 1.43. Widow B. in Bergholz 1.50. By Treasurer Schmalzriedt 7.37. (S. H54.50.)

For the orphanage at Mount Vernon: Gem. in Port Richmond 6.00. '

For the orphanage near Pittsburgh: I. M. at Farmersville 2.00.

For college maintenance: St. John's Parish in Williamsburg 16.50. Parish in New Uork 8.50 & 11.50. Parish in Olean

For St. Louis 4.19. Gem. in Allegany for Springsield 4.84. (S. K45.53.)

For the deaf and dumb: Gem. in Cohocton 6.60. Gem. in Port Richmond 5.83. V. Kemper in Pittsburgh 10.00. Gem. in Town Boston 7.64. (S. K30.07.)

For the mission in Eric: St. Matthew's Parish in New Uork 50.00. G. Hampf in Long Green 8.00.

For inner mission: N. N. through ?. H. Hanser 2.50. N. N. at Farmersville 1.00. G. Heyer through ?. King 1.00. By ?. Storming by: Mrs. N. 4.00, Mrs. Bürger 5.00, Mrs. Garbade 1.00, Mrs. Jmwalde 2.50, Mrs. Eilstvrm 1.00. Gem. at Bayonne 14.25. (S. K32.25.)

For inner mission in the West: A. F. W. Fedder in Sharpsburg 2.00. Marie Bernreuther and Mrs. Fries from Mission Corner 3.00.

For Engl. Mission: L. Kirn .75. I. List.25.

For heathen mission: Gem. in Olean 3.47. N.N. in Farmersville 1.00.

For New Uork Progymnasium: Jmm. congreg. in Baltimore 29.00. congreg. in Ashford 6.00. congreg. in Eden Valley 12.00. congreg. in Washington 9.00. (S. K56.00.)

For poor students in Addison: Gem. in Olean 3.82.

For poor students in St. Louis: Cong. in New Bergholz for Chr. Otto 6.26. Cong. in Long Green 5.00. Coll. at Mrs. Hausrich's funeral in Wolcottsville 1.00. G. Hampf in Long Green 5.00. Cong. in Washington 2.00. (Summa K19.26.)

For poor students in Springsield: Gem. in Olean 3.82.

For poor students in Fort Wayne: G. Heyer by ?. King for Merz 1.00. For Drees: Sunday school ?. Heplers 4.00. By ?. Beyer 5.00.

For Rockville congregation: New Bergholz congregation 4.25. Treasurer Schmalzriedt 10.00. Treasurer Menk 3.50. Washington congregation 11.15. (S. $28.90.)

For the Danbury congregation: By Treasurer Bartling 16.00. By Treasurer Tiarks 26.00. Treasurer Schmalzriedt 5.00. Treasurer Menk 6.50. Richmond congregation 3.00. (S. H56.50.)

For the community in Planitz: By?. Sieker from Mrs. Well- brock .50, Mrs. Salatin 1.00. Kindtaufkoll. at Melch. Zeb in Cohocton 4.13. G. Gravenhorst 10.00. By cashier Tiarks 9.50. ?. King 5.00. (S. K30.13.)

For the comm. in Chemnitz: Allegheny City comm. 18.90 & 1 20penny piece. New Uork Township 50.35. Smallwood Township 12.28. (S. K81.53.)

For the comm. in Macon City, Mo.: comm. in Ellicottsville 3.87.

For the township of South Bend, Ind..: Gem. at Ellicottsville 3.50.

For the commune at Stillwater, Minn..: Gem. in Richmond 3.00.

For emigrant mission in Baltimore: Through cashier Schmalzriedt 6.74 u. 3.00.

For Mrs. ?. Schmidt: Wedding record with F. Metzler in reserve 7.18.

For sick pastors: By ?. Stürken by Mrs. Jmwalde 2.50. Thank offering by Mrs. Menkens 2.50.

New Uork, June 4, 1883. i. Birkner, cashier.

Incorporated into the Wisconsin District Caste:

For the widow's fund: From the ??..: I. G. Nütze!, C. Damm, C. Seuel, E. G. C. Markworth, F. Keller each H4.00, A. E. Winter 2.00, Kotbe2.00. From the teachers: A. Ehmann 3.00, Schanz 2.00, F. H. Meyer 4.00, A. Brandenstein 4.00. From ?. Wambsganß' congregation 11.07. Thank-offering of Mrs. H. A. Läufer in Portage 5.00. Collection at the time of the Synod in the Dreieinigk.-Gem. in Sheboygan 27.82. (Summa K80.89.)

For the budget of the Progymnasium in Milwaukee:
F. K. at Oshkosh .50.

For teachers' salaries and maintenance of the Progymnasium in Milwaukee: school fees from Nolte 20.00, from Mathias 2.00. ?. Ledebur's St. John's parish in Mequon 2.68. Cross parish in Milwaukee 14.25. ?. Damms Common in Bloomfield 7.00. ?. Winter 1.00. ?. Seuel's Lewiston branch 2.65. ?. Diehl's comm. 4.00. Through ?. Markworth of Lindstädt .25, F. Winkelmann .25, collection at the wedding of Jda Jakobs 2.63, of Marie Gruenwald 4.23. ?. Rehwinkel's parish, 2.00. ?. Hudt- loff's parish in Belle Plaine 5.12. ?. Schütz's parish, 3.00. H. Ostwald, 1.00. ?. Schumann's congregation in Waterford 3.00. Jmm. congregation in Milwaukee 42.42. (p. $117.48.)

For the construction and debt repayment costs of the Progymnasium in Milwaukee: St. Stephen's congregation in Milwaukee 45.00. From the congregation of ?. Wesemann in Grafton 7.00. E. Schumann in Oshkosh 2.50. Parish of ?. Swan in Pella 5.00. Community of ?. Wambsganß in Adell 50.00. Joh. Tukall 2.00. By ?. Markworth by K. Borgardt 1.00, K. Sander .50, K. Flunker .25. Common in Manteufel 7.50. ?. H. Sprengeler .75. John Goetz in Milwaukee 15.00. ?. Mueller's Jackson comm. 9.00. (p. $144.50.)

For the community in Planitz: Mrs. Pritzlaff in Milwaukee 5.00.

For the deaf and dumb: ?. Georgiis Gem. in Cedarburg 6.00. Wedding Coll. at H. Rade's in Milwaukee 2.20, Mrs. Wash .50, N. N. 100.00. Women's Club in Reedsburgh 5.00. (S. K113.70.)

For negro mission: Wedding coll. at Ad. Trupke 8.00. ?. Swan's comm. in Pella 5.00. (p. $13.00.)

For the Negro Church in New Orleans: Gust. Heinecke in Sheboygan 1.00.

For Wisconsin District Inner Mission: ?. Geor- giis Parish of Cedarburg 3.00. Thank offering of Mrs. ?. Preger 1.00. ?. Wesemann's congregation in Grafton 11.94. Wedding coll. at Jul. Manske 2.60. ?. Leßmann's church, Berlin, 10.30. Ledebur's congregation at St. John's, Mequon, 3.24... Georgii's parish in Fredonia 1.32. ?. Pröhl's congregation of Augusta 14.50. Mrs. Pritzlaff of Milwaukee 5.00. ?. Rehwinkel's commune 4.00. (p. P56.90.)

For the orphanage at Addison: from the school coffee of the comm. at Hartland 1.00. C. G., W. Br. and N. N. at Oshkosh .25 each. Mrs. I. at Sheboygan 3.00. ?. Seuel's maiden club at Portage 5.00. (S. P9.75.)

For the orphanage near St. Louis: N. N. at Calumet 2.00. Women's Club at Reedsburg 5.00. L. R. das. 1.00. (S. -".00.)

For the township of Danbury, Conn..: Gem. at Cedarburg 5.40. ?. Keller's comm. in Racine 4.95. (p. -10.35.)

For pupils Hinz in Addison: By ?. Löber 10.00.

For synodal reports: Teacher Ehmann 2.00. ?. Winter 2.00.

For ?. M. Wuneken: Coll. at the wedding of H. Miller u. Klara Eißfeldt 13.10.

For Student Chiminger in Springfield: F. Kipp in Milwaukee 3.50.

For the commune at Rockville, Conn.: ?. Keller's comm. in Racine 4.95.

For P. Herbst's commune in Columbus, O.: ? Rohrlack 2.00. ?. Barth .50.

For poor and sick pastors: F. K. in Oshkosh 1.00.

To the seminary building in St. Louis: From the commune of ?. Wesemann at Grafton 1.00. E. Schumann at Oshkosh 2.50. ?. Arnold's congregation 6.00. ?. Kothe's lower church 22.00. Three-unit church in Milwaukee 200.00. (p. -231.50.)

For poor students in Milwaukee: From the school box of teacher Ehmann 2.00.

To the household at Addison: ?. Rohrlack's Gem. 10.00. To the household in Springfield: 1?. Schütz'Gent. 5.00. For furnishing the seminary in St. Louis: 1?. Ebert's Gem. in Hartland 2.17, in Shawano 1.83. Postoral conference in Wisconsin for room "Wisconsin" 50.00. (S. - 54.00.)

For the synodal treasury: ?. Erck's parish in Wausau 6.25. ?. Präger's parish in Granville 5.00... Ebert's parish in Hartland, 8.00. Grothe's parish of Reeseville, 10 a.m. Wesemann's parish of Grafton 5.00. 1?. Nützel's congregation at Oshkosh 6/17. St. John's congregation at Plymouth 11/17 ?. Hieber's congregation at Sheboygan Falls 7.50, at Wilson 5.25. ?. Ledebur's parish of Mequon Niver 7.68. ?. Goekringer's comm. at Sheboygan 21.25.

Strasens Gem- in Watertown 36.93, in Lebanon 8.62. ?. Reuschel's St. John's parish, 1.10. ?. Wambsganß' congregation at Adell 14.47. ?. Osterhus' Heil. Geist Parish 10.50. ?. Keller's Racine residence, 15-21.. Kothe's Upper Ward 6.50. ?. Schütz's congregation 5.00. ?. Schumann's gem. in Watersord 5.65. (p. -208.14.)

Milwaukee, June 22, 1883. c. Eissfeldt, cashier.

For the preachers' and teachers' widows' and orphans' fund

(of the Iowa District)

have been received:

1. contributions:

Of the??: F. Brust, Ph. Dornseif, A. C. Dörffler, C. F. Herrmann, I. Horn, I. Hesse, Th. Mattfeld, C. R. Niedel, I. Seßler, E. Zürrer each -4.00; C. F. W. Brandt, W. T. Strobel each 5.00; F. Eblers, Th. Mertens each 3.00; V. Goßwei- ler 2.50; C. F. W. Maaß, G. Mezger 2.00 each; H. W. Rabe 8.00. From teachers G. H. Bergmann and H. Engholm 2.00 each.

Two. Gifts:

Grandfather N. Hanken near Monticello 1.00. ?. Seßler's parish in Sheridan Township 6.79. - ?. Guenther's parish of Boone 7.72. By ?. I. L. Crämer, two-thirds of the collection taken at Mr. W. Telschow's wedding, 6.40. Thank offering by Mrs. S. Grumm at Monticello 2.00. By ?. Händschke, Pentecost coll. sr. Gem., 6.08. ?. Zürrer's St. John's parish, 13.66. By ?. Zürrer by H. Richter sen. 1.00. (p. -119.15.)

' Monticello, June 25, 1883. f. v. Strohe, cashier.

With heartfelt thanks to God and the kind givers the undersigned received: By ? Th. Wickmann in Freistadt, Wis. for G. Wichmann from Mr C. Wetzet -2.00, I. Dobberfuhl 3.50, from the Women - Association 10.00. By ?. C. H. Lüker from his parish for E. Scheibe 5.00; by ?. W. Zschoche for the same the Christmas collection sr. Gem. 10.85; for H. Maßmann by ?. F. Wambsganß from the Jungfrauen- Verein sr. Gem. 10.00. Weihnachtskoü. 27.68, by G. Schcll- haas 5.00, F. Schellhaas 2.00, G. H. Jürgen 1.00; for I. Neubert of the women's association of the Gem. of ?. Niemann 10.00; by ?. C. Groß for poor pupils from the women's association of ? Gem. 20.00, from other members 8.00; by ?. A. Reinke from the Virgins' Association of his congregation for W. Schönfeld 10.00, from the Young Men's Association for H. Bohl 10.00; by ?. A. Brömer for I. Klausing from W. Klausing 5.00, and from F. Schuh 1.00; by ?. Jünger for his son from the collection bag of his congregation 22.85, from H. Boh 10.00, by ?. Gem. 22.85, from H. Otte 2.00, from H. Knocke 1.00, from I. Meier 5.00; from the Gem. in Columbus, Ind. for G. Fischer 16.32, from the Frauenverein for the same 6.60; by ?. Jüngel for his son 23.50, given at the wedding of Mr. W. Aufdem- berge; by Mr. I. G. Walther for his son 6.00, wedding coü. at Mr. Jakob Moßner's children in Frankenmuth, Mich. by vr. Sihler for poor pupils 5.65, sent at the wedding of Mr. F. Wichmann; by ?. F. Ottmann for s. son 5.60, given at the wedding of Mr. C. Flick in Coüinsville, III; by Mrs. Feth of the Women's Association of the comm. of ?. Zorn in Cleveland for A. Sallmann 10.00; by the Women's Association of the comm. of ?. Niemann for I. Neubert 10.00; by ?. F. A. Traut- mann for G. Fischer from the women's club of sr. Gem. 4.35, from the Gem. 11.65; by ?. Kretzmann for his brother from I. Dönselmann 5.00, from W. K. 2.00, from F. D. 1.00.

Fort Wayne, June 13, 1883. H. Dümling.

Received **for the English Lutheran mission in the West**: By Mr. C. H. Sieving, part of the missionary party, the Cross congregation here, and the congregations of Carondelet and Minerstown, -16.30. By Mr. Missionary A. Bäpler, party at services at Perryville, Mo. 3.55. By Mr. ?. C. L. Janzow of I. St. Salem in Perry Co., Mon., 2.00. By the same for poor English students in Springfield 1.00.

St. Louis, June 22, 1883. C. F. Lange, cashier.

509 ?ranL1in Xve., 8t. I^ouis, ülo.

For poor students received through Mr. ?. C. Groß -6.50, coll. on Mr. Fr. Scheimann's wedding, and 3.15 on Mr. ?. Umbach's wedding.

Günther.

With heartfelt thanks to God and the dear givers, the undersigned received the following gifts of love

for the construction of the church in Danbury, Conn:

By Mr. Treasurer E. Roschke -9.75. By Mr. Treasurer I. Birkner 24.71 and from himself some dozen hymnals and a beautiful agend. Through Mr. -?. Fr. Tramm from his. Gemeinde in Rondout, N. A., 7.67. Through Mr. ?. F. I. Th. Jungck of his... In response to various friendly inquiries, I hereby announce, to our joy and that of all our friends, that we intend, God willing, to lay the cornerstone of our new church on Sunday, July 8 of this year.

On behalf of the community

Danbury, June 23, 1883, H. A. Fischer, Rev.

D. E. Leo, Treasurer.

Since the beginning of this year the following moneys have been received by me into the relief fund for poor Wisconsin sophomores: Through ?. Heyner in Mondovi: collection of his. Parish at Canton, -3.25; by Mich. Olbert 1.95; Louis Thalacker .50; A. Lauterbach .50; Mrs. L. Bonewald 3.00; Friedr. Bolle 2.00. Durck cashier C. Eißfeldt in Milwaukee 4.35 and 2.99. Durck ?- E. Aulick at Ellisville, s. at wedding of Gust. Kanopp, 7.00. By?- Markworth of sr. Gcm. in Caledonia, February collection, 1.71, May collection 1.39. By?. Rohrlack 2.00. Surplus of a collection on occasion of the Synodal meeting at Sheboygan, Wis. 8.50. (Summa -39.14.)

May the good Lord be a rich repayer to the dear givers and awaken more and more hearts to shower our poor Ptwphe- ten students with their gifts of love.

Racine, June 21, 1883. C. F. Keller.

We have received the following gifts of love for our church: From Boston: from Amalia Cellarius -1.00, W. Krebs .50, Katb. Müller .35. from W. Becker in Uork, Pa. 5.00. from the congregation in Proviso, III. 13.50. congregation in Mertden, Conn. 22.00. from some of the members in? Bethke's congregation, 5.00. congregation in Bass Wood Hill, N. U., 2.50. by treasurer Grabl, 117.46. by treasurer Birkner, 133.05. by treasurer Bartling, 6.40.

May the faithful God be a rich recompense to all dear givers.

Rockville, Conn. 18 June 1883, John Hetzler.

For poor students received with heartfelt thanks by Mr. ?. Weseloh in Cleveland, O., from Mrs. Brinker -5.00, as well as from the esteemed Young Men's Association there 5.00 (both especially for student Drögemüller). By Mr. ?. Fr. Cämmerer at the wedding of Mr. W. Finck in Orleans, Nebr., among poor "homesteaders" 5.05. By Mr. ?. Earl in Blue Point, III. a collection of his. Parish in the amount of 10.15 and a child collection from Mr. C. Becker 2.05 (both for Kohn).

C. F. W. Walther.

From the Women's Society of Trinity Church for the Hospital-12 quilts, 3)^ dozen pillowcases, 1)H dozen sheets. From the Virgins' Association of the Trinity Church: for carpets in the hospital-50.00; for doctor's expenses of the student Kössel in Springfield 10.00; for furnishing a room in the seminary to the memory of the late Otto Hermann Walther, the first pastor of the congregation 50.00. C. I. Otto Hanser,

For our church building further received: Mr. ?..J. Nachtigall -14.00 (namely 6.00 from his congregation as part of the Christmas collection). Parish as part of the Weihnacktskoll., 1.00 from N. N., 4.00 the same, 3.00 from Mr. W. Bödecker), as well as from several Hessian compatriots from Sk. Louis 30.00^ Mark 122.50. Likewise from Mr. ?. A. W. in Chicago Mark 80.

Many thanks to the kind donors.

Allendorf an der Lumda. H. Stallmann, ?.

For the church building of his second congregation in the Lutheran Colony on the L. R. & Ft. S. Railroad from C. F. Penzel -25.00, G. Reichhardt 10.00, J.^E. Geyer 5.00 (all from Little Rock) and from B. Krebs 5.00, I. Pommrenke 1.00, N. N. 4.00, members of the St. Pauls-Gem. here, certifies with heartfelt thanks F. W. Herzberger,

Lutherville, Johnson Co, Ark. Missionary.

New printed matter.

Dr. Martin Luther's Complete Writings, edited by Dr. Joh. Georg Walch. - **Thirteenth Volume** First Section. The **house postilla** according to Veit Dietrich. New revised stereotype edition. St. Louis, Mo. Lutheran Concordia-Publishers (M. C. Barthel, Agent). 1883.

With heartfelt thanks to God, we hereby inform our dear readers that our Concordia publishing house has succeeded in completing a new volume of Luther's works according to Walch, namely one of Luther's most famous and wonderful popular writings, namely his **Hauspostille.** After Luther's Small Catechism, there is no other writing of Luther's which has found such wide circulation among the Lutheran people as his Home Postil. It has been translated into the languages of almost all countries in which there is a Lutheran church, so that in earlier better times there were only a few Lutheran homes in the whole world in which Luther's Home Postil was not to be found, and especially was not used in the Sunday home services. And rightly so. There is no book of sermons more suitable for home services than this very postilion. Although even the most learned theologians do not exclude this exquisite book from their

Although the Lutheran family can learn to read this book, which is why it has often been translated into Latin for foreign theologians, it is written in such a childlike manner that even, as Luther used to say, "Hans behind the door" and the child who is just learning to spell can understand it quite well. Therefore, this book should not be missing in any Lutheran family; after the Bible, the Catechism, and the hymnal, Luther's Hauspostille should be the first book of all Lutherans. The sermons contained therein were preached by Luther to his own household and were transcribed by his faithful table companion, the later famous Nuremberg preacher Veit Dietrich, reviewed by Luther himself, approved by him as correctly transcribed, and published with his preface for the first time in 1544. The present new edition surpasses in correctness and decoration all that have hitherto been published. It is not an old edition that has been only slightly embellished and spruced up for the jubilee year, but a new edition in every respect, which, however, reproduces the old content unchanged and unaltered. It comprises 1343 columns or 672 pages in large quarto. The price of a copy, bound entirely in bright mottled leather like the earlier volumes of the Complete Works, is only $2.50. Those, however, who cannot afford to purchase the complete works of Luther, can obtain copies, with leather spine only, though likewise exceedingly neat and solidly bound, and gilt-titled, for only $2.25. - God, who has helped us to produce also this beautiful jubilee pamphlet, open now many hearts that desire it, many hands that grasp it, many eyes that read in it with joy, and many souls that find salvation in it as the treasure in the field. That we here in America have dared to undertake such a splendid popular edition of all of Luther's works and have so far had such splendid success with it, is a matter of great wonder, as one can see from the newspapers of the most diverse countries, and rightly concludes from this that there must be a Lutheran people here who not only bear this name, but know in whom they believe, have come to a living knowledge of the truth of Luther's teachings, and therefore also love their Luther, read him eagerly, and understand him quite well. O may the Lord continue to pardon our beloved Lutheran people in America in this way, so that they will also stand firm here in the land of the sects like a rock in the midst of the waves of the sea, and whole multitudes from among them will sail away confidently and in peace every day on the pure sweet gospel of grace brought to light again by Luther. O you dear Lutheran brethren, let the unbelievers and unionistic religionists mock at the words "pure doctrine" and pardon their mouths: remember, pure doctrine is nothing but a straight path to salvation. Therefore, as dear as your blessedness is to you, let Luther's pure doctrine be and remain dear to you. In this way you will also have to enjoy it one day in the hour of death, but especially on the day of judgment, where nothing will be valid but Christ's blood, death, and righteousness. May God help us all by grace! Amen! W.
[Walther]

Proceedings of the Second Annual Meeting of the Southern District of the German Lutheran Synod of Missouri, Ohio, &c.,St. 1883.

The Southern District has done well in making the doctrine of justification the subject of its doctrinal hearing. For this doctrine is the "highest and noblest." "In this article," says Luther, "everything hangs and stands, and draws the others all with it, and everything is to be done for this one, so that whoever errs in the others certainly does not have this one right either, and whether he holds the others and does not have this one, it is still all in vain. Again, this article also has grace, where it is kept with diligence and earnestness, that it let not fall into heresy, nor run against Christ, nor his Christianity." But no one can unlearn this doctrine. We therefore believe that many of our readers will gladly welcome, read, and study this report in order to be properly encouraged in the knowledge of this doctrine. They will not regret it. The right knowledge of this doctrine alone makes healthy, joyful Christians. - In addition to the discussions on the doctrine of justification, the synodal report also contains theses on association by the Reverend President Schwan, with an introduction by Professor Hoppe.

The report consists of 96 pages and can be obtained from the Concordia Publishing House on sending in 30 Cts. G.

Changed addresses:

Hev. b'. HerLderKer, iMtlierviUv, "soltu8ou 6o., ^rk.

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Only letters containing notices for the Gazette are to be sent to the Re- daltion, but all others containing business, orders, cancellations, monies, etc., are to be sent to the address: ,, l.utk. tioiivorOia-VerlaA" (lÄ. 6th Rurtkel, ^Zeut), 6oiner ol MiLMl Street L Inäiunu brenne, 8t. l^emis, Llo. to be sent to. - In Germany this sheet can be obtained from Heinrich I. Naumann, 36 Ptrnatsche Street, Dreeden.

Lntereck at bde kosb Otllee ab 8b. I-ouls, Mo., L8 866OL<Z-6lL88 matter.


Und ich sahe einen Engel
fliegen mitten durch den Himmel,
der hatte ein ewig Evangelium
zu verkündigen denen, die auf
Erden sitzen und wohnen, und
allen Heiden und Geschlechtern,
und Sprachen, und Völkern.
Und sprach mit großer Stimme:
Fürchtet Gott, und gebet ihm die
Ehre, denn die Zeit seines
Gerichts ist kommen, und betet
an den, der gemacht hat Himmel
und Erde, und Meer, und die
Wasserbrunnen.
Offenb. Joh. 14, 6.7.
Gottes Wort und Luthers
vergehet nun und nimmer

Herausgegeben von der Deutschen Evangeli
Zeitweilig redigirt von dem Lehr

Vol. 39, St. Louis, Mo. July 15, 1883, No. 14.

(Sent in by Dr. Sihler.)

Also a fruit of rationalism and of the Union.

(Conclusion.)

It is not my intention now to describe in more detail how the so-called sovereign chief bishop and the authorities of his united state church suddenly abandoned "the spirit of moderation and mildness" against these faithful Lutherans, which they had diligently used in the past to win over the ignorant Lutheran pastors and congregations for this so-called union; For these pastors were deprived of their office by the sovereign and the chief bishop, were partly put in prison, or were persecuted by the police like criminals against the civil law, when they were on their way to supply the small scattered group of their faithful church children with Word and Sacrament.

It is only my intention now to show briefly how, apart from the rationalism of the earlier decades, the unionism of the later period is also partly to blame for the fact that not only those noblemen, but also many others, have become the prey of the Roman-Papal Church.

In the first place, those unclear, emotional sermons described above, in which neither law nor gospel comes into its own, are not likely to help the penitent hearers to a firm heart, well grounded in God's Word and rooted in it.

Moreover, the preachers of the united state churches were forbidden from above not only to preach against the false teachings of the Reformed, but also, before the outbreak of the so-called Kulturkampf, against the false teachings of the Roman church. And although the Word of God commands preachers to punish false doctrine and to shut the mouths of those who speak against it, those cowardly servants of men obeyed their earthly prince against the will of Christ, their heavenly King and Lord. And therefore their listeners remained woefully ignorant of the many pernicious and soul-murdering:: Heresies of the antichristic Pabst Church.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.

Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. Juli 1883. No. 14.

Moreover, this church has its cunning agents scattered all over the country, the brood of vipers and viper breed of the Jesuits, who have a fine nose and like to get at those, especially from the higher classes, who in addition to that ignorance also have a weak character and are easily seduced by the dazzling appearance of this church of lies, its unity, its ceremonial, its wealth and display of power, and fall as loose flies into the web of this giant spider.

Summa, if there had been Lutheran preachers in Prussia before the beginning of the so-called ecclesiastical union in the largely Lutheran provinces of Saxony, Pomerania, Silesia, Westphalia and East Prussia, of the same faithfulness to the confession as those in the first and seventh centuries, whose sermons were also full of core and marrow and who, according to doctrine and doctrine, held the sound Lutheran way of preaching - these with their congregations would have resisted like one man the union-addicted request of their Landesherm, and this pretended union would have been quite impossible.

On the other hand, it is part of the curse of this apparent, deceptive union that it, as it arose from ignorance and indifference to doctrine on the part of Lutheran pastors and congregations, has in turn strengthened this indifference; for it tramples under foot, for example, the word of God in Isa. 66:2, where it thus reads, "But I look upon the wretched, and the brokenhearted, and the fearful of my word," of which reverent timidity the 119th Psalm is also full.

Of this fear, which produces even a tender conscience as to the true meaning of every word of Scripture, there is nothing in the ministers of the Uniate state churches, even in such passages of Scripture as establish articles of faith. For the Unionist preachers are pretty much indifferent as to how their congregations hold, for example, in the doctrine of the Holy Communion. For the unionist preachers are quite indifferent to how their congregations hold, for example, the doctrine of Holy Communion, whether they agree with the obedience of the Lutheran church to the Scriptures, which accepts the words of institution in simple faith, as they read, or whether they fall into the disobedience of the Reformed church, which does not accept these words as they read, but, contrary to their natural understanding, imposes upon them a meaning which, even contrary to 2 Cor. 10:5, is contrary to natural reason.

and corresponds to it. Where is the righteous fear of God's Word, which, as the papist priests blaspheme, is to them a waxen nose that can be shaped in one way or another?

And even if some of these united preachers teach Lutheran communion in the pulpit and in Christian instruction, and teach their confirmands in this way, they are still very careful to testify and punish the Reformed heresy emphatically as such; for they are more afraid of the punishing word of their superintendent or consistory for such impropriety than of the punishing word of God for such omission. And indeed, in such a naming and punishing of the Reformed false doctrine, they would at the same time raise a punishing testimony against themselves, and their sleeping conscience could easily awake thereby; for this would then reproach them, how they, with their scriptural knowledge of the doctrine of the Lord's Supper, could nevertheless remain in the service of a church, in which the false doctrine of it has equal rights, or where it is declared from above to be indifferent and unimportant, how one thinks of it?

How differently hundreds of Lutheran pastors behaved at the time of the deceptive interim in the 16th century and under the persecutions of princes who had become Calvinists in the 17th century! For these hundreds of faithful servants of the church would rather have been thrust out of office by the rape of their secular princes and so-called chief bishops and driven into misery with wives and children than have consented to the ambiguous and slippery declarations of the Interim or even to the Calvinistic doctrine.

Therefore these faithful witnesses of old will come forth at the last judgment against the unfaithful Lutheran preachers of the present day, and condemn them who have entered cheerfully and well, as it were with flying banners and tinkling games, into the cloak of deceitful union, and remain therein, and in obedience to their temporal princes have renounced obedience to their spiritual and eternal King, and have broken faith with his word.

Or does God's word now not have the same

sense and meaning, than formerly, and no longer binds consciences to the same obedience?

Thirdly, the pernicious effect of the Union could not fail to be that - quite apart from the state-church suppression of the Lutheran confession and the actual devouring of the Lutheran Church together with its worldly goods - this confession was completely extinguished in the hearts and consciences of the state-church Unionist pastors, in so far as it was still at all present.

To this had necessarily led the above-mentioned doctrinal indifference, at first against such words of Scripture which themselves establish articles of faith, but which inevitably extended further and further from thence; for he who does not believe such a word of Scripture as it reads, believes, strictly speaking, no one so firmly and certainly as it ought to be, especially where it does not establish any actual article of faith for the salvation of the soul. Moreover, it is open and in the open that, as none of the learned so-called Lutheran theologians in Germany any longer believe in the literal inspiration of the Holy Scriptures from the Holy Spirit, the state-church unionist preachers willingly follow them in this.

But the confession of the Lutheran Church stands firmly on this inspiration, and because all the articles of faith for the salvation of souls are founded on this divinely inspired word of Scripture, as on a rock, the truly Lutheran Church also holds steadfastly to this confession of hers against all rape from without and against all heresies from within.

Wherever this confession lives in the heart and conscience, whether teachers or listeners, it gives rise to Lutheran characters that are faithful to the confession and do not let themselves be moved like a reed by strange and diverse doctrines. And indeed, where such Lutheran pastors stand in the pulpit and publicly and especially with proof of the Spirit and power testify to the truth for salvation and at the same time condemn false doctrine and perhaps also do this in writings - it will probably happen only very rarely and they are not to blame if this or that of their listeners or readers, whether of high nobility or not, falls to the lying, antichristian pabst church.

But where are such manly Lutheran characters to be found among the preachers, even in the so-called Lutheran regional churches of Germany? They are just not there. And even the few who still preach Lutheran doctrine, "according to the example of the sound doctrine," are not man enough to firmly oppose their reverend ecclesiastical superiors, who still tolerate open deniers of Christ, these murderers of souls, in the pulpits, without having recanted verbally and, where necessary, also in writing.

Instead of leaving such national churches, whose highest authorities tolerate such poisoners in the pulpits, who spiritually kill the poor people, by which these superiors actually trample on the ethereal confession, which they should protect and cultivate, these characterless Lutheran preachers remain quite calmly in constant communion and church fellowship with their highly- or rather, because of such protection, unworthy consistories and their protégés, who officially strengthen unbelief and increase spiritual death.

Nor does it matter much to these Lutheran preachers that they remain in this twofold communion with the so-called "Protestant Unificationists," those new-fangled spiritual vermin and vermin who, veiled and slippery as they are, really protest against all articles of faith, and against whom the former rationalists are still honest people; for these do not conceal their unbelief against Christ, the God-Man, under the gaudy tinsel, the tinsel and cat's silver of Christian-sounding phrases borrowed from philosophizing human reason, as this wretched rabble does.

In sum, even these better Lutheran preachers are men without character in regard to the actual preservation of the Lutheran confession; and it is of no help to them before God that they shift the responsibility solely to their ecclesiastical authorities. Each one of them must answer to God for his own person, that he continues to pull on a strange yoke with the unbelievers, contrary to God's word and will, and does not go out from among them. Each one of them must give account to God that he does not depart from those who cause division and offense apart from the teaching (thus also against the teaching) that he has learned, but rather does the opposite, namely, continues to cultivate communion and church fellowship with those from whom he should depart.

What good is it, even though the Lutheran confession, albeit now in a very weakened form, is still on the paper of the church constitution, if it is in fact denied and suppressed and the upper church authorities, who are supposed to protect and preserve it against the ravening wolves, the false teachers who do not spare the flock, are themselves blind watchmen and mute dogs who should not even bark, let alone bite?

So it is and remains that even the better Lutheran preachers, who really still lead the Lutheran doctrine in the pulpit, are not manly Lutheran characters and in this no equal sons of Luther and just as little of his confessionally faithful descendants in the 17th century; For there was, even from above, a conscientious doctrinal discipline, so that not every Lutheran pastor was allowed to preach what he liked and what was good for him; and the brotherly punishment of the preachers among themselves was also not lacking, which can hardly be found now.

It is precisely the creeping poison of unconfessional unionism, this diabolical deception of the 19th century, which pervades our entire time in the ecclesiastical sphere and, with the sole exception of the orthodox Lutheran Free Church in the kingdom of Saxony and on the Rhine, does not allow Lutheran, manly characters with a strong, resolute will to arise in matters of confession.

This unionism, which is indifferent to doctrine, also influences the other preachers in the so-called Lutheran national churches, so that they do not lead the right Lutheran doctrine and correctly separate "the word of truth," law and gospel, but mix the two together. And hence it comes about that, even though they preach Christ, the doctrine of justification by grace alone, for his sake, through faith with the exclusion of works, does not attain a clear, sound form; and hence it comes about again that no sound, Bible-believing, just as right-believing as right-believing, but only morbid emotional believers are produced, righteous Pietists and Methodists, but no Lutherans faithful to the confession.

Thus, the Lutheran Church itself in the so-called

In the so-called Lutheran state churches, because of the suppression of their confession, it has no form nor beauty; in the unionist state churches, however, it has already been devoured in fact. And unfortunately, the preachers of both churches are not equipped to ward off the ever-increasing apostasy of the poor German people from God's Word and the Christian faith, and to put a stop to the resulting, terribly increasing moral corruption and wildness. Truly, both would not exist to such a terrible and great degree and extent in the cities and in the countryside if Lutheran preachers of the old grist and grain were still standing in the pulpits in non-Papaline Germany, who knew how to lead God's Word, in accordance with the confession, with proof of the spirit and the power and with joyful opening of their mouths.

What is the attitude of the Roman Pontifical Church toward this unconfessional and characterless deformity of the so-called Lutheran regional churches and the unionist state churches, especially since the largely unjust May laws of the Prussian state authorities of 1873? It stands firm and immovable in its partly just demands in its abbot and his representatives in the Prussian Diet, and has in fact already achieved victory; and it is only the arrogance of the Prussian government that prevents it from revising and partly repealing these pernicious laws of the overarching state power.

What wonder, then, if such and such wavering and, at best, merely sentimental Unionists and sham Lutherans should be attracted by the solid figure of the Pabst Church, and, with their boundless ignorance of the many scripturally contrary, false doctrines of that Church, and under special circumstances, be induced to leave their Church, which looks after them very step-motherly, and has hardly any claim to filial adherence, and enter the so-called Catholic Church, whether they be of the higher nobility or not?

With regard to the Union it certainly remains the same: it - and why not also the apparent Lutheran Church? - is the bridge either to manifest unbelief or - to the papacy; for this, according to 2 Thess. 2, 8, shall remain until the last day.

(Sent in by Rev. R. Herbst.)

"Yes, should God have said? " Gen. 3:1.

(Conclusion.)

This very doctrine, as we hold it according to Scripture and confession, gives the believing Christian the beautiful and glorious consolation that God has "so well and surely willed to preserve his blessedness, because it might easily be lost through the weakness and wickedness of our flesh, or be torn and taken from it by the wiles or violence of the devil and the world, that he hath ordained the same in his everlasting purpose, which cannot be filed away or overthrown, and hath committed it to be preserved in the almighty hand of our Saviour JESUS CHRIST, from which no man can pluck us, John 10. 10. hence also Paul saith Rom. 8. "Because we are called according to the providence of God, who then will separate us from the love of God in Christ?" (8ol. veol. H 46.)

"For the Spirit of God giveth witness unto the elect, that they are the children of God, Rom. 8." "Because God in his will and nature is immutable...

For this cause, when his children depart from obedience, and stumble, he causeth them to be called again to repentance by the word, and the Holy Ghost thereby to be strengthened in them unto conversion." (Sol Decl.

§ 74. 75.)

The papists teach otherwise. They curse the doctrine that a Christian can be absolutely sure of his salvation. "Thou shalt, they have said, know that thou art a sinner, and such a sinner as can by no means be sure of his blessedness. So the whole world has been drowned in such doubt and other erroneous opinions of God." (Walch II, 1985.)

Luther, on the other hand, teaches, "If ye believe (in Christ), ye are called; and if ye are called, ye are assuredly endued." (Walch X, 2049.) "If thou shalt hear him, and be baptized in his name, and love his word, thou shalt surely be provided, and shalt be quite sure of thy salvation." "He that doubteth believeth not." "Yea, sayest thou, but I know not whether I can continue in the faith? Well, then, accept the present promise and provision." "Look at the wounds of Christ, and his blood which he shed for thee, and thence shall the promise appear unto thee." "And therefore saith he also unto thee, Thou art my sheep, because thou hearest my voice; and no man shall pluck thee out of my hand, John 10:29."

Now it is certain that it is absolutely impossible that God should become a liar in his promises to his elect. "From such a knowledge must surely come great joy and delight, that God is immutable, and that he works according to immutable necessity, and cannot deny himself, but faithfully keeps his promises." But if a Christian is challenged concerning his election and future blessedness, he only says freshly away, "I am a Christian"; "I am a Christian"; "Satan, make me no doubt, the Son of God is come into this world, that he may destroy thy work and doubt; then the challenge ceaseth, and the heart cometh again to peace, rest, and the love of God." (Walch II, 260-267.)

Thus we confess and believe an unmistakable assurance of faith in election and salvation. Phil. 1, 6. Paul says: "And I am of the same good confidence, that he which hath begun the good work in you, the same shall perform it unto the day of Jesus Christ." He is of good confidence that our faithful and true God will indeed bring to completion the good work begun of the beatification of his Philippians. What kind of assurance of faith would that be, which should be dependent or conditional on "if we shall perform ourselves well," or on some future good conduct which man himself should perform. This, at bottom, is neither faith nor certainty. For then no man can be really certain of his blessedness even for one hour, since no man knows what may befall him in the next hour when it depends on him. A Christian would then have to be continually uncertain whether he would be saved. Then good night to all the joy of faith! Out of such a certainty of faith, conditioned by an "if," the old one sounds to us: "Yes, God should have said." One thing Einsender cannot rhyme here either, namely, how the opponents cannot grasp what the children in the Catechism so cheerfully confess: "I believe an eternal life." We believe and confess: Yes,

God has said, in his Word and Sacrament just often enough, that we are to be fully assured in faith of our future blessedness, and that to the praise of his glorious grace. Every true believing Christian can confidently say, "I know in whom I believe, and am sure that he is able to keep me my salvation until that day." 2 Tim. 1:12.

Such certainty of faith gives neither false peace nor false security. This is a matter of self-righteous and rational people. The true Christian knows his weakness and his infirmities, and is constantly at war with the enemies of his salvation. He knows how false security has deceived many, and that faith cannot stand with wanton and wilful sins. He knows the prayer, "Create in me, O God, a clean heart." He knows the exhortations, "Watch and pray, lest ye fall into temptation." "Work out your salvation with fear and trembling." "Hold fast the word and prayer." "Grow in grace and

Knowledge of our Lord and Saviour JEsu Christ." "Be the more diligent to establish your profession and election," 2c. and do not overhear them. But this, as in general all the demands and threatenings of the law, does not affect his assurance of faith in regard to his blessedness. As his earthly life, so much more his spiritual life, he puts into God's hand. He trusts his faithful God, who converted him by his grace, to preserve and keep him also by his grace. He is careful not to tempt God. But he believes, believes with complete certainty, that God will keep him in faith until the end.

ans. He believes because God said he would. He believes it because God has said that he will do it, because God has bound himself to faith with his promises. Such certainty without doubt is the certainty of faith. For this God's chosen children give glory to God alone.

Away with the tempting voice, "Yes, God should have said," where God has placed the articles of faith in his Word itself. Plug your ear against the cunning voice, however sweet it may be, and however plausible to your reason. There is corruption in it. Keep it with the true theology, which bends reason under God's Word, and is raised to the banner by the synodical synods. In this may God strengthen us!

Christ's active obedience.

Among the false doctrines which the Methodists propagate is their teaching that Christ's deeds and life serve us as an example and pattern, but do not belong to the work of salvation. They do not consider it a part of Christ's high priestly office that he rendered the most perfect obedience to the divine law, that by his perfect obedience he satisfied God's wrath and healed our disobedience, and that we can take comfort in his obedience against our sin and evil conscience.

The "Christian Messenger" of July 2 brings an article in which he says that Christ "only entered as our Substitute" "after the last and most difficult trial in Gethsemane had been passed. Even this bitter suffering of the soul in Gethsemane the "Ambassador" does not regard as "atoning for sin," not as "enough"! And of Christ's deeds and life he says: "Not a few Christians are of the opinion, Christ, he says, was our substitute all his life; he fulfilled in our stead the law which we profaned and broke, and at last offered his life as an atoning sacrifice for us; all that he did and suffered, from the manger to the grave, was done in that capacity, was the righteousness of Christ imputed to the believer." And - it is appalling - this opinion the "Messenger" declares to be an error!

It is appalling to argue like this against God's clear word! Match. 5, 17. Phil. 2, 7. 8. Rom. 5,19. 8,3.4. Gal. 4, 4. 5.

It is appalling to rob Christ of His honor, to diminish His redemptive work, and to deny Him an important piece of His work!

It is dreadful to rob poor souls of a high and glorious consolation, which, besides suffering obedience, the active obedience of the Lord JEsu also brings them.

It will not be unwelcome to dear readers to read of the necessity and importance of this piece of Christ's ministry, and of the glorious consolation that lies in it, some glorious words of Luther. He writes:

"The main thing and the reason of the gospel is, that before you take him for an example, you receive and know Christ as a gift and a present given to you by God and as your own, so that when you see or hear him do or do anything, you do not doubt that he himself, Christ, is yours with such doing and suffering, on which you may rely no less than if you had done it, yes, as if you were the same Christ. Behold, the gospel is rightly discerned, that is, the abundant goodness of God, which no prophet, no apostle, no angel, can ever utter, no heart can ever sufficiently wonder at and comprehend. This is the great fire of God's love for us, from which the heart and conscience become joyful, secure, and satisfied; that is, the Christian

Preach faith. Such a sermon is called a gospel, which in German means a cheerful, good, comforting message. (Kirchenpost. Ein kleiner Unterricht, was man u. s. w. Erl. A. 7, 8.)

"The infant Jesus is circumcised like any other infant. Why should he be circumcised? For he is without sin, and ought not to be circumcised, that he should be made a child of God: for he is so before. But it is because he is to be called Jesus, and to be a Savior to help against sin and evil, against death and all the calamities that result from sin. For for this cause he is circumcised, and is given to the law, that he should leave nothing undone, which God hath ever commanded man to do: that, when we see our uncircumcised hearts, and the abominable disobedience that is in us, we may not therefore despair, but cleave unto Christ, saying, I am alas a great sinner, and have not done the will of my God: but therefore I will not despair of God and of his grace. For what I have not done, that Christ hath done for me; whom the law cannot accuse of not having done the least thing. Therefore let the law leave me alone; let it neither condemn nor accuse me. For I am not alone; Christ is with me; to him I cleave, who paid the price of my sin, and gave me his innocence and righteousness. In spite of the law and the devil, that they overthrow this **comfort to** me." (House Post. Ev. New Year. Erl. **A. 1, 319.)**

When the law comes and accuses you of not keeping it, point it to Christ and say, "There is the man who did it, I cling to him, he fulfilled it for me and gave me its fulfillment. If sin comes and tries to strangle you, point it to Christ and say, "As much as you can do to him, you can do to me, because I am in him and he is in me. If death comes and wants to devour you, say to him, "Dear death, if you know the man there, go and bite his tooth out; he has made your biting sour enough for you once; if you have a craving, rub up against him again. I belong to the man, I am his, he is mine, and where he remains, there I also remain; you have nothing to harm him, you will also leave me well satisfied. If the devil comes and wants to have a part in you, and hell wants to devour you, point him to Christ, and you will be able to satisfy him." (Church Post. Ev. Thomast. Erl. A. 15,59.)

"Then the law is known, when I learn from it that I am condemned, and now see that there is no hope nor comfort, I cannot help myself, but must have another to save me. Then it is time for me to look around for him who can do it, and that is Christ Jesus, who for this very reason became man and is like us, that he might help us out of the mire in which we are stuck. He loved God with all his heart, and loved his neighbor as himself, and subjected his will entirely to the will of his heavenly Father. I could not do this, and yet I ought to do it. Therefore he takes care of me, and what he has fulfilled in the law he gives to me freely, his life he gives to me freely with all his works, so that I may put on it as a good thing that is mine and given to me." (Church Post. Ev. on 18 Sonnt, after Trin. Erl. A. 14, 148.)

"That we may know the more fully how Christ was put under the law, we are to know that he was put under it in two ways. First, under the works of the law: he was circumcised, sacrificed in the temple, and purified; he was subject to his father and mother, and such like; and yet he was not guilty, because he was lord over all the laws; but he did it willingly.... Secondly, he also willingly submitted himself to the punishment and chastisement of the law. Not only did he do the works which he was not bound to do, but he also willingly and innocently suffered the punishment which the law inflicts, judging those who do not keep it. Now the law condemns to death, damnation and condemnation all those who do not keep it, as St. Paul introduces Gal. 3, 10, Deut. 5, 27, 26: "Cursed be he that keepeth not all the words of the law, to do them...

Behold, this is what the Son of God did under the law, to redeem us who were under the law. And he did it for our good, not for his own need; he showed us love and kindness and mercy, as St. Paul says in Galatians 3:13: "Christ hath redeemed us from the curse of the law, being a curse for us:" as if to say, He hath put himself under the law for us, and under the judgment thereof; that whosoever believeth these things might be delivered from the law and from the judgment thereof.

Behold then, what an abundant richness has the Christian faith, to which all the

These works and sufferings of Christ are given to him as his own, so that he may rely on them as if he himself had done them and they were his own. For as it is said, Christ did them not for himself, but for us. He had no need of them: he hath laid up for us the treasure, that we should cleave unto it, and believe, and possess it: and with such faith is the Holy Ghost.

What more shall God do? How can a heart refrain from becoming free, joyful, light, and willing in God and in Christ? What work and suffering can it encounter that it will not surrender to, singing and leaping with love and praise to God? But if it does not do so, then there is certainly a lack of faith. For the more faith there is, the more such joy and liberty; the less faith, the less joy." (Church Postil. Epist. on the Sunday, after Christ. Erl. A. 7, 270 f.)

(Submitted.)

A correction.

From German church papers I see that the events in the Norwegian Synod have recently been misinterpreted in many cases. For the sake of truth, I would therefore ask the "Lutheran" to include the following correction.

In the church paper of Columbus, Ohio, the other day, to my great astonishment, I read the following: From the 25th of April to the 9th of May, a full fortnight, the general pastoral conference of this synod was assembled at Madison, Wis. Over one hundred pastors attended the same. The majority of these came as real or supposed adherents of the Missourian doctrine of election by grace, and went home as confessors of our, the old Lutheran, doctrine. Thus God blessed the testimony of our dear, indefatigable brother, Prof. F. A. Schmidt, and his fellow confessors. At the end of the meeting, in order to see how the congregation stood, several short questions were put to the congregation to be answered by vote. The first question was: "Does the election to the infallible attainment of blessedness include at least an eternal predestination of individual sinners to the infallible attainment of the blessedness of the hereafter?" This question was unanimously answered in the affirmative.... A fifth proposition, put by the actual leader of the Missourian Norwegians, Koren, himself, "Diele predestination presupposes perseverance in faith in those to whom it applies," was adopted by 94 votes, or almost unanimously. (NB. Question or propositions 2, 3, and 4 contain essentially the same thing, as does the fifth proposition). - This "Herold und Zeitschrift" prints, and makes the following remark on the subject: "A year ago it seemed as if Prof. F. A. Schmidt and his followers would be forced out of the Synod, and that the latter in their great majority would adhere to Dr. Walther; but according to more recent appearances (namely, after what has passed at Madison) the contrary will probably come true. -

According to this, then, the majority of the Norwegian pastors, who were formerly in agreement with Missouri, are said to have become of a different persuasion through the negotiations at Madison, and to have declared their support for Prof. Schmidt; and this they would have made known by their assent to the above sentences at the close of the conference.

As sure as it is that Ohioans would like nothing better...

than such a breakdown of the doctrine of election by grace in our Synod, yet it is so strange that they should feel induced by the proceedings at Madison to raise their cries of triumph now. It is all deception. We stand in the doctrine of election by grace now, as we did before, and hope, by God's grace, always to stand so. The undersigned also cannot but see that we are not the cause of this deception, but that it is self-inflicted, and that therefore Ohioans must answer for it themselves, if they also make other people believe that we have denied the doctrine of the reviled Missourians.

As to the first, that the vote mentioned should have taken place at the conclusion, in order to see how the individual participants of the conference now stood, this vote was not taken at the conclusion of the conference, but on Monday, the 30th of April, that is, on the 5th day of the negotiations of the fortnightly conference. Thus reports our "Kirketidende", which the Ohio - report writer had at hand, because he expressly refers to it. This error, then, can only be self-inflicted. But even if the vote on those two propositions had taken place at the close of the proceedings, it is by no means said that we have changed our position; for apart from the fact that the wording of the propositions does not contradict the right doctrine of the election of grace, the "Kirketidende" clearly shows how we want the propositions to be understood. Incidentally, as to the wording of the sentences, in the first sentence, instead of the word "at least," there should be the word "at any rate." This inaccuracy in the translation wants to complicate the understanding of the sentence, because all the weight is on the word.

To explain the two propositions quoted, and to prove that by assenting to the same we have by no means abandoned our former doctrine, I need only quote the following propositions of Koren, the "real leader of the Missouri Norwegians," as the Ohio Reporter calls him. These sentences were also treated at the Madison Conference, and, well to be noted, these sentences were treated at two of our District Synods after the Madison - Conference, without Prof. Schmidt and his followers calling attention to the fact in a single word that what was enunciated in them had been abandoned at Madison. Father Koren's propositions are thus:

(1) If the election of grace or election is to be understood as a mere determination as to which individual sinners are to be saved, that is, as a pattern, as mentioned in Concordia XI:9, which is not the biblical and symbolic concept of the election of grace, it would be right to say that faith and constancy in faith to the end must precede election, namely, as a gift of God's free grace and as an effect of God by virtue of an eternal decree on these same individual men. In this sense it would be right to say that election to salvation has faith as its presupposition.

002 If, on the other hand, the election of grace, or election, is understood according to the exposition of holy Scripture, not as a mere determination as to which individual sinners are to be saved, but as a concept which comprehends in itself God's resolution, according to his mercy for the sake of JESUS CHRIST, through the revealed salvation determined for all men, to save all men.

If we are to lead those to salvation who are to be blessed through the order, then it must be said that faith belongs to the decision of election as a necessary member of it, and that the constant faith worked in time through the means of grace is thus a consequence of election.

From this it is evident that Madison's two sentences, which have been much discussed, are by no means intended to indicate and explain the choice of grace in the Scriptures and the confession. With those sentences they only wanted to agree with the truth that man must have faith before he can be saved, that justification is the first, and glory the second, according to Rom. 8:30: "But whom he hath justified, them he hath also glorified," and that as this was the right order in time, so it was also in God's counsel in eternity. That it was so understood, was testified loud and clear, before those sentences were accepted. But, one might think, how is it possible to give special assent to such a simple, though important, truth? This may seem strange to those who are not acquainted with the controversy in our Synod, but the reason is no other than that we are continually accused of denying this truth and falsifying the order of salvation.

In the same article, the following is reported from the Norwegian Synod: "Finally, the news is quite pleasant under the circumstances, that two of the three districts of the Norwegian Synod, even the Iowa District, whose long-time president is Pastor Koren, have just decided almost unanimously to leave the Synodal Conference. - To this we wish to remark recently: It is true, we have resigned, but not, as the Ohio Synod did, because the Synodical Conference was leading a false doctrine of the election of grace. On the contrary, because we saw that the mere resignation in and of itself would be understood as if we had resigned because of doctrine, all the districts of the Synod expressly resolved that by resignation no judgment should be passed on doctrine, and in two districts, lest some other reason should be imputed to us, it was particularly stated as the reason of resignation, that if we were separated from the Synodical Conference, we hoped more easily to be united among ourselves. That this reason cannot be a mere pretence will be obvious to anyone who considers how easy it is to make even earnest Christians fearful by citing a number of detached quotations on the mysterious doctrine of election by grace from writings that cannot be read in context because of the foreign language.

A fellow believer in the Norwegian Synod.

(Submitted.)

Beloved Christians!

On the occasion of our district conference in Omaha I learned from the treasurer of our Nebraska district that the treasury of the Inner Mission had a small deficit. I hurriedly tried to bring this sad news to all my fellow ministers in the state and asked them to inform their congregations. For I have the good hope that when they hear of this: The

The poor parishioners of the Inner Mission, whose coffers are empty, will hurriedly offer their mite so that the shortage may be remedied. I can already report that my poor congregation, upon receiving this report, immediately decided to take up a collection for the funds of the Inner Mission. Will you, dear congregations of Nebraska, not all follow this example?

But I thought that even outside Nebraska there might be some who would remember us just now, if they only knew that we were in need of help, and that is why I took recourse to the "Lutheran", in order to make all Christians of our Synod acquainted with our need through him. So what I want to tell you is this: Our missionary treasury is empty. Why I do not keep this secret to myself, but also confide the same to you, I need not say. But to encourage you, dear reader, to soon and most joyfully offer a gift for this purpose, let me call your attention to the wonderful success of the Nebraska Mission.

Hear and marvel. In 1880, according to the synodical report, Nebraska had 26 pastors of our synod, and this fall, s. G. w., our number will already exceed 40. Not quite 4 years ago a traveling preacher was stationed in A. He was to travel all over the State, but found so much work in <one part of it that he could not even think of the whole State.... Of the churches planted in this field, 5 pastors have already been called, and each of them has more work than he ought to have. This autumn the sixth will join them, and a large sphere of activity will also be given to him.

The rich harvests of the last few years have contributed greatly to the splendid success of our mission, for they have given disreputable Nebraska such a reputation that the immigrants are now flocking to us in heaps. Who shall now take care of them? Who shall bring them here the one thing that is needful? Shall we be silent when they cry, "Come over and help us?" or shall we write to them: We cannot help you, for our missionary treasury is empty? Shall we give them up to the sects and name Lutherans? Truly, that would be irresponsible before God and man. Precisely because these false teachers are here and seek to desolate the garden of God, we have all the more duty to take care of the threatened souls with all diligence. This can only be done, however, if we forestall the false teachers in seeking out and serving the scattered fellow believers. Once our fellow believers have fallen into the hands of false teachers, it is rare that they recognize them as false prophets and renounce them. In the course of the last few years, however, this has happened more often than not; but it has also happened that whole settlements have fallen prey to the enthusiasts, because these settlements were not visited by us.

Can we Lutheran Christians now justify it if this happens even further, since we have often been able to prevent it by sending out traveling preachers? Do not be dissatisfied, dear congregations, if your pastor travels from time to time, seeking out fellow believers and bringing them the bread of life; no, rather be glad that he has missionary zeal, for through him you serve the brethren. Do not even leave it to your pastor alone, no, you also work.

in this regard. When you meet with fellow countrymen in the city or on visits, do not speak only of the temporal, but also seek to come to the spiritual. Those who want to hear God's word, but do not know where to find it pure and clear, point them to a faithful Lutheran pastor. Those who have become unfaithful to their church and cling to false prophets, remind them of their apostasy and probably inculcate in them one of Christ's words, "If ye abide in my sayings, then are ye my true disciples." Were, then, every Christian to proselytize on his part, our mission would be able to show forth far greater blessings. But, beloved, even if we do all this, we have not yet fulfilled our missionary duty. We can and should do more. Do we not owe it to ourselves to bring the word of God to our fellow believers who are scattered and far from us? You don't have to say, "They may settle where there are already churches," or, "They may call themselves a pastor." You also know that ability is a big word here. And if the addiction to riches has driven them into the wasteland, it is even more necessary to hurry after them, for then they will blunder straight into the abyss of hell. If the children of the world hasten to the aid of a man who is on the way to temporal destruction, how much more should we Christians hasten to the aid of those who are in danger of falling into eternal destruction. Your Savior also requires this of you when he says, "Preach the gospel to every creature." And St. Peter exhorts you to do so in the word, "Ye are the chosen generation . . . That ye should preach the virtues of him that called you from darkness unto his marvelous light."

You can also fulfill these words, among other things, if you help that traveling preachers can be sent out. Let us willingly serve the Savior, who loved us even unto death, here also. Joyfully let us offer gifts for this purpose according to our ability, since we have the most glorious blessing of this work before our eyes.

Therefore, dear Christians, since we now have time, let us do good to everyone, but most of all to our comrades in faith.

With kind regards

of the Nebraskans.

(Submitted.)

The Michigan District

of our Synod held its sessions this year at the congregation of the Rev. H. Koch at Grand Rapids, Mich. from June 20 to 26.

The opening sermon of the Most Reverend Mr. General Praeses Schwan was faith-strengthening and powerfully encouraging for further cheerful and faithful work, watchfulness and care in the house of the Lord. According to the decision of the Synod, it is to appear in print soon. Also the synodal speech of the honorable District Praeses was well suited to spur on new loyalty and new zeal in doctrine and life. The fact that so many synod members attended the meeting also had a highly encouraging effect from the outset. There were 42 pastors, 35 teachers and 39 congregational deputies; only 4 pastors and 5 teachers were absent, and only 5 congregations had not sent any deputies. Almost all of the excuses were accepted as valid. Newly admitted to the Synodal Union

were 2 pastors, 4 teachers and 3 congregations. The number of standing members of this district is therefore 141 at present. Two candidates for the office of preacher and several candidates for the office of schoolmaster will soon be inducted into office in the midst of this district, and we could probably use a dozen more. May God awaken many godly and gifted young men and boys to be trained for the service of the Lord in church and school; for great is the harvest and few are the laborers! Let us also, dear Christians, diligently beseech the Lord of the harvest to send forth labourers into his harvest!

The Synod held ten sessions from Wednesday afternoon to Tuesday evening. Pastoral and teacher conferences were held in the evenings. Two written papers were before the Synod for discussion. One, "Theses on the Holy Sacraments in General and on Holy Baptism in Particular," by Rev. K. L. Moll, had been the subject of discussion before, and this time Theses 6, 7, 8 were discussed in detail and thoroughly in several morning sessions. These show how both the doctrine of the enthusiasts, that the holy sacraments are only signs of grace, and not also true means of grace, by which divine grace is really offered, communicated, and sealed, and the doctrine of the papists, that the sacraments are administered "*sine bono motu utentis, ex oxere operato,*" i. e. without a good movement in the heart of him who uses them to confer grace for the sake of the work done, is ungodly, and therefore to be fled from with all seriousness; and they then state how all the sacraments, since they have divine promises of grace, require above all faith, and are therefore salutary only to him who receives them in faith, while to him who does not receive them in faith they are a stench of death unto death. The other work, by Past. G. Markworth, containing 5 theses "on mutual support associations within Christian congregations" followed the previous one by Past. Hügli on "secular worker support associations." According to God's Word, a Christian with a good conscience cannot belong to such a secular association, as such, but even within a Christian congregation special support associations are quite unnecessary, indeed, evil. The church, the support association founded by Christ, must take care of all its needy members in such a way that a special association no longer finds anything to do within its borders. It is sad and a sign of the last times that things are no longer this way in our Christian congregations. It is true that if such special mutual support associations within Christian congregations do not want to be love institutions, but are purely civil, business connections and contracts, they are not sinful in and of themselves, but even then they are not to be recommended, but rather warned against. Unfortunately, there was not enough time to thoroughly discuss the last two propositions as well. But all theses with their execution by the thesis writer are to be included in the synodal report.

From the more businesslike proceedings only the following: Our traveling preacher reported quite pleasant things from his ministry. Many small communities have already been gathered and a wide, open and hopeful field still lies before him. The employment of a second traveling preacher would be urgently necessary, but at present still impossible for us. - The great need of workers in the harvest of the Lord was brought to the attention of the Synod through the He has asked and admonished all of us to do everything possible to remedy this situation, especially to transport suitable people to Springfield and Addison for training in preaching and school ministry and, if necessary, to provide them with sufficient support during their studies. Mere physical poverty should not make it impossible for any young person among us to study. No one has ever suffered hardship. The young men and boys should only come confidently. - With regard to the mission to the Jews, which is to begin soon, it was decided to support this highly important work, for the execution of which God has already given us a suitable missionary, most faithfully with prayers and gifts. - A petition concerning the mission to the Gentiles is to be presented to the next Synod of Delegates for discussion. - With regard to the 400th anniversary of Luther's birth, the Synod decided to recommend to the congregations that they celebrate it either on November 10 or the following day (Sunday), and that they take up an extraordinary collection for our educational institutions. - The delegates to the Synod of Delegates were elected; likewise the delegates to the Synodal Conference.

To God be praise and glory for his great undeserved mercy. May He further bless the work of our hands for His own sake.

J. F. Müller.

To the ecclesiastical chronicle.

Luther's House Postilion. The "JVorkman" says that the edition published by our Concordia-Verlag is "the most perfect edition that has ever left the press", the equipment leaves nothing to be desired as far as beauty, comfort and durability are concerned.

The Quakers are losing more and more limbs. The young people are ashamed to go about in the old flamboyant Quaker costume. Most attend Episcopal churches.

Contempt of baptism among the sects. To the examples formerly given we add another from the Methodist sect. The pastor of the Arch Street Methodist Church in Philadelphia, Rev. O. H. Tiffany, employed since 1880, stated in his annual parochial report of May 5, that he had baptized 5 infants and 3 adults during the past year. The congregation numbers about 700 "regular" members! Since his employment in 1880 until May 5, 1883, he has baptized a total of 39 persons, 30 children and 9 adults!

A so-called communion of the Utah Mormons is described in the ,,*Presbyterian."* We gather from the report the following: In front of the platform on which the officers were seated was a long table, and beside it barrels of water. On the table were plates and baskets of bread, pitchers and cups. While prayers were said and a choir sang, 10 to 12 elders broke the loaves of bread into pieces. After singing again and a prayer of thanksgiving, the distribution of the bread began. It was first passed around among the officials (the apostles, 70 elders and other dignitaries) and then among the large crowd. The distribution took a considerable time. During the same, Brigham Young, Jr. gave an account of a recent missionary journey. After the distribution of the bread was completed, he paused in his discourse that a prayer of thanksgiving might be offered over the water. Then he continued. In the meantime, the water was passed around. Each of the officials had a pitcher to fill the cups. There

many drank to quench their thirst, the officials often had to rush to the barrels to refill the jugs. Throughout the action, there was no trace of reverence or awe. When the speaker made witty remarks, there was often loud laughter. - Who is not horrified by this profanation of the saint!

As one who once gave a slanderer a free pass... exhibited.

The magistrate Z. in K. was once informed that a certain citizen of his town did not cease to pour out the most venomous vituperative words about him. Then he wrote a paper with the following content: "I hereby make it known to everyone that the citizen N. N. has received unlimited permission from me to blaspheme against me as often and as much as he likes. Thereupon he sent for the man and handed him the paper with the words: "My dear friend, I have heard that at times an irresistible desire infects him to blaspheme against me. Since this could cause him inconvenience according to the law, I have issued him this document, by which he can prove to anyone who would dispute with him that he is completely within his rights, even if he should blaspheme against me.

Ordination and Introductions.

On the 3rd Sunday after Trin. Candidate Martin Cämmerer was ordained and inducted by the undersigned on behalf of the Honorable President of the Illinois District at Chandlerville, III. A. D. Greif.

Address: Rev. lU. Ouemmorer, (üdanälorvillo, 6a88 Oo., III.

By order of the Honorable Presidency of the Jowadistrict, on the 6th Sunday after Trin. Mr. H. W. Bähr was installed by the undersigned in his congregation at Dexter, Iowa.

Mrs. Ehlers.

Address: Rev. II. Uaoür, Doxior, vallas 60th, Io>vu.

On the 4th Sunday after Trin. by order of the Herr Präses Wunder Mr. Pastor H. W. Rabe was introduced in the Lutheran congregation in Warsaw, III. by

W. Hallerberg.

Address: Rev. II. ^7. raven, liVarsurv, III.

On the Stenth Sunday after Trin. by order of the Presidency, Rev. E. Saupert was installed in the midst of his congregation at Lanesvtlle, Ind.

A. Saupert.

Address: Rev. L. Lauport,
I-aLSsvillo, Uarrison Oo., Iu6.

Church dedications.

On the 6th Sunday after Trinity, the Lutheran Zion congregation in Hamilton County, Nebr. celebrated the happy dedication of their "newly built" church. Mr. P. F. H. Iahn preached in the morning in German, and Mr. P. G. Weller in the afternoon in English. G. Bürger.

On the 6th Sunday after Trin. the Lutheran congregation at Freistatt (near Pierce City), Mo. were able to dedicate their beautiful new church to the service of the Most High. The church is 36X56 feet, exclusive of the altar niche, with a steeple 80 feet high. In the morning Mr. I> preached. Germann. Mr. U. Obermeyer, besides the English sermon in the afternoon, preached a German one in the evening. The consecration prayer was said by John Noschke.

Mission Festivals.

On the 4th Sunday after Trin. the Lutheran Trinity congregation in Washington County, Kansas, celebrated their mission feast. Mr. Pastor A. Baumhöfener and undersigned preached. The collection after deduction of travel expenses was -48.10.

E. A. Frese.

On the 5th Sunday after Trin. the congregations of Bei - videre, Goodhue and Hay Creek celebrated their joint mission feast in the midst of the congregation of the undersigned. The festival preachers were Messrs. kU. Stülpnagel and Karl Schmidt. Collection -70.00.

Chr. Mäurer.

On June 10, the congregation in Stringtown, Mo. celebrated its first mission festival. Neighboring congregations invited were prevented from attending, by continued rain on the feast day. Festival preachers were ??. C. E. Brandt of St. Louis and W. Sandvoß. The collection was -35.05. I. A. Proft.

The Lutheran St. Paul's congregation at Cohocton, N. U., celebrated this year's mission feast on June 24, in which a number of members of our neighbouring congregations at Wells- ville and Basswood Hill also took part. The colletke betrng -35.11. Festive sermons were preached by Mr. 1'. Geo. Book and

E. I. Sander.

On the 6th Sunday after Trinity the congregations of Sheboygan Falls, Town Wilson, Town Herman and Sheboygan celebrated their annual mission festival in Sheboygan. Speakers in the morning were ? R. Pieper and Prof. Pieper, and in the afternoon Pastors Herzer and Sagehorn. The collection was -123.92.

I. G. G.

On the 3rd Sunday after Trinity, the Lutheran congregations in Noble County, Ind. celebrated their annual mission festival in a wood near Kendallville. Schlesselmann preached in the morning, and the undersigned in the afternoon. The collection was -62.00.

G. M. Schumm.

A humble request to the singing choirs in our synod.

Who among us has not seen with great joy from the "Lutheran" with what rare zeal and God-pleasing cheerfulness the funds for the furnishing of the living rooms in the new seminary have been collected and sent in, so that already after a few weeks the open hands that still wanted to give had to be resisted with the cry: "It is enough". - And who among the lovers of our Lutheran church music has not been pleased to see among the cheerful givers a singing choir which dedicates a room to the memory of the great Lutheran organ musician Sebastian Bach? Surely this is to indicate that in a Lutheran seminary singing should also be cultivated in the most careful way. After all, the Lutheran Church is the "singing" church, for to it, as to no other, God has given the most anointed singers, poets and composers, our dear father Luther at the head. This has awakened in the conference of teachers of St. Louis and vicinity, assembled at Mascoutah, III, the thought: not merely a Bach room, nay, the Seminary should have an **organ** also. Chicago deserves the honor of having given the impulse to this idea: but we want to try herewith to give this delicious idea its proper form, its full expression. For what is a Bach without an organ! - But how is this beautiful idea to be put into practice? Our proposal is that all existing choirs within our synod should kindly lend us a helping hand with a mite of their love. - How do you feel about this proposal, dear synodal choirs? Will you let the thought be beautiful, the execution delicious? How uplifting it will be when in the Aula, this chapel for the morning and evening services of our dear students, the majestic sounds of a good organ accompany the singing of our glorious chorales ! What joy of heart for all the guests, when on the day of the inauguration Luther's heroic hymn, "Ein feste Burg ist unser Gott" ("A Mighty Fortress is Our God") resounds with mighty organ accompaniment! And how easy it is to bestow this blessing, to erect this monument of love and gratitude to God! If the singing choirs in our Synod will raise from five to ten dollars each, which I am sure none will find difficult, it will be sufficient to purchase a fine organ for the Seminary. The conductors of singing choirs present at our conference are firmly convinced that their choirs will welcome this plan with joy.

Well, consider this important matter, and write reckt soon - or best send your cheerful contribution quite soon to Mr. Rev. Orto Hanser, 1811 ?ultou 8t., 8t. Louis, Llo.

In the name and on behalf of the Conference of Teachers of St. Louis and VicinityA . C. Burgdorf.
I. G. Kunz.
H. Erck.

The Synod of the Middle District will meet, s. G. w., on the first Wednesday in August, that is, August 1, 10 a. m., at Zion Church (Cor. Erie and Bolivar Sts.), Cleveland, Ohio.

The subject of the discussion is, "Our Lord JEsus Christ before His Incarnation, and His Revelation in the Old Testament."

The undersigned will arrange quarters for all who have reported to him before July 15. Those arriving will take Garden Street cars and drive to the church.

C. M. Zorn.

For your consideration.

Those who travel to Cleveland for the Middle District Synod and pay in full may travel back for one cent a mile on all railroads entering Cleveland. C. M. Zorn.

Notice.

Undersigned hereby brings to your notice that Mr. McDer- mid, former Presbyterian minister, has come forward for colloquy, and desires possibly to enter the ministry of the Lutheran Church.

Fort Dodge, Iowa, June 18, 1883, I. L. Craemer,

Pres.

Conference - Ads.

The Pastoral Conference of the Northwestern District of Minnesota will meet, s. G. w., July 27-30, at the home of Mr.?. Kollmorgen.

A. Pfotenhauer.

The general conference of all united local conferences of the East will meet, s. G. w., on August 14, 15 and 16 of this year in the parish of Mr. President Beyer in Williamsburgh. - It is requested that you register in good time with Mr. Grützemacher, teacher, at Williamsburgh, or with the undersigned, for the purpose of quartering. I. A. H. L. Wedekind.

310 D. 1l4tii 8t., ä5ork Oit^.

Wisconsin Pastoral Conference will meet, s. G.w., August 28-30 tn Oshkosh. - Timely registration desire of local pastor and resolution of conference.

I. Schlcrf.

The Dodge-Washington Co. mixed conference will meet, s. G. w., at the home of Mr. ?. Holst at Horicon, Wis. from July 30 to August 1.

E. Mav hoped.

Correction.

The "Northwest Teachers' Conference" will meet in Chicago from July 2 4 to 26. F. Kringel.

Incorporated into the Illinois District Caste:

For the synodical treasury: By I. Johnson of?. Katt- hain's congregation in Hoyleton 86.00. By C. L. Winte, Pentecost collckte of?. Eirich's congregation in New Minden, 19.47. By?. Merbitz's congregation in Beardstown 9.00. ?. Mueller's parish in Ehester, 5.50. (Total 839.97.)

To the new building in St. Louis: ?. Strieters Gem. in Proviso 20.00. By ?. Merbitz at Beardstown by Heinr. Krukewitt 5.00. By ?. Schallertn Red Bud by F. Böcler 1.00. By ?. Miracle in Chicago by L. Frenke 5.00. Passed ?. Reinke Das. by Christ. Karneboge 5.00, Mrs. N. N. 1.00. By ?. Large in Harlem by W. Ahrens 1.00. ?. Mueller's congregation in Ehester, 2nd c., 34.50. By Bro. Blumenkamp of the Drei- etnigk. congregation in Osnabrück 5.00. By ?. Schliepsiek of the Jmm. congregation in Dwight 11.00. (p. 888.50.)

For inner mission: ?. Switches Gems in Red Bud 5.30. By ?. Miracles in Chicago by C. Mickow 10.00. ?. W. v. Schenck's congregation in Algonquin 7.25. Part of the mission festival coll. in Addison 57.26. One third of the mission festival coll. by ?. Great Gem. in Harlem 9.00. By Student Lugenheim of the Gem. in Union Township 5.00. By ?. Wagner in Chicago: by A. Beduhn 1.00, N. N. 1.00, N. N. 1.00, by the Gem. 23.00. By ?. Schmidt in Schaumburg by Christ. Teyler 1.00. ?. Hölters Gem. in Chicago 13.10. (Summa 8133.91.)

For mission to Kensington, III: By ?. Noack at Dalton by Mrs. D. 1.00. By ?. Schwartz at Mount Carroll by W. Däggert 2.00, I. Richter, I. Sauer, H. Schreiner, H. Weber & H. Weitzel 1.00 each, A. Haag & N. N. .50 each, M. Hart- mann .40, E. Müller.35, I. Birkenstock and G. Lehr.25. ?. Hölters Gem. in Chicago 5.00. (p. 815.25.)

For Negro mission: part of mission feast coll. tn Addison 28.64. One- third of mission feast coll. of ?. Great comm. in Harlem 9.00. (S. 837.64.)

For mission to the Jews: One-third of the mission festival coll. of ?. Large congregation in Harlem 9.00. By ?. Döderlein in Home- wood by D. Nietfeldt 1.20. (p. G10.20.)

For poor students in St. Louis: Through ?. Bartling in Chicago for Th. Kohn from the Jungfrauenverein 25.00. Through ?. Hölter das. for Drögemüller from the Virgin Society 8.00. By U.H.Bruer for Drögemüller from an unnamed & M. Wügner in Howick, Ont. each 2.50, from W. Huth in Carrick, Ont. 1.00, Father Pretzow das. .50. (p. 839.50.)

For poor students in Springfield: By ?. Noack in Dalton from R. for Huber u. Witt 10.00. By ?. Hölter in Chicago from the Young Women's Association for Stephan 7.50. By ?. Reinke in Chicago from the Young Men's Association for Heinr. Bode 15.00. (p. 832.50.)

For poor students in Fort Wayne: From Chicago: By ?. Bartling for E. Albrecht and W. Kohn from the Virgins' Association 15.00, from the Women's Association 9.00, from the Community 18.00; by ?. Hölter for O. List from the Jungfrauen-Verein 7.91; by ?. Succop for A. Schülke from the Young Women's Society 26.00 and for Th. Dub- pernell from the Young Women's Society 29.00. By ?. Miracles from the women in his community For C. Koebel 3.00. ?. Large congregation in Addison for W. Bäder 15.00. Durck?. H. Bruer for C. Drögemüller from an unnamed person and M. Wügner in Howick, Ont. each 2.50, W. Huth in Carrick, Ont. 1.00, Father Pretzow that. .50. (p. 8129.41.)

For household in Addison: half of wedding coll. at Louis Plaß in Addison 9.50.

For poor schoolgirl Addison: ?. Great Comm. in Addison 20.00. By H. Meyer of ?. Heyne's Cross Comm. in Lake Creek, Mo. for H. Charle 13.00. From Chicago: by ?. Hölter for M. Gross of the Young Fr. Veretn 7.50; by ?. Wagner for N. Erdmann of the Woman's Club 3.00; by ?. Succop for F. H. Wilde of the Young People's Association 9.00, for Christ. G. Pfaff from the Young Women's Association 10.00; by ?. Engelbrecht for Ernst Riedel of the Young Friars' Association 10.00. (p. 872.50.)

For the student Grambauer in Milwaukee: By ?. Wagner in Chicago from the Women's Club 8.00.

For the Milwaukee Progymnasium: ?. Felten's church in Washington Heights 7.00. By ?. Eißfeldt by H. Wuestenfeld tn Whiting 1.00. For construction: by ?. Miracle in Chicago by Mrs. Kirchhofs 1.00. ?. Strieter's parish in Proviso 25.00. For teachers' salaries: by ?. Reinke in Chicago by Gem. 45.00, by Mrs. N. N. 4.00. (P. 883.00.)

For?. M. L. Wyneken: By ?. Merbitz in Beardstown, sent to?. Werfelmann's wedding, 11.20. ?. Blanken's comm. in Buckley 6.00. By teacher Fathauer, s. at Wm. Scheiwe's wedding in Eagle Lake, 21.15. ?. Schieferdecker's congregation at New Chlenbeck 12.00. ?. Large congregation in Addison 5.00. By ?. Hölter's in Chicago by Mrs. E. T. 2.00. (p. 857.45.)

For the widow's fund: contribution of ?. G. Th. Gotsch in York Centre 4.00. ?. Switches Gem. in Red Bud 5.00. (p. 89.00.)

For the deaf and dumb: By ?. Gräf in Blue Point, Kindtaufkoll. by Fr. Ziegler, 2.10.

For the orphanage near St. Louis: By ?. Switch at Red Bud by his confirmands 7.10, by F. Böcler 1.00. By ?. Heinemann at Okawville by Mrs. Dor. Rennegarbe 2.00. (S. $10.10.)

For Studying Orphans from Addison: By ?. Hölter in Chicago by Mrs. N. N. 2.00.

For the Gem. inMacon City, Mo.: By?. switch in Red Bud by F. Böcler 2.00. ?. Bangerters Gem. tn Peorta 3.25. (p. 85.25.)

For the Lincoln community, Kans.: ?. Bangerter's gem. in Peoria 3.25. By ?. Heyer in Jefferson by Max Jaaks 1.00. By ?. Wagner in Chicago 7.00. By ?. Succop's Chicago compound, 63.50. (p. 874.75.)

Correction.

In my receipt ("Luth." No. 13) read under the heading: "For poor students in Springfield": By?. Wagner tn Chicago for D. Kosche from the Women's Association 815.00; and under the heading: "For the Widows' Fund": From Mrs.?. Flachs- bart for happy delivery 3.00, not 5.00. Delivery 3.00, not 5.00.

Addison, III, July 1, 1883, H. Bartling, cashier.

Incoming to the Koste of the Middle District-:

To the seminary building in St. Louis: From ?. Schmidt's congregation at Elyria, 85.00. ?. Michael's congregation near Fort Wayne, 5th inst., 50.00. ?. Diemer's parish, 9.00. ?. Schumms commune at Kendallville, 10.00. ?. Evil's congregation on Ridge, 9.00, Mrs. Tröger, 2.00. (Summa 885.00.)

For poor students in Fort Wayne: 1) for Dunkel: women's club in?.. Niemann's church in Cleveland 10.00; 2) for Morhart: ?. Hitler's church in Minden 10.00; 3) for Drögemüller: ?. Weselohs Jünglingsverein in Cleveland 11.00; 4) for Mertz: by ?. Seuel in Indianapolis 15.00. (Summa 846.00.)

For inner mission: ?. Great's congregation in Fort Wayne 40.00. From ?. Zorn's congregation in Cleveland 5.58, Unnamed 5.00. (p. 850.58.)

For sick pastors and teachers: ?. Diemer's congregation on the Ridge 6.35.

For Negro mission: ?. Diemers Gemm. 4.54. 8. Fetten in Akron 2.00. Miss N. N. at Cincinnati 1.25. I. Fischer at Cleveland 3.00. ?. Detzer's gem. at Huff 4.80. N. Sieger at Willshire .50. wedding coll. at W. Hille by teacher Hafner at Fort Wayne 4.50. (P. 820.59.)

For poor students in St. Louis: Wedding coll. bet A. Wendt through ?. Diemer 4.85. ?. Kolbe's Gem. in Jndependence 12.50. (p. 817.35.)

For Seminarian Kirsch in Addison: women's club in ?. Meyers Gem. in Adams Co. 21.82.

For the synod treasury: ?. Zagel's congregation at Fort Wayne 23.32. ?. Schmidt's congregation at Elyria 12.47. Mrs. I. Schaper at Columbia City 2.00. Rector Schick at Fort Wayne 2.00. ?. Huges Gem. in Vincennes 17.00. I. Leininger Sr. by ?. Diemer 1.00. ?. Hitler's compound at Minden, 11 a.m. ?. Kolbe's compound in Jndependence, 29.50. ?. Ernst's parish of Euclid, 9.75. Michael's compound at Fort Wayne, 12.80. (p. 8120.84.)

For the deaf and dumb: ?. Detzer's Gem. in Huff 7.59.

For the widow's fund: ?. Stocks Gem. at Fort Wayne 11.94. N. N. at Vincennes 1.00. Mrs. Anna Mulzer at Huff 1.00. Wedding Coll. at Reinking at Willshire 4.50. (Summa 818.44.)

For the orphanage near St. Louis: ?. Brömers confirmands in Cincinnati 1.75.

For the Bible Society in St. Louis: Mrs. Marg. Ries in Huff 1.00.

For the church at Danbury, Conn.: ?. Rank's St. James parish at Sugar Grove 2.25, its Trinity parish 3.25. ?. Hitler's congregation at Minden 5.00. (p. 810.50.)

For the Gem. in Chemnitz: ?. Diemers Gem. at Archbold 3.56.

For the congregation in Planitz: Dr. Sihler's congregation in Fort Wayne 106.00. ?. Zorn's congregation in Cleveland 52.33. (p. 8158.33.)

For the gem in Briars Hill: ?. Schmidt's compound in Elyria, 12.70. ?. Lothmann's parish of Akron 22.00. ?. Dank-worth's church in Cleveland, 25.50. ?. Zorn's compound that. 100.00. (p. 8160.20.)

Fort Wayne, April 30, 1883, C. Grahl, cashier.

For poor students received with hearty thanks from a pastor of our synod 825.00. C. F. W. Walther.

Income to the Nebraska district treasury:

For the synodal treasury: By ?. I. Meyer of sr. Bethlehem parish - 1.45. By ?. H. Fischer from sr. Gemeinde 13.37. By ?. A. Baumhöfener 2.00. (S. -16.82.)

To the seminar construction: By?. A. Bergt sun. of Kaspar Möller 10.00, G. Albers, H. Schürmann, I. Bune, F. H. G. Meyer, Fr. Saß each 5.00. (S. -35.00.)

For the orphanage near St. Louis: By ?. H. Fischer by Mrs. Viergutz .25. By ?. A. H. Cämmerer, thank offering from Präuner, 3.00. (p. -3.25.)

For the widow's fund: By ?. H. Bremer of S. Zion's congregation 4.80, by himself .20. By ? Harms of S. Gem. 7.00. ?. Biedermann 4.00. ?. A. Baumhöfener 1.50. (p. -17.50.)

For the orphanage in Addison: Through ?. H. Fischer from Mrs. Viergutz: 25.

For heathen mission: By?. I. Meyer of Mrs. N. N. 6.20.

For inner mission: Through ? H. Cämmerer of sr. Congregation at Battle Creek 15.00. By ?. G. Grüber, coll. on Karl Neujahr's wedding 3.75. ?. E. I. Frese 1.00, Mrs. Bur- lage 3.00, A. S. in P. 2.00. By ?. I. Meyer from his Bethlehem congregation 1.55. By ?. H. Fischer from F. Hellbusch, F. Wilkins each 5.00, Elisa Hellbusch, M. Reimers each 1.00. By ?. Harms by sr. Jmm.-Gem. 7.75. By ?. E. I. Frese from Omaha Missionary Festival 70.00. By ?. C. Huber, coll. at pastoral conference, 17.60. By ?. A. W. Bergt from S. Agena 5.00, Mrs. Gottelar 1.00. By I'. Biedermann by Mr. Werner 5.00. By ?. Hilgendorf, Dankopfer by Grote- lüscher 5.00, Louise Frese 1.00. By ?. A. Baumhöfener from Dreieinigk.- Gem. 26.50. By ?. E. A. Frese in Hanover, Kans. mission festival coll. 24.05. (S. -201.20.)

For the congregation in Omaha: By ?. G. Citizen by his wife. Wife 1.00. By ?. A. W. Frese of his wife's. Cong. at Port Hudson, Mo. 9.00. By Treasurer H. Tiarks at Monticello, Iowa, 1.00. By Mr. Treasurer E. F. W. Meier at St. Louis 31.00. ?. H. Cämmerer 2.00. By cashier T. H. Menk in St. Paul, Minn. 5.00. By ?. I. Hoffmann of Mrs. Korbgeweit 1.60, by himself.40. By ?. A. Baumhöfener from C. Rieckmann 3.00. By ?. H. Fischer from F. Hellbusch 5.00. By Treasurer H. Bartling 8.97. By ?. A. W. Bergt from sr. Gem. 10.00. By ?. I. Roschke from sr. County 7.00. ?. I. Strasen 2.00. By ?. A. H. Cämmerer, wedding record, 8.30. By ?. I. G. Weller from Fr. Scheumann 5.00, H. Reiling 3.00, W. Scheumann 1.25, C. Abrahams, B. Baal, A. Dähling, W. Burgenger 1.00 each. (p. -108.62.)

For the township of Stillwater, Minn..: Durck ?. Hofius of s. Jmm. comm. in Sheridan 7.00.

Omaha, July 2, 1883, F. C. Festner, cashier.

Entered the caste of the Western District:

For the synodical treasury: From the Trinity district in St. Louis -8.35. Collect of the congregation of ?. Griebels in California, Mo., 5.25. From ?. Krämer's congregation in Humboldt, Kans., 4.90. Coll. of the congregation ?. Profts in Stringtown, Mo., 3.35. By H. Pretz of the congregation at Pilot Knob, Mo., 10.00. (Summa -31.85.)

For inner mission: N. N. through ?. Hafner in Leavenworth for Kansas 5.00. Mission festival coll. of the Cross congregation here and the congregations in South and West St. Louis 122.25. Surplus of the mission festival coll. of the congregations ?. Profts at Stringtown, Mo., 10.45. Half of the missionary festival coll. of the congregation ? Freses at Han-over, Kans. for Kansas, May 24. coll. of the branch congregation of ?. Menkes at Richland, Mo., for Kansas 5.00. For Kansas City: ?. Krämer's gem. in Humboldt, Kans., 13.25. Joh. Bredehöft in Jndependence, Kans., 3.00. Mrs. B. B. by ?. Cousin in Cole Co, Mo, 2.00. (S. -185.00.)

For heathen mission: Mrs. B. B. through ? Cousin in Cole Co, Mo. for Tamul candidates to purchase Dr. Walther's Postil 3.00.

For mission to the Jews: ?. Stöckhardt Gem. in St. Louis 8.25.

For emigrant mission: Mrs. B. B. through?. cousin in Cole Co., Mon. 1.00.

For the deaf and dumb: Coll. of the parish ?. Janzows in Frohna, Mo., 17.25.

For poor sick pastors: Mrs. B. B. by?. cousin in Cole Co., Mo. 2.00.

For new construction in St. Louis: Jmm. Distr. in St. Louis, 761.00. D. Hollrah by ?. Gräbner in St. Cbarles, Mon., 1.50. ?. Kösterings Gem. at Altenburg, Mon, 4, 109.00. By ?. Nütze's parish in West Ely, Mon., 15.00. Parish in Kirkwovd, Mon., through Prof. Günther, 2nd line, 12.00. ?. Stöckhardt parish in St. Louis, 8th t., 330.00. Mr. Schickenberg through I. A. Meier dahier 4.00. From Dretntgkeitsdistr. dahier, 11th t., 322.00. (S. -1551.50.)

For the congregation in Chemnitz, Saxony: Coll. of the congregation ?.. Janzows in Frohna, Mon., 20.00.

For the comm. in Lincoln Co, Kansas: by Treasurer Bartling in Addison, III, 94.75.

For the comm. in Macon City, Mo.: By I. Birkner in New Uork, 3.87. By Treasurer Bartling in Addison, III, 5.25. (S.-9.12.)

For the widow's fund, W. Waltke through ?. Brandt in North St. Louis 3.00. I. St. in Salem by ?. Janzow at Frohna, Mo. 2.00. (S. -5.00.)

St. Louis, July 8, 1883. E. Roschke, cashier.

For the orphanage in Addison, III..,

Received since January 28, 1883: From congregations 2c. in Illinois: from Chicago: by ?. Engelbrecht from August Rossow - .25 & .25, from the congregation 5.00, Chr. Piper .50; by ?. Reinke of the Women's Club 7.00, Mrs. Sophie Ditt- mann 1.00, David Bauermeister 5.00; by ?. Hölter by the Women's Club 6.00, Mrs. A. Kelle 2.00, Women's Club 20.00, by the Gem. 33.36; by ?. Bartling by Mrs. Wilke 2.00, Mrs. A. Lange 2.00, Miss Louise Zorn 1.00, Karl Runge 1.00, Mrs. Wilke 2.00, Jakob Küchler 1.00; by ?. Succop by A. Schnake 5.00, N. N. 3.50, Joh. Blankenschön .50; by ?. Wagner of the comm. 45.00, Widow Kloth .50, W. Heyn 1 00, Emma Walk 2.00, Clara Walk 2.00, Paul Walk 2.00 ; by ?. L. Lochner, Palm Sunday Coll. 48.06; by ?. Miracle by N. N. 1.00; by ?. Stretch Foot by C. Bachmann 1.00 & N. N. .50. by ?. Great Gem. in Addison: Karl Strauschild 5.00, H. Mesenbrink 2.00, Dr. I. G. Franke 1.00, half of wedding coll. by Louis Plaß 9.50, by Herm. Lührs 24.15, by L. Balgemann 18.10, by F. Stünkel 39.00, by W. Grote 38.30, by W. Buchbolz 45.25. From the orphans' box in the orphanage 12.36. From?. Brügmann's parish at Hersher Station: Weihn.-Koll. 5.00, Osterkoll. 7.00. By?. Frese in Champaign Klmgelbeutelkoll. 1.00. By?. Heumann's congregation inFarina 7.80. By ?. Martin at New Bremen, wedding coll. By W. Koehle 5.10. By ?. Schroeder at South Litchfield, coll. at H. Vithe's wedding, 7.70. By ?. Roeder at Arlington Heights from D. Luehrs 5.00, from the comm. 27.17. By ?. Doederleinin Home Wood, half coll. at C. Richter's wedding, 6.03, from the comm. 14.53. By ?. Karth in New Brunswick, thank offering from Mrs. Louise Sievers, 3.00. By ?. F. M. Great Gem. in Hartem: half of Easter coll. 18.17, N. N. .50, half of Pentecost coll.

16.14, Mrs. Will 1.00. By ?. Fruchtenicht in Elgin from Mrs. Henr. Volstorff 2.00, from some members of the community 2.10. Through ?. Kollmorgen near Nashville by Father Weber 2.50. By ?. Hicber's congregation in Town Nick 4.95. From ?. Nuoffers Gem. in Eagle Lake: wedding coll. at John Tegtmeier, 16.11 and fromDietr. Meyer 2.00. From ?. Becks Gem. in Jackson v ille 6.65. From ?. Krebs' Gem. in Aur ora 25.75, Mrs. Kath. Heinrich 1.00. From ?. Gotsch's congregation in Uork Centre 25.13. By?. Schieferdecker in Neu-Gehlenbeck, thank offering for recovery, by N. N. 5.00. Communion coll. by ?. Koch's congregation at Wheaton 1.78. By?. Strieter's congregation at Proviso 26.00. By ?. Gehrken's parish in Clay- ton 2.25. By ?. Burfeind at Rich by Widow M. Stünkel 1.00. By ?. Brewer in Brecher by Mrs. N. N. 2.00, Mrs. G. Kölling 2.00. By ?. Grupes Gem in Rodenberg 7.02. By ?. Schmidt in Schaumburg, coll. at Bro. Nedeker's wedding, 6.71. By ?. Ansorge in El Paso, coll. at Falk's wedding, 1.75. By Mrs. Rademacher in Des Plaines 2.00. By ?. Pifsel in Benson by N. N. 4.00. By ?. Brueggemann's commune in Lyonsville 6.27. From the orphan box by ?. Sieving's commune in Ottawa 6.55. By ?. Namelow's comm. in Elk Grove 11.00. From ?. Brewer's compound in Crete: by I. O. Pipcnbrink Jr. 8.15, I. O. Pie- penbrink Sr. 37.45. (S. -740.34.)

From parishes 2c. outside Illinois: From Joh. Heirkamp at Dayton, Iowa, 1.00 (also formerly 45 lbs. of butter). By cashier Schmalzriedt in Detroit 16.80, 18.80 & 5.00. By ?. Pankow in Norfolk, Nebr.., by G. Röhrke 1.00. By cashier Menk in St. Paul 6.82 and 23.35. By cashier Tiarks in Monticello, 7.35 and 7.00. By cashier Neldner in Chemnitz, Saxony, from the collection bureau of Messrs. Hähle-Winkler in Burgstadt .60. by Paul Kühnert in St. Louis .40. by cashier Birkner in New York 20.75. by cashier Eißfeldt in Milwaukee 86.14, 56.59 and 20.00. by ?. Heid in SouthBend, Ind. s. at E. Domke's wedding, 5.45. By ?. Wunderlich, wedding coll. at C. Studt,nann in Tolleston, Ind., 3.50. By Mrs. A. S. in Papillion, Nebr., 2.00. By ?. Volkert in Belle Plaine, Minn., 1.00. (S. ,-283.55.)

From children: Acknowledged in the children's sheet 354.17.

For the purchase of a piano: From Mrs. C. Koch in Chicago .50. By ?. Lochner the. 5.00. From the piggy banks of Willie, Lillie and Rosa Diener the. as a Christmas present 9.88. (p. -15.38.)

In board money: From H. F. R. for Franz Neifert 7.00. For Wilkcs from uncle in Chicago, III, 10.00. From I. N. Raithel there for Gross 35.00. From H. Börst the. 1.00. From Mrs. Vogel the. 10.00. (S. -63.00.)

Addison, III, June 20, 1883, H. Bartling, cashier.

For the ev. - luth. hospital in St. Louis

with heartfelt thanks: From the solitary Virgins' Association of Trinity District for the purchase of a carpet in the reception room -50.00. By the collectors of the congregation of Mr. ?. Brandt in North St. Louis 20.00, of Trinity Distr. 15.10, of Cross Distr. 11.90, of Jmm. Distr. 22.20, of Zion Distr. 41.35. By Mr. F. Streutker 5.00. By I. Kreißler in Lincoln, Mo>, 1.(0. By Mr. Karl Lange 1 doz. Spoons, 2 Dozen. Knives, 1 Dozen. Forks, as per bill, 4.70. From Mrs. Schramm, Dutz. Bed quilts, 1 dozen. Sheets, 1 dozen. Pillowcases. From Mr. Tenzer, 4 dozen. Fruit cans, 12 quart cans of catsup, Brl. Pickles, 10 gallons of wine vinegar & a washing machine.

May the faithful God, the rewarder of all good, bless it to the benevolent givers in body and soul.

F. W. Schuricht, cashier.

For the Lutheran orphanage near St. Louis, Mo., received since 23 May: By ?. Biltz in Concordia, Mo., collection on F. Ehler's silver wedding anniversary, -9.35, from Harry Rode- kohr 2.00, Fran Alund 1.00, Joh. Runge .50. Pentecost coll. of the parish ?. B. Sievers' 13.00. From ?. Meyer's congreg. in East St. Louis by Bro. Klauenberg 2.00. From W. Pepmüller in Franklin Co. on Mo. 8.00. From Unnamed by Teacher H. Keller 1.00. Coll. on Teacher H. Clüver's wedding 6.10. From Cross Distr. in St. Louis: by Teacher Körner 3.00, by Schumann 13.90. From Jmm.Distr.: by the collectors Huning 9.90, Günther 7.20, Wilhardt 1.75. From the Christ congregation in St. Louis by Dopp 7.90. From Helene and Elisa Weber each .25. Collection and other income at the annual festival on the orphan's square 789.74. From Dr. Harnisch, for the happy delivery of his wife. Delivery of sr. Wife, 5.00. By ?. Grimm in Washington, Mo., thank offering from Mrs. Hesse, 5.00. From Julius Schrader 2.00. From H. Jeude 1 bag of trimmed apples. From John Ullrich 2.50. By ?. Dröge from Mrs. Schlegel 1 quilt, Miss Anna Schlegel 4 aprons. Through ?. Roschke at Pierce City, Mo.: from sr. Gem. 6.00, coll. on R. Malzahn's wedding, 8.75. By ?. Matthias at Paola, Kans., by I. Prothe 5.00. Nachtr. to Orphans' Festival Coll.: by N. Jüngel .50, G. Volck 2.00, Ed. Jung- hans 2.00.

Received by ?. Brandt: From teacher G. Just the godmother's gift for his deceased little daughter Klara 1.75; from N. N. for the collection at the orphan's feast .25; Mrs. T., thank-offering for happy delivery, 4.00; coll. on teacher Papke's wedding 10.30; from Mrs. Kaiser 10.00, Mrs. Kollmann 5.00, Mrs. Ste- ding 2.00. Kollmann 5.00, Mrs. Ste- ding 2.00. From the confirmation candidates of Mr. ?. Wangerin 9.50. By ?. Zimmermann, two collections on H. Zimmermann's wedding, 11.42. By P. A. W. Müller, thank-offering by Mrs. Temme 1.00. Durck teacher G. Just by H. Ernte, F. Meyer, A. Hillebrand each .50, A. Rünhold, E. Just, M. Göbel, A. Ro- werts, A. Fick, N. Dietzel, L. Ullmann, A. Meyer, V. Schäfer, H. Paul u. A. Knoche each .25, H. Weishaupt, Christ. Bunte, L. Knebte each .35, H. Böker, E. Bergen, F. Sieber each .10, L. Böker .20, M. Knoche .15, found .35.

Warmly thanking all dear friends in the name of the orphans and wishing them God's blessing

St. Louis, July 9, 1883, I. M. Estel, cashier, eor. 3ck L cutter 8t8.

For the seminary house in St. Louis:

From the congregation of Mr. P. C. H. Lüker a 15-gallon jug and a bucket of butter, together with a wedding collection of H5.00 and from F. Röper 1.00. From the Zion congregation in St. Louis, leftover bread, coffee and sugar at the children's festival. The gardeners Rohlfing, Weise and Frerck have supplied us from time to time with vegetables 2c.

St. Louis, July 10, 1883. H. Iungkuntz.

Received with thanks for the seminary budget: From some members of the congregation of Mr. ?. Buszin a case of smoked meat, a case of eggs and $1.10; from ?. Meyer's parish in Lincoln, III: from F. Berger 50 lbs. of wheat flour, Aug. Berger 200 lbs, Bro. Werth 110 lbs, Chr. Lohrens 100 lbs, Bro. Wittkopf 50 lbs, Joh. Schröder, Joh. Fcuerbacher each 2 pieces of meat, Chr. Lohrens 1 ham, L. Richter 50 lbs. of grain flour, Peter Ebel .50 to pay freight.

Springfield, July 11, 188A G. Pfau, superintendent.

To have received from the Benevolent Women's Association at Lincoln, III, (k. Meyer's parish) for poor students, 14 towels, 10 sheets, 3 pillow cases, certifies with thanks H. Wyneken.

New printed matter.

Seventh Synodal Report of the Illinois District of the German Lutheran Synod of Missouri, Ohio and Other States. 1883.

This report is leaving the press these days. The dear readers will find in it the continuation of the discussions on the doctrine of sanctification. The theses discussed are: "The means by which sanctification is wrought are the means of grace. Our cooperation in this consists in the right use of them. Means which God uses are: Affliction and Temptation." "By sanctification, though we can earn nothing, yet it has great benefits: 1. It promotes God's glory; 2. It is a comfort to the Christian; 3. It has glorious promises, a. temporal, b. eternal. The honorable district president rightly says in his synodal address: "In discussing these two theses, our Lutheran church will also become quite dear to us. For it alone remains true to the word of God in this matter and can therefore guide a Christian man correctly. The false churches also preach sanctification, yes, they often do it excessively, and obscure the doctrine of justification. But either they leave it at the demand, "You shall lead a holy life," or they extol the innumerable means they have found for attaining sanctification. It is our Evangelical Lutheran Church which, in the doctrine of justification, shows us how to plant the good tree on which alone the good fruits of true sanctification can grow, and it points out to us the means of grace instituted by God, by which alone we obtain power and strength for right godliness, and which we are therefore to use diligently in order to become more and more complete in sanctification."

The report, 96 pages in length, costs 30 Cts. and can be obtained from Concordia Publishing House. G.

Dr. Martin Luther and the Resurrection of Christ: two paintings by painter F. Wehle.

The excellent Luther picture, which has already gained such great recognition in the widest circles, has appeared in a new edition. In the production of this new edition, the artist omitted nothing that could serve to give this new print the finest perfection. Therefore we do not doubt that this new Luther picture will not find less, but in all respects the same, full recognition as the earlier one.

The Resurrection of Christ, a picture of the same size as the Luther picture, is likewise a well-done, appealing work of art, which distinguishes itself from many other representations of the same subject especially by the historical fidelity with which the artist followed in his conception the narratives of the holy evangelists.

If any one desires to procure one or the other of these beautiful pictures, contact Mr. F. Wehle, 117 Mason St., Milwaukee, Wis. or Concordia Publishing House, St. Louis, Mo. The price is $1.00. G. S.

Changed addresses:

Rev. ch. L.. krokt, ? olunann?. O., Oole Oo., Lto.
Rev. kkotenllnuer, cholln8on, 8'lK 8tone Öo., lVlinn.
0. NLAkl, 1633 lVarren 8tr., 8t. ? ouis, Icko.
k. KrumsieZ, 765 N. ^Voock 8tr., OllieaZo, III.

Lnterecl at tde kost Otllee at 8t. Douls, L4o., äs seeosä-elass matter.


Und ich sahe einen Engel
fliegen mitten durch den Himmel,
der hatte ein ewig Evangelium
zu verkündigen denen, die auf
Erden sitzen und wohnen, und
allen Heiden und Geschlechtern,
und Sprachen, und Völkern.
Und sprach mit großer Stimme:
Fürchtet Gott, und gebet ihm die
Ehre, denn die Zeit seines
Gerichts ist kommen, und betet
an den, der gemacht hat Himmel
und Erde, und Meer, und die
Wasserbrunnen.
Offenb. Joh. 14, 6. 7.
Gottes Wort und Luthers
vergehet nun und nimme

Herausgegeben von der Deutschen Evange
Zeitweilig redigirt von dem Le

39th Year, St. Louis, Wo., August 1, 1883, No. 15.

The five little tricks of the publican. *)

(Luk 18, 13.)

The poor publican had shame written all over his face.
The proud Pharisee came
With a self-righteous nature;
Defiantly he stands before God,
While the publican sighs and pleads,
"God, have mercy on me, a sinner!"

For his debtor - what a shy'!!! -
The Proud - God Considered;
The publican there is an abomination to him,
Whom he confidently despises.
But this one, full of fear and anguish,
Speaks imploringly the word alone, "God,
have mercy on me a sinner!"

Five short words it is but of high value.
Their content is rich and great, as Christ himself taught (Luk 18, 14.). No less than **five little tricks** contained his short sigh: "God, be merciful to me a sinner!"

The first feat is that he unites God and sinner beautifully. The two do not belong together as it seems. (Zeph. 1, 18.) But his faith united them (Ex. 15, 26.), which gave him courage to pray: "God, be merciful to me, a sinner!"

On the other hand, he brings together sin and grace.
Whether the law urges punishment, Faith stands straight
Firm on the promise of God (Ezek. 3, Matt. II.) ;
The same one makes him ask:
"God, have mercy on me a sinner!"

Thirdly, he has chosen grace as his mediator.
She hath made it wholly strange, That
Mosiah's cursing ray - hath failed. But
he that trusteth in his works hath built
upon the sand: God is merciful to the
sinner.

*Therefore it is an art above all men's arts, yea, the most wonderful thing in the world, that a man should have grace, that he should truly know himself to be a sinner, and yet thus turn again, and put God's wrath out of his sight, and be able to take hold of a vain grace. - Stand, then, in this publican you have a beautiful example of right Christian repentance and faith, and a splendid masterpiece of high spiritual wisdom or theology, of which the Pharisee and what is his like have never received either taste or smell." Luther. Erl. A. 13, 296. 292.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. August 1883. No. 15.

The publican's fourth trick is: He seeks God's grace.
In the mediator JEsu Christ alone,
The right ark of the covenant,
Whom God hath set for the mercy seat, He saveth from the pit; In Him only is God gracious!

The last and best trick
The publican's sigh is found, That in his sigh he joins confession and absolution. And thus brings them before God's throne: "God, be merciful to me, a sinner.

"To me a sinner," this confession pure Penetrates to heaven's gate.
"Thou wilt and wilt be gracious unto me!" These are the words of faith;
They are based on God's Word (Ex. 34:6, 7.). And He, the ever-faithful Shelter, Says, "Yea, I am gracious unto thee!" (Isa. 54:10.)

There is still mercy for a poor sinner. God himself lovingly brings it near to him, And entices him no less: "Ah, come now, thou prodigal son, My dear child, my reward of pain! I am merciful to thee, sinner!"

Chr. Rödiger.

(Submitted.)

Synod Sermon

By Rev. P. Brand, President of the Concordia Synod.

Apost. Hist. 20, 32.

In Christ beloved brothers in office and in faith!

It will be the task of the Lutheran church of all times to keep this doctrine pure, if it does not want to give away its lifeblood. The doctrine of justification by grace alone through faith, without merit of works, is the article by which the church stands and falls. Without it, a heart troubled for its salvation would have no certain comfort.

It is therefore in the struggle by which our Church has been moved in recent years,

It is truly no small thing if the necessary, delicious, and consoling doctrine just mentioned, which was given to the Lutheran Church through the ministry of the Reformation, was known by it as the main article of the Christian religion, and was presented on all sides in accordance with Scripture, has somehow been touched by this dispute. But that this is really the case is beyond question.

As is well known, our opponents make the election to eternal blessedness, that is, blessedness itself, dependent on the "conduct" of man. Even before conversion, a certain cooperation is supposed to take place, even if only with the help of the received powers of grace. How thereby faith, justification, and regeneration are in part made out to be man's own doing, as a result of alleged self-decision, and God's glory is robbed, we have seen at our last Synodal Assembly by the bright light of the divine Word. However, it is necessary that we become ever more clearly aware of how dangerous the net is into which our opponents have fallen. The finer, the more dangerous. And deceptive enough is the error that in any case the conduct of the born-again is decisive for election and thus also for blessedness, that God has "now given it into our hands whether we shall be blessed or not".

For it is quite right to say that, after conversion, "a man is also instrumental in all the works of the Holy Spirit which he does through us." For "as soon as the Holy Spirit has begun his work of regeneration and renewal in us through the Word and the holy sacraments, it is certain that we can and should cooperate through the power of the Holy Spirit.

But in what does this cooperation consist? "This," continues our Formula of Concord, "cannot be understood otherwise than that the converted man should do good so much and so long as God governs him with his Holy Spirit." Evidently, then, this "cooperate" refers to the new obedience, to the fruits of repentance which faith must bring; for "faith is a living, busy, active, powerful thing, that it is impossible that it should not work good without ceasing."

But what place do our good works occupy in the transaction of our justification and blessedness? Are they necessary to the preservation of righteousness and blessedness? Not at all.

It is not that we may be saved that our faith must be active, but because we have been saved. If we would keep the doctrine of justification pure, we must also "separate the works of faith or new obedience, which follow conversion, the righteousness of life, from the righteousness of faith." - Whether good works be done by faith, yet the works of the regenerate are only works, with which they cannot stand in God's judgment. For "yet there is not found any work pure enough, important enough, delicious enough, to make a gracious God, and to obtain eternal life." The Scriptures also testify in every place that we are justified and saved by faith, without works, "that salvation is of man only, to whom God imputes righteousness without works."

And if any one should think, that though works are not to be considered in justification, yet in the preservation in faith, or in the eventual attainment, in the preservation unto blessedness, our Formula of Concord reminds us, "that in like manner as we attain to righteousness, so also we attain to blessedness."

We hold fast what our church confesses when she sings:

The works that never help, they may not keep.

If we were to abandon this reason, we would also be deprived of all certainty of our eternal salvation.

Let us strengthen ourselves, my brethren, from God's word to this confession, before we go to our synodal work, where our main task will be to recognize and then also to confess before everyone that our blessedness is not in our hands, but in God's - even after conversion - and therefore we can be certain of it in faith, while our opponents hold that God provides us with everything that is necessary for blessedness, but makes the eventual attainment of salvation dependent on our conduct; So then also the assurance of salvation is a conditional one.

Praise God! we have solid ground for our teaching. St. Paul also testifies to us in the words of the text read to us",

that the preservation in faith is solely God's work, on which we can confidently base the assurance of our blessedness.

We're considering,

I. that preservation in the faith is solely God's work;

II. That upon this work of God we may confidently base the assurance of our blessedness.

I.

The preservation in faith is solely God's work. That is why St. Paul, in his departure from Ephesus, commands the brethren to God and to the word of His grace. "And now, brethren, I commend you to God and to the word of his grace." I commend you to God. The faithful pastor takes his leave. One thing, however, is hard upon him. He sees how the hour of temptation will also come upon the church at Ephesus. In front of his eyes there is a great danger that some will suffer shipwreck in their faith and lose their salvation. Therefore the apostle admonishes the elders of Ephesus to be faithful to their office and at the same time to take care of their own souls. But because it is not up to anyone's willing or running, but up to God's mercy, because God must complete the good work and keep the believers blameless until the day of Jesus Christ, St. Paul commands the Ephesians to "God". He means to say, I know that your blessedness is not in your hand. "Otherwise ye would lose the same much more easily than happened to Adam and Eve in Paradise, yea, all hours and moments." For "this is the work of God, that ye believe." Therefore I commend you to the God of all grace. In his hand your blessedness is safe. No one shall snatch you out of his hand. I urge you to be faithful, but God must give you faithfulness and keep you steadfast.

And surely, my brethren, how could we also remain constant in the faith if God did not hold us in his hand? Luther says: "I would not willingly have my soul in my hand. If it were in my hand, Satan would have taken it away long ago, yea, in a moment, like a vulture a young fowl, but out of the hand of God neither the devil nor anyone else will snatch it."

But because God does not want to keep us in faith and lead us to salvation without means, St. Paul adds: "and the word of his grace. The word of grace is the hand that God has extended to us from heaven, the hand filled with the goods of salvation. In the word he has placed all the grace purchased through Christ for all men. It is the only means by which God makes men blessed. Now as God not only works faith, but also sustains it, so the word of God is the means by which God not only kindles, but also sustains the light of faith. When the apostle commands the Ephesians to the word of grace, he testifies that God must sustain them in the faith by the word of grace. For it was the preservation in faith that was here in question. For who are those for whom St. Paul knows no other counsel than to command them to God and to the word of his grace? First of all, the elders of Ephesus, faithful men, enlightened by God, whom the Holy Spirit had made bishops to shepherd the church of God. Now when the apostle testifies to these men that they could only be preserved in the true faith by God through the word of grace, there is no doubt that the preservation in the faith is God's work, which he accomplishes through the word.

Let this also be said to us, my hearers. We are living in a time when Paul's word has been fulfilled: "Of your own selves shall men stand up, speaking perverse doctrines, to draw disciples unto themselves." That we have not fallen into the net of false doctrine, we thank God, we thank the word of his grace. Here also lies our some comfort for the future. We know well that our faith cannot be idle, that we must continue in reading and meditating on the Word, in prayer, that we must walk in all things pleasing to the Lord, and be fruitful in all good works, or else we shall become reprobate, or else we shall have received the grace of God in vain. But when it comes to our preservation in the faith, we base our hope that we will remain steadfast, not on our faith, but on God.

and the word of his grace; - the confidence that we remain faithful we base, not on our faithfulness, but on the faithfulness of God. And "faithful is he that calleth us, who also will do it".

In sum, preservation in faith is not our work, for faith cannot preserve itself, but solely God's work, as we confess in the third article: that the Holy Spirit calls, gathers, enlightens, sanctifies, and preserves all Christendom on earth with JEsu Christ in the right, united faith." Here the Holy Spirit, in contrast to all the work of man - his own reason and power - is credited not merely with enlightening and sanctifying, but also with preserving without all limitation.

But the apostle also shows why he knows no other comfort for the Ephesians than God and the word of his grace. And from this we see all the more how necessary it is to exclude all human activity from the work of our salvation and to hold fast that the preservation of faith for salvation is God's work alone.

"He that is mighty to build you up, and to give you an inheritance." There are two things to which we must pay attention here, namely, the word mighty and the word inheritance. When St. Paul says, "He that is mighty to edify you," he is thinking first of the hindrances that will come in the way of God's work in the church at Ephesus. God is mighty, he says, to build you up over all obstacles. By the word "inheritance" Paul refers to blessedness as something that is not earned or contributed to, that is given to you not in consideration of your conduct, but by promise. God gives the inheritance.

But to see all this more clearly, let us return to the word "mighty". Notice well, my hearers, that the apostle does not refer here merely to God's will of grace. This, of course, the Scriptures teach brightly and clearly, that God earnestly desires our salvation, that he desires the salvation of all men. In this lies for us an inexpressible consolation. For we may, indeed we should, confidently include ourselves in this will of God's grace. If God wants to make all men blessed, he also wants to make me blessed.

St. Paul teaches us not only that God wants to make us blessed, but that he can also make us blessed. He points us to God's mighty work of grace, so that we may recognize that our salvation is solely God's work.

Behold, beloved, the hands of God are not only faithful, but also strong enough to lead us to salvation. To him who recognizes this, the understanding of the eternal election of God, yes, of the whole work of the bestowal of salvation, is opened. May our opponents, therefore, cry out: God compels no one; he does not need his omnipotence in the work of beatification. We know this very well. It is not to His omnipotence, but to His mighty grace, to His working of grace through the Word, that we ascribe the fact that we are preserved in faith unto salvation. And therefore it is so important that we sharply separate works from this commerce, otherwise we rob God of his glory, and take from the merit of Christ what is due to him alone. Next to Christ's merit, the merit of the saints also does not fall into the scale. Good works are here to be entirely excluded, and must not be introduced under "any appearance," if we would keep the doctrine of justification pure.

Our salvation is a work of God, yes, God's work alone, that is the reason of our salvation.

But this doctrine is also a stronghold of our salvation. For we may

II

and thereon we may confidently base the certainty of our salvation. Let me speak to you of this recently.

That many do not want to know of such a certainty is due to the fact that they grant the born-again a share in the work of their salvation. They say that God wants to make men blessed, but on condition that they hear God's word, pray, watch, fight, persevere, and so on. As long as a man lives, he must, even if he has become a Christian by God's grace, hover day and night between fear and hope, as between two millstones, for he may still fall away. A poor comfort, indeed, for a heart that would gladly be sure of its blessedness.

But is not the doctrine of such certainty a dangerous comfort? May we desire such assurance? Does not God's Word teach us that we can easily fall from grace? "Let him that thinketh he standeth take heed lest he fall." Does not God's word exhort us to fear? "Obtain your own salvation with fear and trembling." "Stand fast by faith; be not proud, but afraid." "Walk in fear all the days of your sojourning."

For these exhortations are held against us when we speak of the joyful assurance of blessedness. - But, my hearers, the assurance which we teach flows from the gospel. But these exhortations are commandments, which teach us what we ought to do and what we ought not to do, and therefore belong to the law. It is a miserable mixture of the law and the gospel, when the consolation of the gospel is encapsulated in the law, and such demands are mixed up with the consolation of the gospel. - Consider further, who then is to fear? Yet truly not the new man, but the old man; the Christian not, so far as he is born again, so far as he is a child of God, but so far as he has the flesh upon him. "For fear is not in love. Perfect love casteth out fear." "Ye have not received a servant spirit, that ye should fear again." - Fear, which the Scriptures commend, yea, require, contends not against the certainty of grace, but against the security of the flesh. Not to fear, and to fear, seems a contradiction. "But we are double beings, with our feet on earth and our hands in heaven." The feet may tremble, but the hands hold fast the crown, eternal life. So we can shout from the depths and sing psalms in the higher choir beside it already.

The doctrine of the certainty of salvation is by no means a dangerous consolation. Otherwise St. Paul would lead Christians astray when he teaches them in our text to base this certainty on the fact that our preservation in faith is God's work. . "He that is mighty to build you up, and to give you an inheritance." This is what we are to believe, just as we believe that God can sustain us bodily. God can give us the inheritance. What is lacking then, since we know beforehand that He wants to give us? Nothing but faith. He who believes has it. But God can also preserve faith for us, for he is the one who makes...

to edify us. We are preserved by the power of God through faith unto salvation.

But, to be sure, this assurance can be had only by those who stand in faith; for St. Paul adds, "among (or with) them that are sanctified." Thus he describes those on whom the grace of God is not in vain. The comfort of the Gospel, after all, does not belong to the sure and impenitent. The assurance of salvation is lost through mortal sins, because faith is lost through them. Nevertheless it remains true that faith is sure of eternal life. - Let us therefore hold fast that we may confidently base the assurance of our blessedness on God and the work of his grace. - Oh, my dear listeners, how sad it would be, how our praise of God's grace would be dampened, if we could not be certain of our blessedness, if we always had to be in trepidation as to whether we would be heirs of eternal life.

No, no! A Christian speaks with St. Paul, "I know in whom I believe, and am sure that he is able to keep me my supplement until that day." We hold fast to the consolation which the Church so often utters in her hymns, and sing joyfully:

> He who trusts in God has built well in heaven and on earth.
>
> He that trusteth in Jesus Christ, To him must heaven become.

Shall we say, Yea, who knoweth whether I persevere in the faith? Shall we teach doubt? No, and again, no! But let us put our hope entirely in grace, and pray when we are troubled at the sight of our weak faith:

> Let me be ruled by your spirit, dearest Lord, according to your word, And lead in your ways, For you are my most faithful refuge, Who in faith keeps me safe Against the devil, sin, and the world, Whether they rage so horribly, you can keep me safe.

And cheer here already:

> Thou wilt undoubtedly give me the crown of honour, Thou wilt give me the reward of grace on the door of heaven. Lord, I remain committed to you, Lord, I believe and do not doubt, You will give me after this life also the joy of heaven.

And now, my brethren, let us then also for our synodal sessions commend ourselves to God and to the word of his grace, Amen.

Luther and the Organ.

Recently there has been much discussion in several sects as to whether it is permissible to use organs in the church. A large number of enthusiasts deny the question. We would not have much to say about this if Luther were not referred to.

The controversy is an inheritance of the founders of the Reformed Church. Those who are against the organs may at least refer to them. Zwingli and his comrades had a different spirit than Luther. While Luther retained such of the existing customs as could be retained without sin, and preached Christ in such a way that, among those who accepted Christ, the papal abuses Zwingli proceeded quite differently. He rejected with the papacy all the customs that had been common until then without distinction, among them also those that, although they were abused in the papacy, did not in themselves have anything to do with the papacy as such; he rejected them precisely because they were found in the papacy: the images were abolished, the organs were removed from the churches or smashed, the bells were no longer rung, even the church singing had to give way. Later, organs were reintroduced here and there in Switzerland. In Zurich, church singing remained banished until the year 1598. In a principal confession of the Reformed Church, the second Swiss Confession, published in 1566, it is said that there are congregations which have "no singing," but are therefore "not reprobate." (Art. 23.) The Puritans, who arose in England about the middle of the sixteenth century, had also such a stormy spirit. They wanted to know nothing of the sign of the cross, of kneeling at the Lord's Supper, and of bowing the head at the mention of the name of JEsu, nothing of baptismal patrons, of prayer forms, of the gospels and epistles (pericopes), nothing of emergency baptisms, of confirmation, of church festivals, nothing of altars, bells, and organs.

Luther was completely free of such enthusiasm. When he was at the Wartburg and Carlstadt and his comrades began their iconoclasm in his absence, made confessions, smashed the altars, abolished the schools, etc., Luther could no longer be kept at the Wartburg; he hurried to Wittenberg and preached for a week, day after day, to calm the wild storm. He showed, among other things, that the abominable papal abuses must first be punished and condemned by the Word, and that if the hearts were then freed from the cords, the outward abolition of them would be the easier, and they would fall of their own accord. So it happened; the papal abuses fell, one after another. Luther made a precise distinction between the things and the abuses that were attached to them. He did not throw out the baby with the bathwater, as the enthusiasts did. Many things could be retained with a clear conscience, since the papal abuses attached to them were removed, e.g. images, altars, crucifixes, organs.

In spite of the fact that this principle of Luther's and his method are well known, there are still people who, along with the enthusiasts, have him reject the organ, among other things.

So recently the "Fröhliche Botschafter" (Happy Messenger), which in an article: "Are musical instruments useful in the service?" declares itself against the use of the same, namely also of the organ, and thereby also refers to Luther. He says there, among other things: "What do the Reformers say? Luther calls the organ the badge of honor of the Boalami." What might the writer be thinking? Further on he says, "among the Reformers" instrumental music was "reckoned harmful." We will not go further into the nonsense which the Methodist writer develops in his article. But if we take the above into consideration, it is not because we think that such and such of our readers believe that Luther was against the use of the organ. We do it in order to show our readers what a Methodist can accomplish, and - which will not be unpopular with them - in order to bring to mind some glorious sayings of our dear father Luther.

The assertion that Luther knew nothing of the organ

is not new, by the way. The Jesuit Scherer (d. 1605) voiced the accusation in a church sermon that Luther had aided and abetted the Calvinists by rejecting music and the organ. The Jesuit had no doubt forgotten that at the Roman Council of Trent a motion to remove organs from churches had been made and strongly supported.

Almost every biography of Luther tells how he not only sang and played with his friends for his recreation and refreshment during his immense workload and to dispel the spirit of mourning, but also how he took too good care of churches and schools to procure good church music, composed it himself, and so on. It is therefore incomprehensible how a man who knows Luther only to some extent can say that he, this friend, connoisseur and promoter of music, has rejected the organ and music. Only two things can be assumed: either it is done out of malice; this is the case with the Jesuit Scherer; or it is ignorance; this is probably the reason with the Methodist.

"Whoever despises music (said Doctor Martin Luther), **as all enthusiasts do,** I am not satisfied with them. For the Musica is a gift and present of God, not a gift of man. Thus it also drives away the devil and makes people happy; one forgets all anger, unchastity, pride and other vices. According to the theology, I give musica the next looum (place) and highest honor. And you see how David and all the saints put their godly thoughts into verse, rhyme, and song." (Erl. A. 62, 311.) Such sayings, in which Luther describes the value and usefulness of music, are found quite a number in his writings.

In the preface to his hymnal he writes: "I am not of the opinion that through the Gospel all arts should be beaten to the ground and perish, as some super-spirituals pretend, but I would like to see all arts, especially musica, in the service of the one who gave and created them". (Erl. A. 56, 297.)

As for the organ in particular, Luther never thought of abolishing it; under him and after him, its use was never disputed in the Lutheran Church. It is true that he sometimes spoke of the abuse of the organ in the papacy, e.g. in a Latin pamphlet against Ambr. Catharinus of 1521 (Opx. lat. var. arZ. 6to. V, 289), but the principle stood firm in his mind and was often defended by him: abuse does not cancel the right use.

That the organ was used under him cannot be doubted. The Reformed W. Musculus, who as a delegate from Augsburg took part in the convention held in Wittenberg in May 1536 (Wittenberg Concordia), describes in his diary of the journey also the Lutheran services in Eisenach and Wittenberg and repeatedly remarks: "it was played on the organ. *)

In 1526 Luther published an "Order of Divine Service" and remarked concerning it: "Mostly, however, it is done for the sake of the simple and the young people, who should and must be trained and educated daily in the Scriptures and God's Word, so that they become accustomed to the Scriptures, skillful, able, and ready in them to represent their faith, and To teach others in time, and to help increase the kingdom of Christ. For the sake of this, one must read, sing, preach, write and write poetry, and where it would be helpful and conducive to this, I would have all the bells rung and all the organs whistled and everything sounded that could sound. (22, 229.)

On October 6, 1534, he wrote to a melancholy organist, whom he addressed as "dear Matthia," as follows: "Hear therefore what we say to you in God's name, namely, that you should be joyful in Christ, who is your gracious Lord and Savior. Wherefore when ye are sad, and want to overflow, say, Up, I must strike a song to our Lord Christ on the shelf (be it Te Deum laudamus or Lsneckiotug eto.); for the scripture teacheth me, he loveth to hear merry singing and string playing. And take fresh hold of the *claves,* and sing therein, till the thoughts pass away, as David and Elisaeus did. If the devil come again, and give you sorrow, or sad thoughts, defend yourselves fresh, and say, Devil, I must now sing and play unto my Lord Christ." (55, 63 f.)

In his interpretation of the prophet Amos in 1536, he speaks out about the misuse of the organ in the papacy and its proper use. To the words of chapter 6, 5: "And play on the psaltery and compose songs for yourselves, as David did," he remarks: "That is, they also want to do the same as David, and so sing on psalteries. But David used his psaltery to praise God, and to kindle the heart against God, and to stir up the spirit by the word of God: but ye abuse the same for a pomp, that your ears only may be tickled and filled with it. As before this time they also had a custom in our churches, that they not only did not rightly understand or respect any *versicle* in holy scripture, but also sang ungodly songs of our Lady (Mary) and other saints, and used the singing in churches only to keep the people in the churches with it, that they understood it alike or did not understand it. Now that God's word has been revealed in our time and is now recognized and understood, there is no error in holding it in high esteem and practicing it for and for, whether on organs, symphonies, or whatever instrument it may be. As we see that dear David has done." (W. VI, 2522.)

If the enthusiasts want to rave for the abolition of the organ, let them at least leave Luther out of it. G.

Call!

According to the order of our Synod, the gifts which go into the General Inner Mission Fund, from which our travelling preachers receive, are distributed twice a year, namely on 1 January and 1 July, in proportion to the individual districts.

I have just learned that the estimates and requests for the past six months already exceeded two thousand dollars at the beginning of this month, and that it is highly probable that considerably more will be required on January 1, but that up to now there has not been a cent in this fund.

*) S. Analecta Lutherana. by v. Th. Kolde. S. 216f.

What's to become of it?

In the past, our synod was very happy to send out a visitor or traveling preacher now and then. Now we have quite a number of them. There must be about thirty who now follow our immigrating German compatriots and fellow believers into the wilderness and offer them the Word of God. In the Northwestern States and Territories our traveling preachers' posts already form quite a respectable line down from north to south. They hang together like links in a chain, or like the meshes of a net. Through this net the stream of immigrants must pass. And when the new settlements advance 5 or 10 miles further west, our preachers follow right behind. - We used to be last. We were always late. Cultists and gusher missionaries had already fished ahead of us. We were left to glean, or even to watch. Now, praise God, it's different. Now, at last, we are also the first in the field, and we are gathering congregations one by one, so that it is a joy and a delight. Yes, we hope to God that the time is not far off when the line of our stations will reach all the way down to Texas.

And now, all of a sudden, here comes the news today.

What are we to do now?

Our traveling preachers will, of course, gradually receive from the congregations themselves, which have collected them. But in the beginning they have to live on the gifts that flow into the General Inner Mission Fund. What is to be done if this fund has nothing or not enough? Should we lower the salaries? Our missionaries - this is the truth and should therefore be said confidently for the glory of God - do not seek good days. They are brave men, self-denying men. It went through one's heart when they wanted to increase their salary at the Synod that they of all people spoke against it. And God keep them in it. As long as this sense still prevails in the mission and in the synod, there is no need. But shall this be our thanks, that we should even lower the salary of such men? Could we give a man who has to travel year in, year out, in wind and weather, rain and snow, who has to keep a horse and cart, who often has to stop at inns because no one invites him as a guest, who perhaps also needs something for his wife and child, who are sitting a hundred miles away in a hut made of planks or earth, who therefore thinks long and hard before he spends 5 cents to refresh his wet, frozen limbs on the way with a cup of coffee - could we give such a man any of his 300 or 400 dollars? No, no, we would have to be ashamed before God and before the world.

Or shall we call our traveling preachers from their posts, and place them in such churches as can sustain them? Before saying yes! consider what that would mean. It would mean giving out at least two hundred preaching places, where now the settlers from forest and wilderness come together the longer the better. It would mean taking away the bread of life from the mouths of people who have perhaps just begun to acquire a taste for it. That would be to hand them over to sects, to enthusiasts, or even to the world. It would mean helping them and their descendants to become heathens, true heathens, German heathens.

Do you want that to happen? Can we stand by and watch this happen? Do we want to answer for this before God for once?

No, no! That can, that will, that will

we do not! Well, then, good Lutheran readers, help and help quickly. Get something together right away and send it immediately to your district treasurer.

I know that you are begged every day, begged from all sides and begged for everything. And I know myself how vexatious it is to old Adam. But it does not help. Here again extra must be given. I know two thousand dollars is a lot of money... But, God willing, there is also a large number of godly hearts that one can certainly count on when need comes to the man. I would have to know our synod badly, or actually: I would have to know our God badly, if I could be worried that our traveling preachers might be abandoned.

So confidently. But now do not think long with flesh and blood; but in defiance of the devil, but in love and honor of him who has given more for us than a few pennies, open your hands! So the need will soon be remedied, and a seed will be sown that will truly not remain without harvest.

Cleveland, July 12, 1883. H. C. Swan.

To the ecclesiastical chronicle.

I. America.

From our school teachers' seminary in Addison, III, 23 young men entered the school office this summer. This is certainly gratifying; but it is most sad that 25 congregations, which had also sent in candidates, had to be put off until a later time. Help who can help!

The Lutheran Wisconsin Synod, which held its annual meeting in Milwaukee in May, recommended to its congregations that they "acquire as congregational property the excellent edition of all Dr. Luther's writings currently published in St. Louis, and thus erect in their midst a lasting memorial to this commemoration" (this year's jubilee) "from the diligent use of which on the part of the pastor the congregation will receive priceless blessings."

II. Foreign countries.

Saxe-Weimar. In the "Pilgrim from Saxony" of 30 June the following submission is found: In No. 17 of the Pilgrim, occasionally the distribution of gifts from the God's Box refers to the regional church of Saxony-Weimar as "Lutheran." This is a mistake. Wander through the country, inquire in parsonages and farmhouses as to the state of confession, in the bourgeois families as to the reason that stands firm when earth and heaven perish, or, still more correctly, attend eagerly the parsonage conferences, or, finally, examine the practice and the spirit prevailing in the church authorities, and one will soon be cured and voluntarily give out the Evangelical-Lutheran designation. The church regiment and the majority of the pastors officially sign themselves as "Grand-Ducal-Saxon", in transcripts from the church records the "Grand-Ducal-Saxon parish office" appears with preference and palpable strength, and also the superintendents call themselves Grand-Ducal-Saxon, as even now one of our brothers in office calls himself Grand-Ducal-Saxon Superintendent (ret.) in the statistics. . . . The synodal order stripping away the last remnants of the Lutheran character of the regional church have induced Father Nieth to leave the sinking ship, for a Lutheran pastor, a pastor of any faith at all, seems to be hated there. Cf. the Union in the Grand Duchy of Saxe-Weimar by Dünnebier, Jena. - The Saxon Church and School Gazette has in No. 2. a

"Appeal" from Meiningen for the Establishment of a Luther Foundation in Möhra near Salzungen. In it the lack of a Luther Foundation there is deplored and the foreign countries are suggested to send in money for the better endowment of the parish in Möhra. This request has not a little disconcerted us. . . . The contempt for the church of the Lutheran confession there, the explicit rejection of the designation of the regional church as Evangelical-Lutheran in the synodal order, the actually deep aversion of the church regime to Lutheran doctrine and discipline, all this cannot inspire us for donations. Who can guarantee us that the gifts of the Lutheran foreign countries will not be used to hire a Protestant pastor in Möhra? No one. Luther's name must be used, but not Luther's teaching. As is well known, a decree in Saxony-Meiningen forbids the collection of gifts for the heathen mission. Inner and outer mission is there a thing unknown to the regional church, at least a thing not cultivated. The Landeskirche officially calls itself "evangelical," that is, unionistic with free research and enlightenment. If we summarize everything once again, it is clear that even with the most considerable donations for the endowment of the pastorate in Möhra, we do not have the slightest guarantee that in the future Luther's teachings will be preached in the pulpit there. Therefore, one should give his gifts to our Lutheran heathen mission, to the Lutheran God's box, but not to a lost post.

Alsace. In spite of protests by faithful members of the Schillersdorf congregation, the appointment of the liberal, i.e., unbelieving, pastor Jäger has been confirmed. The Elsast "Lutheran Messenger of Peace" of June 17, which reports this, states the following: "In the meantime the right of the parishioners of Schillersdorf, who protest against the appointment of Mr. Jäger as a liberal, has been established, although they form the minority. For the truth of the Bible and the right to preach and administer the sacraments in accordance with the Bible, the right of the Lutheran confession, cannot be broken or even bent by majorities, no matter how large, who reject the confession and are content with a liberal pastor. The protesting members of the congregation of Schillersdorf, who have decided to adhere unbrokenly to the church of their fathers in pure doctrine and the administration of the sacraments true to the Bible, will now, as an evangelical Lutheran church, provide for their own spiritual needs and hopefully enjoy all the freedom that the protection of the law affords them. For the Schmalkaldic Articles say in the appendix: "The church has power to elect and ordain ministers. Therefore, if the bishops are either heretics or do not wish to ordain competent persons, the churches are obligated before God, according to divine law, to ordain pastors and church servants for themselves. Whether this be called a disorder or a separation, let it be known that the ungodly doctrine and tyranny of the bishops is guilty of it. For so Paul gives (Gal. 1:8, 9.), that all bishops, who either teach unrighteously themselves, or defend unrighteous doctrines, or false worship, are to be reckoned criminal men.'"

The inauguration of our new seminar

is to take place, God willing, on Sunday, September 9. The program will be announced in a later number of the "Lutheran". It is with joy that we hear how everyone in the Synod is preparing to hurry here for this joyful day, to praise and thank God with us for the happy success of the glorious work and to ask for His blessing.

that he may consecrate this house as a true school of prophets, from which multitudes of true believers and **faithful** evangelists may go forth into the great harvest. Our dear St. Louis congregations had originally intended to offer hospitable lodging to all the Synod members and to issue an invitation at the end. However, the messages already received indicate such a significant number of festive guests that this beautiful plan had to be abandoned as unfeasible, to our great regret. However, we may assure the dear Synod members that all those who have personal friends here can confidently send their written application to them and be assured of the warmest hospitality in their home. Then our congregations will have a free snack of coffee, bread, ham, butter and the like ready for all guests on the Seminary square, and for those who intend to stay for several days we will try to make an arrangement with a decent and conveniently located hotel where they will find satisfactory accommodation for a moderate price. At the railway depot, the guests arriving on Sunday morning will be received by a committee and directed to the road cars, etc.

But may the Lord our God be kind to us and promote the work of our hands to the glory of his name!

C. J. O. Hanser.

A Children's Story.

At Meisten in Saxony there lay on his death-bed a boy of twelve. "Come, death," he often cried, "I fear thee not; though thou look black, or green, or yellow, yet I fear thee not." He recited many sayings from sacred Scripture, and especially from Luther's beautiful Christmas carol, the little law:

> Ah, my dearest JEsulein,
> Make thee a pure and gentle bed, To rest in my heart's shrine, That I may never forget thee.

Everyone was amazed at such a testimony and rejoiced that through the grace of the Holy Spirit, who dwelt in this boy, the baptismal grace was so gloriously manifested in him. (Elsaster Messenger of Peace.)

Jesuits.

At the religious discussion in Regensburg, the Jesuits mocked the Lutheran theologian Dr. Heilbrunner because of his fervent zeal for prayer. They used to say, "Heilbrunner can do nothing but pray!"

2 The Jesuit Koniasch boasted that as a "missionary" in Bohemia in the single year 1637 he had handed over to the flames more than 60,000 Bibles and books written against the papacy.

In a sermon on the Gospel on the 7th Sunday after Trinity, the Jesuit Scherer wanted to prove from the seven number of loaves that the Roman Church rightly has seven sacraments. (See his postilion, col. 459.) In proof of the seven number of sacraments, he further says: "One is wont to reproach and curse that which is holy and true in himself, as, in the case of our Lord's martyrdom, wounds, cross, suffering, anguish. 2c. So also the Germans are wont to curse and reproach at the sacraments, and not only badly at the sacraments, but at seven sacraments, yea, at 7000 or 700 thousand sacraments. In less than seven sacraments no one has yet cursed or scolded. Why? Because no one has ever believed in fewer sacraments than seven. If there had been any other number of sacraments, there would have been no doubt that they would have cursed and become accustomed to the same number.

but everywhere the number (seven) is expressed, or a number in which seven is often understood, it is a public, world-denouncing testimony and indication that we Germans, from the beginning of our Christianity, have never believed in fewer sacraments than seven, and that the number of two, three, or four sacraments is a new, unheard-of doctrine, three or four sacraments is a new, unheard-of doctrine, indeed so strange, uncommon and unusual that even today, in the midst of Saxony, no country servant curses at two or three sacraments, just as it would be a ridiculous thing for a man in anger to desecrate and revile his neighbor and say: That God's two sacraments should defile thee, or that God's three, four, or six sacraments should defile thee." G.

Punishment for reading aloud one of Luther's sermons.

Under Duke George of Saxony, the bitter enemy of the Reformation, the schoolmaster Droßdorf from Boritz was brought to Glauchai with soldiers because he had read a sermon from Luther's Postilion in church. He was not only put in the pillory for an hour, but both his ears were cut off with the crudest cruelty by the executioner, who was so clumsy that he cut off a piece of his right cheek.

G.

Receipt and thanks.

Subsequently, with heartfelt thanks, it is communicated that for the furnishing of the rooms in our seminar has been received.

By Mr R. Bühler from San Franeiseo the sel.
k. Wyneken-50 .00
By Matthießen and Gravenhorst050 .00
k. A. Biewend's parish to the same Prof. Biewend -50.00 From a member
R. Nuoffers a beautifully framed
Picture of Dr. Luther and Dr. Walther and the evening mabl by Du Vinci
By R. T. For Prof. Biewends Room- 3.00

Several other offers to furnish a room had to be declined, as there were none left. -

By R. Michels for a chandelier- 3.00
From the singing choir of the Bremen congregation in St. Louis...
for the organ in the auditorium-10 .00
By R. C. A. Trautmann for the organ- 2.00

May the faithful God be a rich recompense to the kind givers.
St. Louis, d. July 25, 1883. c. i. o. Hanser.

Ordinations and introductions.

On the 9th Sunday after Trinity, Mr. John Burmeister, Candidate, was ordained and inducted by the undersigned, on behalf of the Honorable President of the Nebraska District, in the congregation at Sterling, Johnson Co, Nebr.

A. W. Bergt.

Address: Rev. 6.I'. Rnrmcistcr,
Sterling, ^osin8on 6o., Aedr.

Candidate C. Runge was ordained at Sioux City, Iowa, on the 7th Sunday after Trin. by the undersigned, assisted by Mr. R. I. Hesses. Ferd. S. Bünger.

Church dedications.

On the third Sunday after Trin. the Lutheran Jmma- nuelsgemeinde in Waker Township, Jasper Co., Ind. dedicated their newly built church building to the service of the Triune God. Mr. R. Jungkuntz preached the dedicatory sermon and undersigned offered the dedicatory prayer. Iul. Dunsing.

On the 6th Sunday after Trinity, my Lutheran Zion congregation in Odessa, Bigstone Co., Minn. consecrated their newly built church (16X24) to the service of the Triune God. The undersigned preached.

Bro. Pfotenhauer.

On the 4th Sunday after Trin. the newly formed Ema- nuelsgemeinde tn Prairie Hill, O., celebrated the happy dedication of their "newly built" church. The undersigned preached in the forenoon and Mr. P. C. M. Zorn delivered a lecture in the afternoon.

I. H. Niemann

On the 8th Sunday after Trin. the new Lutheran Jmmanuel Church was dedicated inHanover, Rock Co. Wis. A farewell service was first held by the undersigned in the Free School, which had served as a meeting place for 18 years. The consecration sermon was held by Mr. R. Wildermuth. In the afternoon undersigned preached in English. The church is 28X48 feet.

I. Schleif.

On the Feast of the Holy Trinity, the Lutheran St. Jo- Hannis Congregational U. A. C. in Lincoln County, Kansas, consecrated their newly built church (a stetetn building, 26X48) to the service of the Triune God. R. E. Mähr preached in the morning, and the undersigned in the afternoon.

' C. R. Kaiser.

On the 9th Sunday after Trinity, high up on the borders of Dakota and Manitoba, namely at St. Thomas, Pembina Co., Dak., a Lutheran church (16X24) was sanctified to the Lord through the Word of God and prayer. There preached the RR. Frtck andFr. Sievers.

Groundbreaking.

The congregation at Danbury, Conn. celebrated a glorious feast of joy on the 7th Sunday after Trinity with praise and thanksgiving to God. The corner-stone of their new church was laid. R. I. H. Sieker preached the German sermon, R. C. I. T. Frincke the English sermon, after which the undersigned performed the act of laying the cornerstone.

May the faithful God continue to command this so important discord in the East to his kind care.

W. A. Fischer, R.

Mission Festivals.

On the 6th Sunday after Trinity, my St. John's congregation near Willow Creek, Minn. celebrated their mission festival. There were many guests from the neighboring congregations, including the music choir from R. Horst's congregation. In the morning Mr. R. Horst preached, and in the afternoon Mr. P. H. Dageförde. The collections were-46.12. H. I. Müller.

On the 5th Sunday after Trin. my congregation at Josco, Waseca Co., Minn. celebrated their mission feast of this year. In the morning Mr. R. Schaaf preached on inner mission, in the afternoon Mr. R. K. Schulze on outer mission. Mr. R. Zahn gave a lecture on mission history. The collection was -52.25. I. Schulenburg.

On the 5th Sunday after Trin. the congregation at Sioux City, Iowa, celebrated their first mission feast, Rev. G. Bullinger preaching in the morning, the undersigned in the afternoon. The collection was -23.56. L. Runge.

Announcement for the sophomores at Addison School Teachers Seminary.

The next school year begins on September 1 of this year - however, all students must arrive here on Friday, August 31, no later than 7 o'clock in the evening. New entrants will do well to arrive as early as the evening of 30 August or in the morning of 31 August.

Those who apply for admission to the Seminary must send their application, accompanied by a letter of recommendation from their pastor and teacher, by August 15 to the undersigned, who will then provide all necessary information. These letters of recommendation should provide sufficient information about the character, aptitude, health and means of the person seeking admission.

The boarding fee for all students is -55.00 annually, of which -15.00 is to be paid on September 1, 1883, -15.00 on November 15, 1883, -15.00 on February 1, 1884, and -10.00 on April 15, 1884, to Herr Prof. Cl. Häntzschel. In addition, -3.00 on September 1, 1883, is still to be paid into the sick fund to Prof. C. A. T. Selle.

Since in the future, by decision of the noble supervisory authority, straw sacks may no longer be used, but only mattresses, I would like to inform you here that these can best be purchased here on the spot for about 2.00. At the same time, I would like to remind you that each student must bring a raincoat and a pair of good, strong, waterproof boots and present them on arrival. At the same time I remind you that each student must bring a raincoat and a pair of good, strong, waterproof boots and present them on arrival.

God be with you!

Addison, Du Page Co, III, July 24, 1883.

Director E. A. W. Krauss.

New York Progymnasium.

The new school year of this institution will begin Monday, September 3, at 9 o'clock in the morning. It having been decided at the last Synodical meeting of the Eastern District to add to the already existing Klaffen Sexta and Quinta another

In the middle of Klaffe, Quarta, the supervisory authority has provisionally employed another teacher in the person of Dr. R. Wagemann, a secondary school teacher from Germany. There are now 6 teachers at our Progymnasium, and this institution also has the advantage that young people who want to take up a secular profession are given an appropriate education.

For admission to the Sexta, in which Latin is begun, we require a good previous education in a parochial school. The school fee for all those who do not wish to study heology is -15.00 per quarter. For cost and lodging, please contact the undersigned director, who will give you the necessary information at any time.

On behalf of the Supervisory Authority

New York, July 19, 1883. Edmund Bohm, Director.

298 Broome St.

Notice concerning the Milwaukee Progymnasium.

The new school year begins on September 1st. The pupils must arrive at the institution on this date. Applications, accompanied by a good moral report, are to be made to the present director at least 14 days before the beginning of the school. For admission it is absolutely necessary that the applicant has the knowledge of an elementary school. Each applicant must be provided with the necessary linen and bedding, quilts and blankets, and a suitcase. Desks, chairs and mattresses are provided by the supervisory authority at the expense of the students. The boarding fee is -60.00 including firing. In addition, each pupil has to pay -1.00 for the pupil's library and 50 cents for gymnastic apparatus annually. Parents, relatives and patrons of the pupils are requested to send all money for the pupils directly to the undersigned.

E. Hamann,

OonoorälL vollere, 32ä 8tr., kckilwuulrse, Vi71".

St. Louis Lutheran High School, Mo.

This institution offers its pupils the opportunity to acquire a general education based on Christianity and to prepare themselves thoroughly for any profession in life.

The following subjects are taught: Religion, German, English, Latin, Arithmetic, Algebra, Geometry, Geography, World History, Natural History, Physics, Bookkeeping, Writing, Drawing. In the case of instruction in English, Geography, Algebra, Arithmetic, Geometry, Physics, and Accountancy, the language of instruction is English; in the other subjects, German. The duration of the regular course is two years.

Latin is included among the subjects taught, especially for those boys who later wish to enter a Latin school, a Gymnasium; other pupils can therefore be exempted from attending this class. Such pupils who later wish to attend a Gymnasium are promoted to such an extent that they can immediately enter the Quarta.

The moral conduct of the pupils is carefully monitored, with special attention being paid to awakening, maintaining and strengthening a truly Christian spirit in them. - At the end of each quarter, the parents of each pupil receive a written report on his performance in the various subjects and on his moral conduct.

The school fees amount to -40.00 per year and are to be paid quarterly in advance. For those parents who find it too difficult to pay the full school fees for their children, the directorate grants a reduction. Foreign pupils are accommodated in Christian families; board and lodging for them can be procured for about -12.00 per month.

The next regular admission of new pupils will take place, God willing, on the first Monday in September. Those who wish to entrust boys to our college are requested to notify the undersigned verbally or in writing. A. C. Burgdorf, Director.

1829 8th 7tk 8t, 8t, Louis, Llo.

Address changes,

which have not yet been announced in this sheet, but which are to be included in our synodal calendar for 1884, should be sent by August 15, not to the undersigned, but directly to Llr. öl. 6th Lartkei, eoruer ok Lliumi 8tr. L luckiaua A^ve., 8t. Louis, ölo., to be sent.

Freistadt, Wis. July 18, 1883, E. A. W. Krauss.

For your consideration.

Gifts for students and pupils of our institutions should be receipted by the professors concerned.

Urgent request.

The request for the fastest possible dispatch of the books borrowed from the local seminary library free of charge is once again urgently repeated. G.

Conference - Ads.

The Southern District of the General Pastoral Conference of Minnesota and the Dakotas will meet from Sept. 7 to II at the church of the Lord ? Long at Hay Creek, Minn.

_____ _____ I- Horst.

The mixed pastoral and teachers' conference of Manitowoe and Sheboygan counties will meet, s. G. w., August 14-16, at the home of Mr. ?. R. Pieper at Manitowoe. Registration is called for. I. Herzer.

The Eastern Michigan Pastoral Conference will meet, s. G. w., Aug. 14 and 15 in St. Clair, Mich.

W. Schwartz.

The New York District Conference will meet, s. G. w., at the church of Mr. I'. A. Biewend at Boston, Mass. from August 21 to 23. The change has been deemed necessary by the Boston pastors. You are requested to report to Mr. ?. B. in a timely manner. C. I. OehlschlLger.

The Northern Illinois Pastoral Conference will hold, s. G.w., its next meetings on the three full days of August 21-23 at Oak Park in the parish of Heren ?.. M. Great.

L. v. Schenck.

The "united teachers' conference of the Lutheran local conferences of the East" will meet, s. G. w., on August 14, 15 and 16 of this year in the congregation of Mr. Praeses Beyer at Williamsburgh. - It is requested to register in good time with Mr. Grützemacher, teacher, at Williamsburgh, or with the undersigned, for the purpose of quartering. St. L. Wedekind.

310 L. I ltlr 8t., nerve 6U7.

The Southern Illinois Pastoral Conference will meet, s. G. w., Sept. 4-7, at the church of the Lord ?.. Bergen, Prairie Town, Madison Co, III, to meet. - Timely registration is requested. Bro. Wolbrecht.

Entered the Saffe of the ZlliaoiS District:

For the synodical treasury: From ?. Mary's congregation in Danville - 14.Y0. ?. Sappers' congregation in Bloomington IO.0O. ?. Bergen's congregation in Prairie Town -7.50. ?. Hieber's parish in Rich Town 6.31. ?. Burfeind's parish in Rich 7.0Si ?. Gotsch's condo in York Centre 10.59. Weisbrodt's condo in Mount Olive 7.17. Schroeder's compound in South Litchfield 9.00. (p. -71.57.)

For the new building in St. Louis: Prof. K. Brauer in Addison 5.00. Durck ?. Merbitz at Beardstown by Bro Schlüter 2.00. ?. Burfeind's congregation at Rich 52.00. ?. Kühns Gem. in Belleville, 4th T., 30.00. By ?. Succop in Chicago by teacher Ch. Luecke, I. Z., 10.00. By ?. Grüber in Bethlehem by Karl Vandren 5.00. (p. -104.00.)

For the English Mission: By U. Burfeind in Rich by H. Stege 2.00.

For the mission in Kensington: By ?. Engelbrecht in Chicago by Mrs. Rachtweik.50.

For inner mission: two-thirds of the receipts at the mission feast in Des Plaines from the Chicago and surrounding Gemm. 692.80. By ?. Succop in Chicago from N. N. 1.00. By ?. Wagner there from Mrs. Bornemann 2.00, Mrs. A. Bedubn 1.00. Half d. Mission Feast Coll. of the Crete and neighboring Gemm. 60.50. (S. -757.30.)

For Heathen Mission: By I*. Lußky in Sterling by Mrs. F. C. Behrends 1.50.

For negro mission: ?. Bergen's congregation in Prairie Town 10.50. ?. Hieber's pupils in Town Rich 2.57. Part of Mts- stonsfest coll. of comm. in Crete and neighbouring comm. 20.16. (S. -33.23.)

For Jewish mission: part of the missionary festival of the congregation in Crete and the neighboring congregations. 20.17.

For the emigrant mission in New York: By ?. Streckfuß in Chicago by Ch. Zum Malln 2.50.

For the emigrant mission in Baltimore: By ?. Streckfuß in Chicago by Ch. Zum Malln 2.50.

For poor students tn St. Louis: By?. Hiebei in Town Rich von sr. Filialgem. for Dietz 4.17.

For the Laundromat: in Springfield: By ?. Bold in Belleville by Mrs. A. S. 1.00.

For the household in Springfield: By ?. Schmidt in Schaumburg, half of the wedding coll. at Herm. Freise, 6.65.

For poor students in Springfield: By?. Schmidt in Schaumburg, half of Hockzeitskoll. at Herm. Freise, 6 66.

For poor students in Fort Wayne: From the mission fund of ?. Merbitz' church in Beardstown for Gerh. Büscher 13.00. From Chicago: through ?. Wagner for Fr. Eickstädt 40.00; by ?. Reinke from the Jungfrauen-Verein for Joh. Meyer 10.00, from the Jüngl.-Verein for H. Bohl 2.50 and for W. Schönfeld 2.50. (S. -68.00.)

For the household in Addison: By cashier Eißfeldt tn Milwaukee 10.00.

For poor students in Addison: part of the mission festival coll. of the congregation in Crete and the Nackbargemm. 20,17. ?. Burfeind's congreg. in Rich for E. Petzel 10.00. (p. -30.17.)

For the Progymnasium in Milwaukee: P. Gotsch's parish in York Centre 18.00. From Addison: W. Buchholz 1.00, Prof. C. A. T. Selle 3.00, Prof. Th. Brohm 3.00, H. B. 5.00, L. Stünkel 10.00. P. Schröder's parish in South Litchfield for the budget 3.26, for teachers' salaries 12.00. By Succop in Chicago from N. N. for teachers' salaries 1.00. One-third of the receipts at the mission festival in Des Plaines from the Chicago and surrounding Gemm. for the building fund 346.40. (S. -402.65.)

For sick pastors & teachers: Through Fr. Nuoffer in Eagle Lake by N. N. 1.00.

For U. M. Wyneken: By U. Engelbrecht in Chicago from W. Treide 2.00. By P. Kuehn in Belleville from Mrs. A. S. 1.00. U. Dorn's Gem. in Pleasant Ridge 10.25. (S. -13.25.)

For widow's fund: by P. Hiebers Gem. in Town Rich 8.14. by U. Grüber in Bethlehem from widow Burrow 1.00. by ?. Schroeder in South Litchfield, coll. at W. Nobbe's wedding, 30.25. (S. -39.39.)

For the Deaf and Dumb: By Fr. Stretchfoot in Chicago from Ch. Zum Malln 5.00. Fr. Whitebrodts Gem. in Mount Olive 10.00. (S. -15.00.)

For the Orphanage near St. Louis: Fr. Weisbrodts Gem. in Mount Olive 10.00.

For the Gem. in Chemnitz, Saxony: Through P. Kühn in Belleville from Mrs. A. S. 1.00.

For the comm. in Lincoln, Kans.: By U. Succop in Chicago from W. Utpatal 2.00.

For the congregation inDanbury, Conn.: Fr. Nuoffers congregation in Eagle Lake 10.00.

For the Macon City, Mo. congregation: Fr. Wartens' congregation in Danville 16.75. Fr. Gotsch's congregation in Uork Centre 3.00. (S. -19.75.)

Addison, III, July 16, 1883, H. Bartling, cashier.

Income to the Minnesota and Dakota District coffers:

For the synodical treasury: by Bro. Kollmorgen's parish at Atwater - 3.68. Bro. Lange's parish at Hay Creek 8.35. U. C. Sprengeln 1.00. Bro. F. Bushes 2.00. ?. Kothes Gem. at Lewiston by Mr. I. Miller 7.00. U. H. I. Mueller 2.00. (Summa -25.03.)

To the seminary building in St. Louis: By P. H. Rädeke of Molkentin 1.00, C. Schulz 2.00, A. Schmidt .50, Lute 2.00, A. Erdmann 1.00, Bukentin 2.00, Molnaw 2.00, H. Klos 1.00, Zepper 1.00, Jul. Schmidt 1.00, H. Pinz 2.00, Mrs. Rese 1.00, Mrs. Buttendorf, H. Truhn, O. Lawin, Abraham, Dre- sow, Kusserow each 1.00, Hanson 2.00, Herman 1.00, M. Preis 4.00, C. Nimmer 2.00, Widow Lawin 1.00, Mrs. Weder .50, H. Ortleb 1.50, E. Mills 2.00, Mrs. Finkel 10.00, C. Thoms 2.00, E. Garbe 1.00, Alb. Delbarn 1.00, C. Klatt 2.00, W. Palsfuß 2.00, L. Eickenmüller 5.00, H. Nimmer 1.00, Mrs. Meyer .50, Buessacker 1.00, A. Arnt 1.00, H. Timmerman 5.00, F. Busse 10.00, P. Bauch 2.00, L. Schulz .50, Joh. Fehland 2.00, L. Klingberg 2.00, C. Beuch .50, I. Beuch 2.00, I. Geister 1.00, I. Klingberg .60, F. Gössel 3.00, G. Müller 2.00, W. Burghardt 1.00, I. Ebel 1.00, F. Arnt .50, Ch. Engel 1.00, Mrs. Götz.50. P. Schaaf's Gem. 10.00. P. Schmidt's Gem. in Rochester 5.00. U. Kruger's Gem. in Fergus Falls and Elizabeth 5.76. (S. -118.00.)

For the Progymnasium in Milwaukee: By Mr. John Miller of Bro. Kothes Parish near Lewiston 15.00. Bro. Horst's Parish in Courtland 10.00. (S. - 25.00.)

For the deaf and dumb: k Mueller's St. Job. congreg. at Willow Creek 7.10. Fr. Kolbe's congreg. at Albton 2.60. Fr. I. Kruger .75. coll. at Mr. C. Timmerman's wedding in St. Paul 3.00. (S.-13.45.)

For the widow's fund: P. F. Streckfuß 4.00. U. I. Bernthal 4.00. P. H. I. Müller 3.00. P. Börneke's congregation in Danville, confirmation coll., 2.30. P. Lange 4.00. I. Krüger 5.00. P. I. v. Brandt 1.00. Mr. Reichmuth in Minneapolis 2.00. ik. H. Kretzschmar 4.00, communion coll. of his congregation in Dryden 4.00. Thank offering for happy delivery of Mrs. Schatz 5.00. Delivery of Mrs. Schatz 5.00. Fr. Horst's congregation in Courtland 2.00. (p. -40.30.)

ForEmigr. -Mission in New Uork: Fr. v. Brandt's parish 2.60. Fr. Clöter's St. John's parish in Woodbury 5.00. (p. -7.50.)

For Negro Mission: Fr. Mueller's St. John's congregation at Wil- low Creek, mission feast coll., Dec. 6. Fr. Schulenburg's congregation at Josco, mission feast coll., Dec. 16.00. By Fr. Krumsieg from Bro. Brüsehoff 5.00. (S. - Dec. 26.)

For mission to the Jews: Fr. Schulenburg's parish in Josco,
Mission Festival Coll., 2.25.

For Macon City comm. mo.: P. Clöter's comm. 4.45. Whose comm. to Valley Creek 6.65. (S. -11.10.)

For the St. Louis household: P. F. Streckfuß 2.00. For the Fort Wayne household: P. F. Streckfuß 2.00. For the Addison household: P. F. Streckfuß 1.00.

For P. Frey's comm. in Stillwater, Minn: T. H. M. 4.00. By Treasurer Bartling 15.20. (S.-19.20.)

For inner mission: Fr. Hertrich's congregation near Hollywood, Pentecost coll. 7.00. Fr. Clöter's congreg. 5.63. By treasurer E. F. W. Meier 25.00. Fr. Streckfuß's congreg. at Uoung America 5.00. Coll. of Fr. Horst's congreg. at Courtland 22.13. Collections during synod meetings at Courtland 38.69. Fr. Schaaf's congreg. 6.90. Coll. at H. Veig's wedding at Atwater 5.65. k. Kretzschmar's Gem. 7.50. P. Schulenburg's Gem. in Josco 4.00. k. Rumsch's Gem. in Rosenberg, Dak. 26.25. Pentecost coll. of k. Sprengeler's Gem. in Wilton 4.00. Fr. G- E. Ahner .75. by Bro. G. E. Ahner of Mr. Kirchhof's .25. by Bro. Kothe's congreg. at Lewiston by Mr. John Miller 15.00. by Mr. Th. Streißguth at Arlington 25.00. by Bro. Krumsieg of Heinrich Mattfeld Jr. thank offering for happy delivery of his wife, 10.00. by Bro. By Father Maurer, mission feast collection of congregations at Belvidere, Goodhue and Hay Creek, 70.00. By Mr. Reichmuth at Minneapolis, 2.00. By Mr. G. Low at Minneapolis, 1.00. By Father Müller's St. John's congregation at Willow Creek, mission feast collection, 40.00. By Mr. L. Bode at Courtland, dedication of ss. Clöter's St. John's congregation in Woodbury 5.50. k. Horst's congreg. in Courtland 15.00. By Mr. I. Miller, wedding coll. at Heinr. Lühmann's near Lewiston, Minn. 12.26.

By?. Schulenburg, mission festival coll. of his congregation in Josco, 40.00. By P. Krumsieg from F. Brüsehoff 5.00. By k. H. Schulz by Mr. DöPPing in Faribault 6.00. T. H. M.
6.00. (S. -426.60.)

St. Paul, Minn, July 21, '83, T. H. Menk, treasurer.

188 L. 5tli 8tr66t.

Income to the Middle District coffers:

To the seminary building: from Fr. Frank's gem. in Zanesville -1124.00. W. Th. by Fr. Brackhage 10.00. ?. Diemer's former gem. 23.00. I. Tbreß in Pomeroy 5.00. P. Schäfer's Gem. in Waymansville 40.00. P. Ernst's Gem. in Euclid 11.00. Mrs. M. Badschuck & L. Lang in Nawarra 2.00. k. Seuels Gem. in Indianapolis, 4th Z., 37.00. P. Niethammers Gem. in La Porte 427.60. P. Brömers Gem. in Cincinnati nacktr. 14.00. Gem. in Fairsield 41.50. P. Rosenwinkels Gem. in Bielefield 60.00. (Summa - 1785.00.)

For the congregation in Planitz: P. Stocks congregation at Fort Wayne 23.50. Wedding collection at Chr. Bruns in Fort Wayne 8.20. (S. -31.70.)

For Mrs. Fr. Crämer: Fr. Franks Gem. in Zanesville 28.14.

For the comm. in Briars Hill: Fr. Rupprecht's comm. in North Dover 11.69.

For the Chemnitz congregation, P. Stock's congregation at Fort Wayne 23.60. P. Schmidt's congregation at Seymour 11.75. (S. -35.25.)

For the comm. in Ro ckville: comm. in Fairsield 6.44. k. Zuckers Gem. in Defiance 2.60. (p. -9.04.)

For South Bend comm. both Indianapolis comm. 41.88. P. Rupprecht's North Dover comm. 11.69. (S. -53.67.)

For the comm. in Logansport: P. Stubnatzy's comm. at Convoy 5.50.

For the Danbury congregation: P. Kolbe's congregation in Jndependence 5.50. P. Kretzmann's congregation in Farmers Retreat 5.00. k. Zucker's Gem. in Defiance 2.60. (p. -13.10.)

For the Stillwater congregation: Fr. Kolbe's congregation in Jndependence 5.50. Fr. Kretzmann's congregation in Farmers Retreat 10.00. k. Zucker's congreg. in Defiance 2.60. (S. -18.10.)

For the Macon City comm. P. Diemer's comm. in Pomeroy 7.29. P. Zucker's comm. in Defiance 2.60. (p. -9.89.)

For furnishing the rooms in the new seminary: Mrs. I. Röpke in Akron 1.00.

For Jewish Mission: Thank Offering by Mrs. N. N. in Otis 1.00.

For the Emigrant Mission in New Uork: Women's Club at Fr. Michael's parish near Fort Wayne 2 p.m. Wedding collection at A. Sell's parish in Jnglefield 3 p.m. Fr. Kretzmann's parish in Farmers Retreat 10 p.m. M. Schmidt's parish in Toledo 1 p.m. (Summa -28.00.)

For the Emigr. -Baltimore Mission: Fr. Horst's congregation near Dublin 4.00. Fr. Kretzmann's congregation at Farmers Retreat 5.00. (S.- 9.00.)

ToHouseholdinSt. Louis: P. Hafner's Gem. in Darmstadt 7.50.

For Stud. Wesel in St. Louis: Wedding coll. at F. Meier in Fort Wayne 5.00.

To the household at Fort Wayne: P. Dulitz's Gem. at Napoleon 7.95, at Flat Rock 4.10, at Lunenburg 3.45. P. Wisch- meyer's Gem. at Rose Hill, Texas, 4.60. P. Weseloh's Gem. at Cleveland 39.40. P. Niemann's Gem. that. 83.75. (Summa -143.25.)

For poor students in Fort Wayne: 1) for Th. Pennekamp: wedding collection at R. Möllert in Fort Wayne 5.47, Mrs. Hohmeyer that. 2.00; 2) for I. Meyer: Justus Scheiderer in Neu-Dettelsau 5.00; 3) for Martin and August Zagel: wedding collection at H. Schlaudraff 6.00, at A. Fock 5.50; 4) for Märtz: wedding collection at H. Volland by P. Stock 11.49. (p. - 35.46.)

For the Free Church in Saxony: Fr. Franks Gem. in Zanesville 33.00.

For the orphanage in Boston: Mrs. W. Müller in Defiance.50.

For inner mission: Fr. Horst's parish in Hilliard 8.00. Mrs. K. through Fr. Brackhage 1.00. From the missionary box in k. Zorn's church in Cleveland 2.00, I. Fischer das. 2.00. I*. Mohr's congreg. at Jnglefield 6.50. Fr. Heintz's congreg. at Crown Point 2.00. Fr. Kretzmann's congreg. at Farmers Retreat 16.25. Out of God's box at La Ports 1.10. By Fr. Seemeyer at Willshire 1.00. Fr. Daib .41, whose congreg. at Chesterton 3.59. Out of missionary box of congreg. at Toledo 7.00. Part of missionary feast coll. at Huntington 25.16. (S. -76.01.)

For sick pastors and teachers: Fr. Heintz' congregation in Crown Point 3.00. Fr. Daib 1.00, Unnamed by the same 1.00. (S. -5.00.)

For the Negro Mission: Fr. Schäfer's branch 1.50. Through k. Dulitz: surplus from the Mission Bulletin 2.M, "from the Pioneer 1.00. H. Hippe in La Porte 1.00. Fr. Trautmann's congregation in Columbus 15.00. Part of the Mission Feast - collection in Huntington 10.00. i^S. -30.80.)

For poor pupils in Addison: 1) For E. Brust: Hoch- zeits-Koll. at P. Schwiersch in Jnglefield 8.50; .2) generally: k. Schmidt's gem. at Elyria 12.11, I>. Schroeder's Gem. at Gar Creek 6.00. (p. -26.61.)

For the deaf-mutes: P. Werfelmann's congregation in Neu- Dettelsau 13.40. P. Brackhage's congregation 4.96. P. Dulitz's congregation in Napoleon 5.20, Widow B. through same 1.00. P. Heintz's congregation in Crown Point 1.35. Louise Schmidt in Farmers Retreat 2.00. U. Meyer's congregation in Bradford 2.00. Gratitude offering from Mrs. N. N. in Otis 2.00. (S. -31.91.)

For the widow's fund: 1. Contributions: U. Michael at Fort Wayne 5.00. P. Dulitz in Napoleon 5.00. 2. Gifts: k. Franke's Gem. at Leslie 2.38. N. N. at Crown Point 1.00. k. Brömers Gem. in Cincinnati 25.60. Thank offering from Mrs. N. N. in Otis 2.00. Dr. Sihler's Gem. in Fort Wayne 77.06. (p. - 117.94.)

For the synodal treasury: Fr. Mees' congregation and women's club in Columbus 60.00. Fr. Germann's congregation in Peru 6.90. ?.. Kolbe's congregation in Jndependence 12.50. Fr. Franke's congregation in Leslie 4.00. Fr. Gross' congregation in Fort Wayne 74.60. Fr. Rupprecht's

Nortb Dover congregation 11.40. D. Schoeneberg's La Fa-yette congregation 41.00. ?. Frank's parish of Zanesville, 31.24. P. Werfelmann's parish of New Dettelsau, 22.35... Lothmann's parish of Akron, 19.60. ?. Schmidt's compound in Indianapolis 38.01. k. Hassold's congregation at Huntington 5.17. ?. Brackhage's compound. 21.25. P. Scbäfer's comm. at Waymansville 5.50. P. Huge's at Vincennes 1.00, whose comm. is 14.00. P. Zorn's comm. at Cleveland 108.68. ?. Einst's parish of Euclid 9.00. ?. Zagel's congregation at Jnlietta 18.30. Mrs. M. Badschuck and L. Lang's congregation at Na- trara 3.00. ?. Niethammer's congregation at La Porte 43.13. D. Hetd's branch at Miskawaka 7.70. ?. Querl's comm. in Toledo 11.75. V. Siuler's church in Fort Wayne 68.27. ?. Dank- worths Gem. in Cleveland 15.00 (p. -653.35.)

For the orphanage in Addison: Th. & F. Ostermeyer in Zanesville 1.00, Mrs. Seibert this. 1.00. I'. Heintz' Gem. in Crown Point 2.72. (p. -4.72.)

For the orphanage near St. Louis: Mr. Habben in La Fayette .50, a child that. .10. Hockzeitskoll. bei G. Grün- baum in Neu-Dettelsau 5.00. ?. Brakbages Gem. 4.96. By the same of Mrs. H. 2.00. Konrad Goos' children in Cincin nati 1.40. *(S. -13.96.)

Fort Wayne, June 30, 1883, C. Grahl, cashier.

Entered the caste of Nebraska - District:

For seminar construction: By P. Tr. Häßler by H. Diek- mann-10.00, Ernst Heinicke 3 00, Geo. Schneider 1.00. By Bergt jun. by Joh. Naasch, I. v. Rockenbach 10.00 each, Fr. Borckers, Chr. Kroger, Heinr. Borchers, W. Höhcner 5.00 each, Mrs. ?. Sckürmann 7.00, Fr. Niekanns 2.00. (S. -63.00.)

For furniture in the seminar: ?. Häßler 55.00. By dens. of Joh. Sbeve 55.00, C. Elmshaußer 5.00. (S. -115.00.)

For the orphanage bet St. Louis: Through Fr. Joh. Meyer, collection from infant baptism bet Geo. Poppe, 2.35.

For inner mission: Through Mr. Vogler of the congregation in Louisville, Nebr. 5.25. Through ?. Hilgendorf, Mts- sionskoll. sr. Congregation, 13.13. By Häßler, of his congregation in Caldwell, 8.13. Congreg. at Caldwell, 8.50. (S. -26.88.)

Omaha, July 13, 1883, F. C. Festner, cashier.

Entered the caste of the Eastern District:

For the synodical treasury: From the East Boston congregation -3.20. Otto congregation 3.43. Little Valley congregation 2.32. F. Schaefer 1.00. Buffalo Trinity congregation 12.00. Woleottsville congregation 9.00. Bergholz congregation 6.60. Eden Valley congregation 9.00. (Summa - 46.55.)

For college maintenance: St. John's parish in Brooklyn 12.71. New Uork parish 10.85.

For the widow's fund: k Kanold 4.01. Gem. in Wol- cottsburg for Mrs. ?. Schmitt 3.85.

For college building in St. Louis: Rome congreg. 15.00. New York congreg. bare 31.00. Fr. Frey's Albany congregation, 1st Sdg., 200.00. Meriden congregation bare 10.00. Farnkam congregation 12.42. New stjork congregation for furnishing a room 50 00. St. Matthew's congregation in New York by Dir. Bohm 500.00. (p. -818.42.)

For Jewish mission: St. John's congregation in Brooklyn 13.06. Lindemann's congregation in Pit.sburgh 5.00.

For heathen mission: Herrv. Ette in Roxbury 1.00.

For the Rockville congregation: congregation in New Dort from their Love box 25.00.

For the community in Planitz: N. N. by ?. Sieker 1.00.

For inner mission in Minnesota & Dakota: A member of Matthew's congregation. 1.00.

For the orphanage near Boston: F. Schäfer 1.00. A member of St. Matthew's congregation in New York 3.00.

For poor students in Fort Wayne: St. Andr. Parish in Buffalo for F. Rand 04/20.

For sick pastors: U. I. H. Sieker 10.00.

New Uork, June 3, 1883. I. Btrkner, cashier.

Incorporated into the Wisconsin District Caste:

For the Negro mission: part of the mission festival coll. of the congregations in Sheboyga-i, Herman, Wilson and Sheboygan Falls, - 23.92. From Paul Köhn in Sheboygan 1.00. Fräulein F. Bollmann 3.00. (Summa -27.92.)

For the orphanage in St. Louis: Fr. Nützrls Gem. in Oshkosb 7.93. Mr. Köhn 3.00. Hetty and Waltber Köhn 1.60 each. Heidn Köhler 1/50. Dora and Georg Göhringer 1.00. (Summa-l6.63.) -

For comm. ip. Srillwater, Minn.: Gem. in Cedar- burg 3.50. /

For the Negro Church in New Orleans: H. Lohmann sen. in Milwaukee 5l00. -

For the synodical treasury: P. Walker's congreg. in New London 2.59, to Maple Creek 1.55, to Bear Creek 3.25. P. Wese- mann's GüMM "Grafton 8.25. ?. Hilds Gem. in Town Herman au in St. Louis: ?. Grothe's Gem. in 55.00. L, Schlegel in Racine 5.00. k. Peeked 2O4)HDM. -80.00.)

For oeiHW^tshalt inÄddison: Mrs. A. Kaufmann in Sheboygan 5/00:

To college building & debt settlement in Milwaukee: Gießler & L-tbner in Racine 10.00. N. N. in Milwaukee 2.00. A. C. Gießer 5.00? By ?. Hilb by Mrs. Hörner 10.00. (S. -27.Y0)

For the 2c. students of the Progymnasium in Milwaukee: Dürck ?. Grüber von N. N. 2.00. Fräulein S. Kaufmann 2.00. (S. -4.00.)

For the orphanage inAddison: Traugott Neigensind 1.00. Jmm.-Gcm. in Milwaukee 3 81. (S. -4.81.)

For Wisconsin District Inner Mission: Traugott Neigenfind 1.00. Jmm. congreg. in Milwaukee 2.90. C. Schubert in M'lwaukee 1.00. Te'fi d. Mission Festival Coll. in Sheboygan, Wilson, Herman & Sh'bovgan Falls 100.00. Fr. Georgiis congregation in Cedarburg 4 69. CS. -lO9 59.)

For Jewish mission: Traugott Ne genfind 1.00. I. L. Semmann in Milwaukee 1.00) Ba.l. Laubenstern in Grafton 2.00. Mrs. A. Kaufmann 3.00. ^S. -7.00.)

For the deaf and dumb: Traug. Neigenfind 1.00. F. Barkon in Granville 1.00. (S. -2.00.)

For the widow's fund: Traug. Neigenfind 1.00. I*. Leyhe4.00. ?. Winter 2.00. (S.-7.00.)

Milwaukee, July 20, 1883. C. Eissfeldt, cashier.

Freestyle the preacher nnd teacher widow and orphan caste

(of the Illinois District)

have been received:

1. contributions:

Bonden?.: L. Zahn-3.00; G. Blanken 4.00; H. Wunder 4.1 l. From the Chicago Teachers' Conference 26.50.

Two. Gifts:

From the community of ?. Zalm 4.00. By Mr. Treasurer H. Bartling were delivered 53.39. (Summa -95.00.1

Chicago, III, July 16, 1883. H. Wunder, cashier.

With heartfelt thanks to God and the dear donors I certify that I have thereby contributed to the building of our church: From the congregation of Mr. ?. Droge -15.65; by Mr. Treasurer Meier 9.00; by the congregation of Mr. ?. Hamm 5.00; from the community of Mr. ?. Mertz8.40; by Mr. TreasurerBirkner 3.50; by Mr. Sprandel, as a part of the mission collection, 11.00. - God bless the givers!

Soulh Bend, July 13, 1883. P. Heid.

A collection for poor students was received with heartfelt thanks at the time of Mr. E. Keyl, school teacher, and Miss Lina Debus here -13.05C

. F. W. Walther.

Received for the pupil Friedr. Fleisckmann: From the parish of Mr. ?. Zschoche in Allen Co, Ind, -50.00; from the widow of blessed ?. Steinbach, 22.70; from the Young Women's Association in Kendallville, 8.13. G. P. Schumm.

Through Mr. ?. Hanser from his Trinity Parish in St. Louis -25.00 for the procurement of an instrument for our Miisions Parish here, certifies with heartfelt thanks

Kansas City, Mo., July 16, 1883. E. Jehn.

With thanks received for student Martin Tcmming: from parish at Tandy Creek -23.25, from parish at Pevely 16.00, from parish of Mr. ?. Bock at Antonia, Mo., 2.05; from Mr. ?. Maack .50, by Mr. Temming, wedding collection, 4.72. E. Lehmann.

Correction.

In the receipt of Mr. Birkner in No. 13. p. 103 column 3 read: collection at Mrs. Handrich's funeral instead of "Hausrichs".

New printed matter.

Dr. Martin Luther. Portrait of the life of the reformer to the co-religionists in America drawn by **A. L. Gräbner.** Milwaukee, Wisc. Published by Geo. Brumder. 1883.

Legion is the name of the Luther jubilee writings that have already appeared this year. Among them, the descriptions of Luther's life undoubtedly take the first place. The really good ones of these Luther biographies are, however, unfortunately, only a very small number. Apart from those in which a thoroughly false picture of Luther is sketched, many of the better ones also contain nasty stains which spoil the beautiful picture sketched. This is not the case with the picture of Luther which our dear friend and brother Gräbner, Professor of Theology at the Seminary of the Wisconsin Synod in Milwaukee, has "drawn for the fellow believers in America. Among the few good ones, the same is indisputably the best, not only of this year, but of this century. It is true, as he himself openly confesses at the beginning of his work, that he has consulted and used in his work what has been written before him about Luther's life, namely the relevant work of the Uniate Professor Dr. Köstlin, which is mostly based on thorough studies of sources; however, as not only Prof. Gräbner testifies, but as the comparison irrefutably shows, this has always been done "with the preservation of an independent judgment. In short, whoever wishes to have a new, more detailed Luther biography, which presents the true Luther correctly in all sects, we can only recommend Gräbner's urgently. The research of many only now discovered documents has spread a light over many things concerning Luther, over which a certain darkness was hovering until now. Therefore the work of Gräbner is not dispensable by any older writing of this kind. May therefore the stupendous faithful diligence, with which it has been worked out, at least find its richly deserved reward in the fact that many hands reach for it and many hearts are strengthened by it in the faith in the truth, which God, through his chosen armament, drew Luther out of God's Word into the light again four and a half hundred years ago. May all Lutherans in particular within our orthodox Synodal Conference, from whose midst this work sprang by God's grace, recognize and faithfully use the gift which He has bestowed upon them above all others. The Lord Publisher has kept more than he promised. He had promised the completion of the work only for the month of October; but to our great joy it is already available in its entirety, and, worthy of its excellent content, excellently equipped, both in terms of type, paper and binding. Forty-eight beautiful illustrations adorn the text. With a volume of 543 pages, the price of $2.50 is a very modest one. May the Lord Himself make way for the book to find entrance into many Lutheran homes and to bestow the richest blessings for time and eternity. W. [Walther]

Excerpt from the Church - Agende for Evangelical Lutheran Congregations Unaltered Augsburg Confession. St. Louis, Mo. Concordia Lutheran Publishers. 1883.

Pastors will be pleased to hear that their long-cherished wish for a better edition has finally been fulfilled, and that the new edition offers more than most would expect. It contains the complete text of our Agende (with the exception of the Catechism) up to the Antiphons and Collects. Of these only a selection is given, and of the church prayers the "General Prayer for the Christian Church". It differs from our English Agende, which also reproduces the complete text up to the antiphons, only in the selection of the collects and in the addition of the aforementioned church prayer. The German edition is just as well equipped as the English one, and only a few pages stronger. Both can also be delivered bound together. We also enclose the table of contents: 1. sacred ordinances: Infant Baptism, Confirmation of Yacht Baptism, Baptism of Adults, Confirmation, Marriage, Communion to the Sick. 2. Order of Divine Services: Main service, afternoon and weekly services with sermon, catechism examen, hours of prayer, confession service, early communion, funeral, penitential day. Appendix 3: Antiphons, Collects, General Prayer for the Christian Church. The Blessing of the Lord.

Price of German Handagende: -1.00; Postage 3 Cts.
" of the English Handagende: -1.00; Postage 3 Cts.
" both bound together: -1.75; postage 6 Cts. G.

Proceedings of the Twenty-fifth Annual Meeting of the Eastern District of the German Lutheran Synod of Missouri, Ohio, and Other States. 1883.

This report contains doctrinal treatises on the words of the first article of our most holy Christian faith: "And still obtains: in addition, clothing and shoes, food and drink, house and yard, wife and child, fields, cattle, and all goods; with all necessities and nourishment of body and life abundantly and daily provided, protected against all danger, and guarded and preserved from all evil. It is shown how the doctrine of divine providence is connected with that of creation, what divine providence comprehends in itself and what is to be understood by it, over what it extends, how God executes his preservation in us men, namely, by certain means, by abundant and daily provision, by averting what harms us. In addition to this main trial, the report brings the one on the question, "Can a Christian in good conscience keep a saloon?" The report runs to 63 pages, and costs 20 Cts. G.

On Christian Church Discipline. Two sermons, preached on the 24th and 25th Sundays after Trinity, 1882, at the Lutheran Church of the Holy Trinity in Chicago, III, and submitted to print by ?. L. Lochner. St. Avis, Mo., Concordia Publishing House 1883.

These sermons, which are thoroughly in accordance with the Scriptures, as they have arisen from a deeply felt need of the said congregation, will meet the needs of many other congregations as well as individual Christians, given the thoroughness with which the important subject in question has been treated here on the basis of Matth. 18, 15-17, and will undoubtedly prove to be very instructive and beneficial. Price 5 cents. G. S.

The Diet of Worms. A building block to vr. **M.** Luther's monument, erected in the heart of our Lutheran Christian people at the 400th anniversary of his birth in 1883, by G. A. Hinterleitner, Lutheran pastor at Pottsville, Pa.

Under the above title a poem has appeared in the publishing house of the Pilgrim Bookstore at Reading, Pa., as whose subject the author has chosen Luther's heroic appearance at the Diet of Worms. On 28 pages this famous deed of Lutber is sung about in four-line verses in Volkstone with skillful expression. G. S.

In the course of about 14 days will be available from Concordia Publishing:

Dümling, Dr. H. Arithmetisches Exempelbuch. Booklet I. New revised edition. Geb. 20 Cts.

DuomIIUF, Vi. H. kruotieal ^.ritümetie. cart llriit. 20 6t8.

Answer booklets for both will be ready for mailing over the next four weeks.

Changed addresses:

Uev. H LuenSer, Nortb Uucl80v, 8t. Oroix Oo., ^Vi".
Rev. ck. l,. vaib, kUiecklmim O., ^clams Oo., Inck.
Ukv. DU. Xrum8i6^, Lox 28, Oolo^ne, Oarver Oo., Limo.
kev. 0. Xoaok, Riverclale P. O., Ooolr Oo., III.
Uev. ^"8- Ueli^valckt, Olaiks k'orlr, Oooper Oo., Hlo.
Rev. 0. Loerirkkll, Ltaxeppa, IVadasva Öo., ölinn.
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Lcmooront, 5216 8th Dearborn 8t., OkicLAO, III.
U. D. Lollmann, Dunckee, III.
0. Voi^t, Llernz?, Blue Dartb Oo., Hkmn.


Und ich sahe einen Engel
fliegen mitten durch den Himmel,
der hatte ein ewig Evangelium
zu verkündigen denen, die auf
Erden sitzen und wohnen, und
allen Heiden und Geschlechtern,
und Sprachen, und Völkern.
Und sprach mit großer Stimme:
Fürchtet Gott, und gebet ihm die
Ehre, denn die Zeit seines
Gerichts ist kommen, und betet
an den, der gemacht hat Himmel
und Erde, und Meer, und die
Wasserbrunnen.
Offenb. Joh. 14, 6. 7.
Gottes Wort und Luthers
vergehet nun und nimmer

Herausgegeben von der Deutschen Evangel
Zeitweilig redigirt von dem Lehr

39th Year, St. Louis, Mo. August 15, 1883, No.

(Submitted.)

We need more pastors and therefore more students for our seminarv.

A great cry of distress over the lack of pastors was carried out by the "Lutheran" into our synodal congregations last year, and cheerfully thankful to the glory of God we confess - not in vain. Our practical seminary was filled in a short time with an unexpectedly large number of godly youths, and how many more pupils entered our grammar schools as a result of the same is known to God and to the believing parents whose hearts were stirred by this need. O, how our hearts rejoiced! How comforted we say with Jeremiah: "It is the goodness of the Lord that we are not utterly lost; his mercy has no end, but is new every morning, and his faithfulness is great!" - Yes, we were allowed to experience it again, as we had been allowed to experience it a thousand times before: We asked and He heard us! - Trusting in His unchanging goodness and faithfulness, we come before our dear synodal congregations in the same need, and do not doubt that He will once again give us a glorious hearing. For, dear synodals, our need has not yet diminished. Oh no! It is greater today, more crying than last year. - Hear and judge for yourselves if we exaggerate. When the students were distributed last year, we had 36 candidates and 58 professions. So 22 professions had to remain undone. But how was it this year? We had 28 candidates and - 82 vocations, say two and eighty vocations; and even with this large number the Presidents did not present all, but only the most urgent vocations, and only those mission fields were considered which absolutely had to be filled if we did not want to lose again what our missionaries had laboriously worked for. Otherwise the number of our vocations this year would have risen far above 100. - Now consider what this means: 28 candidates were to be distributed among 82 vocations! Oh, with what anguish of heart the commission sat together, with what anguish of conscience they often pondered and deliberated for hours as to which vocation should be considered the most important and urgent above the others,



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. August 1883. No. 16.

With what bleeding hearts were the 54 congregations counted at the end - including some that are 300 families strong - to whose request for bread and water of life we had to respond: We cannot yet give you a pastor this year! - Yes, the need of preacherless congregations is so great and crying out to us this time that the commission united in the extraordinary decision to have the mature students from the second class of practical students prepared this summer for the exam in October and then sent out. And the Reverend General Mr. President Schwan gave his consent to this, just as the dear and indefatigable Professor Crämer, with the greatest willingness, promised to sacrifice his entire vacation to this work of love and to train eight more students for the service of the Church. - How do you think now, dear Lutheran readers, is not our heading true: We need more pastors and therefore more students in our seminaries? But did you know and believe that the need was so great? - Does not your heart tremble at it? Does not your mouth exclaim in consternation: O my God, is the harvest really so great, and the labourer so few? - O my sloth and indifference, that I am not daily in your ears with supplications and entreaties: O Lord, Lord, send yet^more labourers into the vineyard of thy dear church! -

Well then, dear readers, let this great need of the church once again come to your hearts as your own and think day and night about how you can help in your part to control it. Do not only pray with ever greater fervour daily the second petition: "Thy kingdom come", but now also look around and search whether the Lord will not also let you find a pious young man on your prayer, whom you can send to our practical seminary, or as it has often been suitable, to our local theoretical seminary, because he has perhaps graduated from the grammar school in Germany. Oh, how soon our seminaries would be filled if every Christian considered himself a recruiting officer who must enlist fighters for his Savior's holy wars and conquests. How many a gifted and godly youth would be found in congregations and discipleships.

The first thing that will be found is the great need for pastors, the fervent love for Jesus and His Church, and the prayer for laborers in the harvest. Surely here the word would be abundantly fulfilled, "Seek and ye shall find!" - Therefore, dear Christians, know your blessed duty in this, and "be not slothful in the things which ye ought to do."

But I address you in particular, O young men. You are the ones the Lord desires, the ones he calls. Will you not come? - If today this blessed republic of ours, the United States, were attacked by an enemy, I know that dozens of young men in our communities would rush to arms against the enemy of the fatherland, ready to sacrifice life and limb for it. And that would be right and pleasing to God. For a Christian also dies for his brethren, for his fatherland. - But how can you be moved by the misery of your earthly fatherland, but remain indifferent to the misery of your spiritual home, the church? Should you willingly follow when the earthly fatherland calls you, but when your Saviour calls, who has shed his blood for you, when the Duke of blessedness wants to gather you as fighters under his banner of the cross, then would you refuse, fear, instead of hastening with holy enthusiasm? - Let this be far from you! Nay, ye dear young men, if ye be truly converted by the grace of God, if ye have bidden the world eternal farewell, and sworn irreconcilable war against the devil and sin; if ye rejoice that ye have found the Saviour, and in him the sweet consolation of the forgiveness of your sins, and the certain hope of eternal blessedness; If the word of God is the lampstand of your feet, and the beautiful services of the Lord the highest delight and refreshment of your hearts, if you are so blessed, think how many thousands have not this blessedness, because they have no shepherds; let this great spiritual need come to life in your souls, and ask yourselves whether the love of Christ should not urge you to say: Here am I, O LORD JEsu, here am I, send me! - And if you doubt whether you have the necessary gifts and knowledge, entrust yourselves to your pastor, who will advise you and make your heart and conscience glad. Consider, you have already had hundreds of predecessors in

of our Synod; for hundreds have already left the most profitable earthly positions, entered our practical seminary, and are now laboring in great blessing in the vineyard of the Church. Why should you not do likewise? Not one of them regrets this step, but gratefully blesses the hour when he followed the call of the Duke of his Blessedness. So shall it be with you. Rich and pardoned before others, you will feel that the Lord has made you worthy to be his servants in the winning of immortal souls, and one day on the great day of retribution you will shine as those who have led many to righteousness, like the stars of God forever and ever. -

May the merciful God and Saviour Jesus Christ bless and strengthen this word written in weakness, so that soon the great lamentation will be silenced: "We need more pastors and students, and we may exchange the Kyrie Eleison with the Hallelujah and cheerfully shout: "The Lord has done great things for us. Praise the Lord, my soul!" May he do this for the salvation of many immortal souls and for the great glory of his most exalted name. Amen. O. H.

(Submitted.)

Please, urgent request for youngsters who want to devote themselves to the teaching profession.

Forty-eight, say forty-eight churches have turned to Addison this year for a teacher.

And 8, say eight young people have applied for admission to the Addison Teaching School to date.

It makes you think and wonder.

Has the profession of a Christian parochial school teacher become stinking in the eyes of the Lutheran educated youth? Or has it become tasteless in the eyes of Lutheran parents that they will not allow their sons to become teachers? Or are the teachers and pastors not zealous enough to encourage useful and capable youngsters to train for the teaching profession? Or is life in Addison so dark and gloomy that one cannot stand it there? Or is it the progymnasia that now swallow up all who want to be pastors or teachers? Or what is the cause that so few come forward for admission to our Addison seminary?

"Too much previous knowledge," I hear them say, "is required of those who wish to enter the lowest class of the Preparatory School." I answer: "That is not the case at all. What is demanded is so little that it is almost impossible to bring along anything less in the way of intellectual possessions. Anyone who has enjoyed the instruction of a Lutheran parochial school with some attention will certainly not fail the Addison entrance examination.

"In Addison a young person ruins his health; I don't put my son there," says a second, who has read that one should bring a raincoat and good boots there. To this I say, "That is a fable, that it is not wholesome in Addison. I suppose it is very healthy. But of course, it rains a lot sometimes, even on Sundays, and then it is very dirty and greasy with our greasy soil, so that in such cases it is not good to do without good boots and a raincoat. And, of course, if only the paths are to be passed, our pupils are not to be put out of their misery for the sake of a light shower of rain. stay at home from church for their own sake. For we do not want to educate such teachers here, who once, when they have a few miles to church, look out on Sunday morning in all directions of the compass rose to see whether it is hot, cold or wet enough today to stay away from church halfway decently.

A third says: "It is true, my Hans has good gifts; the pastor has often said, the teacher too, that there could be a schoolmaster out of him one day, I should put him in Addison. But, in the first place, while he is there, he costs me a mass of money, and for him I do not like to beg; and, in the second place, it is not profitable, for once he has become a teacher, so he'll draw a salary too small to live on and too big to die on. I'd rather send him to a business college for a year or two, then he can get a job that will pay him double or triple."

With this third party, or rather with these third parties - for I have strong reason to suspect that there are several of them - I would like to have a word. Namely.

Dear friend! For what other purpose did God give you your son, your gifted son, for what other purpose did he let him come to the knowledge of Jesus Christ, his Saviour, in a Christian school, or let him grow and increase in it, than that he now, as much as there is in him, should also impart this beatific knowledge to others? But can he, who has good gifts, especially for the Christian school office, do this anywhere? and do any better than you would if you let him become a teacher? Certainly not. Is there then a more delicious profession than this? Does not Luther say that he does not know which profession is more delicious, that of a pastor or a schoolteacher; and, if he were not already a pastor, he would prefer to be a teacher? Yes, he makes it clear enough that he would rather bend young trees than make old peelers pious. - It is true that it costs money to have a son become a teacher, and if you pay for everything that he needs in the way of board, books, clothes, etc., yourself, then in the five years that it will take, it will hardly be enough to pay for it.

But why are you ashamed, when you yourself do not have to spend so much, to ask for support for your son and to accept it? - There is no shame in the right place - Dr. Luther's father did not do it that way; he put up with the fact that Mrs. Ursula Cotta supported his Martin, and accepted it with thanks. That is why Professor Gräbner in Milwaukee has included old Luther's picture in his Luther book, and all people look at it with respect. Also I am glad to help when need goes to man, and the people in *Poorville* really can't help begging you in *Richville*. Also it is quite true, capitals no teacher can so easily set aside from his salary. But no teacher in the Missouri Synod has yet been heard of as starving, or running about like a savage in Africa without clothes. Food and clothing they have all had hitherto, and in this, dear friend, let him who is godly be content. For we have brought nothing into the world; therefore it is evident that we shall bring nothing out with us. Admittedly, some teachers who have been short of money have had to incur debts here and there in times of special need, with which it pleased God to afflict them. But you have examples of that happening to other people, too, regardless of the fact that they were previously in a business college. With many things you keep house, with few things

...you can get by. Your objections and misgivings are therefore taken from you. But I do not want to take away one doubt from you, but rather to awaken it in you. What will you answer Christ when he speaks to you? Why did you not give up your son, who you were told was fit for the school ministry? Why did you prevent many children from being taught righteousness through his ministry of the word? Here in Iowa, there in Kansas, Christian parents were then sighing for a teacher for their little ones. Your son would have been a good one, but meanwhile you let him go to the store to weigh caraway seeds and sell pepper, which any boy could have been trained to do. - What will you, what can you answer then? Come to your senses! -

Now I come to my dear colleagues in the service of the word, to the pastors and school teachers with a question. I do not mean all of them; only those who feel they have been hit. Let them answer me: Why is it that from many a small parish, every two or three years, indeed every year, some boy or other is sent to Addison, while from others, much more populous, never, never? Are there all straw and thistle heads growing up there, and not also such as have the makings of a teacher in them? Or are the people there all so materialistic that you can't get a son out of any family for the school office? That is certainly not the case. So surely the fault must lie with the teacher or the pastor. There is either a lack of an open eye for a capable head, or a lack of insistent encouragement. It does not do, all justice in this respect is not yet fulfilled by saying once or twice to a father: "Your boy has actually good gifts, could make a pastor, at any rate a school teacher once. Should probably put him in Addison." You have to work harder and hotter. "Strike out well," says Dr. Luther in the preface to the Small Catechism, "strike out well what they" (namely, the parents) "do for abominable harm, where they do not help draw children to pastors, preachers, clerks 2c." (Teachers); "the parents and authorities sin now in this, that it is not to be said. The devil also hath a cruel thing in mind." Oh, let us not, beloved brethren, when a boy is so situated that his talent and character entitle him to good hopes, if he were to be allowed to study, let us not, when things are a little tight at home with his parents, throw in the towel at once, and give out the thought: "He shall become a teacher. Many a pastor and many a teacher shy away from coming before the congregation with the plea, "Help this or that father, that he may have his son trained as a teacher." If he would come forth with this, a good word would find a good place. To the glory of God and to the praise of charitable congregations, associations and private individuals, I would like to say here that I receive $500.00-600.00 annually for poor seminarians, and that in the past year at least, even for the poorest, if they had a good testimony, the necessary funds flowed here. And should we fear that if there are more poor students, the means will not be sufficient in the end? Does not Heinrich Müller say in his Erquickstunden: "Many children, much cattle"? Or, if this sounds too insinuating to anyone, does not the God of Israel still live, who could make those who had gathered little manna,

Oh, it is necessary, very necessary, that we get many, many pupils assigned to us. Everyone can think of it on their fingers: If now more than forty, almost fifty requests for teachers come in every year, what will become of them when the thousands and thousands of immigrant families among whom our missionaries are now working have formed congregations after year and day and desire teachers? Then it will not be enough if classes of twenty or twenty-four pupils leave. - Therefore, up, up! We have gone in search of young people who are useful, and we have pulled out all the stops to win them, as for the parish office, so also for the school office.

And you, dear boys and youths, to whom God has given gifts and desire to serve him in school, you who have the testimony of men of understanding and judgment that you possess the necessary abilities, pray, pray to God that he may open a door for you, that you may first come to learn and then to teach. Ask your parents or guardians to give their consent, and persevere in such supplications. - And do not despise anyone to whom God has given gifts and desire and the consent of his parents, if he does not already see all external means in his hands. Only learn to beg, to beg of God and man, and know that a grateful heart has always found an open hand.

May the Lord have mercy on us and bless us! The work of your hands, O Lord, you will not abandon! Amen. E. A. W. Krauß.

Freistadt, Wis. August 8, 1883.

(Submitted.)

The Inner Mission of the Western District.

After the heart-moving words of our dear Mr. Praeses Schwan for our mission in the last "Lutheran", we can now dare to come before the dear congregations of our Synod with a mission report, which contains very gratifying reports about the richly blessed effectiveness of our missionaries, but at the same time, of course, also an all the more urgent request for abundant support of our work. - The mission territory of our Western District is by far the largest and most extensive of all our Districts. For even after its most desirable diminution by the establishment of the Southern and Nebraska Districts, it still embraces the seven States: Missouri, Tennessee, Colorado, Kansas, Arkansas, and- do not let the journey grieve you, dear reader-California and Oregon! What a territory! And in this vast field we have only eight missionaries. One would think they must be lost in it, like a drop in the Mississippi, and despondingly we should exclaim: What is the use of these few in the immense field? Is it not better to take them away and unite our forces in smaller fields where greater successes can be achieved? - But not so, dear reader! Such are the ways and works of God, that He always makes something great out of small beginnings, which are contemptible in the eyes of the world, so that no man may boast before Him, but that His alone may be the glory. Our missionaries have gone out and been sent nowhere but where they were called. But wherever they followed the divine call, God's manifest blessing followed them, so that friend and foe could see that the right God was with them. - It is true that the extent of our missionary work is so much greater than that of the other

In comparison to the rest of our Synod, the number of German immigrants in the northwestern part of the Synod is far inferior to the number of our fellow believers living there. For there the full stream of immigrants has been pouring in for years, while to us only isolated groups and heaps of German strangers are lost like a furtive meadow stream. Nevertheless, we can report great blessings from our missionary work and look to the future with great hope. We have previously led the dear reader to the farthest northwest, to Oregon; we now want to lead him back from there through our whole mission, and do not doubt he will rejoice with us over God's blessing and exclaim with us, "The LORD has done great things!" - In Oregon, and specifically in the capital of the state, Portland, Mr. Pastor E. Döring has been laboring for two years. During this time he has gathered a congregation, established several branches, received a church and two building lots for his mission through the bequest of a Norwegian Lutheran pastor, whom he assisted with the comfort of the Gospel in his last suffering days on earth, and has thus gained a firm foothold there for our Synod. It is here alone, I think, that we most painfully feel the want of laborers. In this large state, already populated by many Germans, and especially in Portland itself, which as the starting point of the great North Pacific Railway is increasing daily in importance as well as in immigrants, at least one capable worker should be at Pastor Döring's side and carry out the actual mission, since the care of his congregation necessarily limits him in this. However, the small number of available candidates this year and the significant costs of this mission so far away made every attempt on this side futile for this year.

From Portland we set out on a splendid steamer southward to the real gold country of California and its glamour San Francisco. Here we find the real pioneer of the Synod, the Rev. Buehler, who has been in blessed activity for twenty-three years. Three years ago he obtained the aid of Mr. Pastor L. Wagner for the purpose of mission, and the fruit of their faithful labors is an already flourishing congregation in a suburb of San Francisco, at Oakland, at which Mr. Pastor Tisza stands; a second congregation has been planted at Stockton, and has been served since March of this year by Mr. Pastor L. Wuggazer, who has also already established a branch in the vicinity. Mr. Pastor Buhler had to go to Los Angelos, the paradise of all throat and lung sufferers, for a few months two years ago in consequence of a severe throat ailment, and used the return of his health to establish a congregation there, which, now already numbering about forty members, most of whom come from eastern Missouri congregations, has, after a long and painful wait, finally obtained a pastor in Mr. Pastor Runkel since this spring, and in great self-sacrifice has already decided to build a church. Twenty miles away, Mr. Pastor Kogler, who also visited this climate for health reasons, has also founded a church. Thus, then, in not quite three years we have in California five pastors with hopeful congregations and a missionary, Pastor Wagner, who serves about seven permanent preaching places. - Is not this a rich blessing from God? -

But we have been a little long in the Gold Country, and so we hurriedly take the Lightning Express Train for the beautiful East. By

It is at the unfortunate Mormon Utah, from where quite unexpectedly two weeks ago a call for help went out to us from a Swedish Lutheran pastor, to remember the poor deceived German compatriots there who were languishing under the curse of Mormonism. But alas! we have no comforting answer to this cry of distress; our laborers are too few for the great harvest in which the Lord has already placed us. - Our first stopping place is Denver, Colorado. There Mr. Pastor L. Dornseif has been laboring for two years in a congregation of about forty members, which has a handsome church, but under many a difficulty. Yet of his faithful labors the Psalm word holds good, "The right hand of the LORD is exalted. The right hand of the LORD keeps the victory!" Denver is our only church in this state. The other little church in Blumenau, high in the mountains, unfortunately had to be abandoned because of lack of material and Pastor Saupert had to be left to a more important field of work.

Our work in the state of Kansas is more hopeful. Although Kansas has unfortunately not been able to obtain a missionary of its own during the past year, our pastors have been all the more diligent in their missionary work, and especially Pastor Senne, on behalf of the Mission Commission, has gone through the state, and the pleasing fruit of this is that of this year's high school graduates from Springfield, a missionary and two pastors could be appointed for this state. - On the Kansas border, still in Missouri, is the wonderfully flourishing city of Kansas City. Unfortunately, with this important mission post we have gone according to the rule which, thank God! is becoming more and more out of use with us - too late! We have let the sects have the upper hand, and are now watching what gleanings we can. The cause, of course, was not negligence, but rather the costliness of the mission in this expensive city, which only the Synodal District could take in hand and pay for. However, God's good hand of blessing has been quite visibly with us during the past year in this extremely difficult work. An old, faithful member of the Missouri Synod, who had lived there for several years, was able to purchase a beautiful and well-situated little church with a parsonage, and in Pastor Jehn God has given us a zealous missionary since this spring, so that the work has made a very hopeful beginning and there is a well-founded prospect for a blessed work. The Sunday audience usually amounts to thirty to forty people, and in addition Pastor Jehn serves two branches in nearby towns.

The most wonderful success of our mission we may finally record from the State of Arkansas. Here, until last year, we had only two congregations, namely, in Little Rock and in Fort Smith. At the behest of Pastor Obermeyer, Candidate Herzberger was called to Little Rock last spring, and since the railroad company opened up fertile lands along their railroad to Fort Smith, and especially invited Lutherans to settle there, taking advantage of our missionary's help, they paid him a salary of $600.00 per year; and in the year and a half a Lutheran double colony has now sprung up there, one with thirty, the other with fifty families, in which latter Luther- ville Pastor Herzberger has now knocked out his residence, built a church and dedicated it four months ago. The railroad company gave five acres of land and timber for the church building. Four months later Mr. Kan

didat J. Schalter into the missionary service of this state, built three little churches this year, and served twelve preaching places and congregations, so that a third missionary also had to be sent from this year's high school graduates into this blessed field of labor. In the course of this year our missionaries hope to build three more new churches. Visitator Pastor Janzow returned last week from inspecting this state, confirming these reports and full of joyful hope for the future of this young missionary work. This is the fruit of barely a year and a half of missionary activity by three men! Must we not exclaim: "The Lord has done great things for us, and we are glad of it"? Well then, if we are happy about the Lord's rich blessing, let us also show our gratitude in rich sacrifices of love, with which we support this work of our mission. Our dear missionaries all labor with faithfulness and self-denial, under much toil and travel hardships, in frost and heat, in watch and fast, in hunger and thirst, in peril by sea and land. Should they also suffer want in all these hardships? - But we cannot conceal the fact that our treasury has often been quite empty this winter, and that heavy care for the maintenance of our missionaries has weighed upon our hearts. For our average sum for the maintenance of our so extensive mission in the course of the year reaches the amount of $2500.00. - May then the heart-moving word of our dear Mr. Praeses Schwan for the support of our blessed missions, mentioned at the beginning, find hearing in our Synod, so that we may also exclaim with joy about this: "The Lord has done great things for us. Praise the Lord, my soul!"

O. H.

(Submitted.)

Report of the second meeting of the Wisconsin District and brief notice of the Progymnasium at Milwaukee.

The Wisconsin District held its meetings this year from June 12 to 18 at Trinity Church of the Rev. J. G. Goehringer at Sheboygan, Wisc. Presently there were 71 pastors, 36 teachers and 39 deputies. Admitted 2 pastors, 2 congregations and 3 teachers. The opening sermon of the Rev. General Pres. showed what was in our work, watch and care in the kingdom of the Lord God, and what was ours, and the synodal address of the Hon. District Pres. on the ground of Acts. 9, 31, that the congregations were generally at peace and able to edify themselves after a difficult doctrinal struggle.

In the 10 synodal sessions, doctrinal negotiations naturally formed the main work, consisting of a series of theses: What are the characteristics of a well-grounded truly Lutheran congregation, after which, therefore, Lutheran preachers are to strive with their congregations as their goal?" the 12th Thesis: "It guards against all religious mongering, as a thing contrary to God."

By religious menagerie is meant the union in religion of discordant parts, notwithstanding the discord, into fraternal and ecclesiastical concord, so that either the doctrinal errors in the discordant part, or at least the erring per

The church is not a church that tolerates as brothers those who are tolerated even within the church fellowship; which toleration is unjust. Examples are the Uniate Church and the Lutherans of the name, who grant false doctrine equal rights with the truth and tolerate it, pulpit and altar fellowship with false believers, exchange of delegates with false-believing bodies, participation in the worship of other believers and in religious associations, e.g. in false-believing tracts and missions, standing as godparents in false-believing churches, sending children to false-believing schools, especially Sunday schools, and the like.

First, it was proved from God's Word that religious warfare is a thing against God; second, several objections were refuted. Finally, it was shown how the Lutheran Church and the true members of the same are to behave towards all religious mongering, from the history of Luther and the faithful Lutherans until after the adoption of the Concordia Formula, further from the symbols of the Lutheran Church, finally from the Missouri Synod, which not only demands in its Constitution as a condition of fellowship with it, among other things, § 3: "Renunciation of all church and religious mongering," but has also acted faithfully in accordance with this since its existence, and from the Synodal Conference.

Especially important and instructive was the discussion of Thesis 11: "It (the church) accepts among its members only those who, according to their confession, are of one faith with it, and of whom it can assume by love that they are believing Christians."

When a Lutheran congregation acts in this way, it is acting in accordance with God's Word, according to which it may demand no more and no less than that the person to be received should not prove to be an unchristian, either in doctrine or in life. Accordingly, a Lutheran congregation is to receive as members only those who 1) have been baptized; who 2) profess with it the faith that the holy Scriptures of the Old and New Testaments are God's Word, and that the doctrine contained in the confessions of the Lutheran Church, especially in Luther's Small Catechism and in the unaltered Augsburg Confession, is the pure Christian doctrine. Therefore, those who are to be admitted must know the Augsburg Confession, at least the Catechism, in its content. But even of those who profess this faith, only those may be admitted who not only renounce all ecclesiastical fellowship with unbelievers, but also wish to be members of the orthodox Lutheran Church, confess Christ with it before men, and are not ashamed of his faithful servant Luther. Furthermore, a Lutheran congregation may receive only those of whom it can assume by love that they are believing Christians; i.e., those who 4) lead an unruly Christian life; for those who live unchristianly and riotously deny their confession by deed. Hence 5) only such as are not under the just ban of another church.

A Lutheran congregation that does so is also II acting in accord 1) with the apostolic and post-apostolic church of the first three centuries and 2) with the doctrine, principles, and practice of the church purified by Luther.

After that, Lutheran preachers with their

The church should strive to be its goal and not only see to it that 1) no one is denied admission for trivial reasons, e.g. because of weakness of knowledge or infirmity in life or poverty or low status, but only because of false doctrine or a disagreeable life; but also that 2) those who desire admission are not admitted into the church out of carnal considerations, e.g. only to increase the number and income, or out of shyness to confess and out of a false love of peace, so as not to offend friends, neighbors, rich and respected people. For example, only in order to increase the number and income of the congregation, or out of shyness to confess and out of a false love of peace, so as not to offend friends, neighbors, the rich, and the respected. Accordingly, a Lutheran congregation must proceed with all caution in admitting new members. It should demand of all who wish to be admitted that they first report to the pastor and at least one of the leaders, so that the former can examine their Christianity, faith and confession, and the latter can inquire about their circumstances and their outward conduct and acquaint them with the order of the congregation. It is highly recommended in a well-established congregation that those who are unknown or uninstructed undergo instruction in the main points of pure doctrine from the pastor before they are accepted.

Another timely item was a submission on the question: How do you keep the youth in catechism? About this the secretary of the Synod is to write an article for the "Lutheran".

From the more business-like proceedings (except the election of delegates to the Synod of Delegates and Synodal Conference, and the adoption of an order whereby such congregations of our district as have suffered loss of their church property by fire or storm shall be assisted) only the following two items: The Mission and the Progymnasium.

Our district also wants to support the Jewish mission started in New York with gifts and intercession. Especially the inner mission, about which partly the mission committee and partly our travel preachers could report many pleasant and encouraging things, was urgently recommended to the congregations for support. But there is still so much lack of workers in our mission field.

Therefore, the Synod gave very special attention to the review of the Progymnasium in Milwaukee. According to the report of the Board of Supervisors, the two classes, Quinta with 14 pupils and Serta with 25 pupils, were given weekly 26 hours of religious instruction by Prof. Director Hamann, 33 hours by Prof. Huth, 2 hours by Pastor Spengeler, and one singing lesson by Mr. Dietz. The state of health was excellent, only one slight case of illness occurred during the school year. From the treasurer's account up to May 15, 1883, the following is shown: cost of land H9,000.00, contract sum for building $15,227.60, for interior furnishings and the like, ertra labor, architect, interests and tares P2,554.39; total of expenses $26,781.99. Receipts from the 4 districts: Wisconsin H6,553.06, Illinois H4,047.69, Minnesota H321.52, Iowa $2.00, in sum $10,924.27. This leaves a real debt of $15,857.72, or $1310.53 less than on Jan. 1. This debt consists of a Mortgage H5,500.00 and interest free bonds H9099.00, at 4 per cent H 1666.00, less a cash balance of H407.28. - Cash for teachers' salaries and

Maintenance expenses: balance on May 26, 1882 H377.77, receipts from 3 districts: Illinois H842.67, Wisconsin H735.19, Minnesota H59.30, in sum K2014.93. Expenditures for salaries of professors, superintendent, insurance of building, etc. $1573.07. Remains in treasury H441.86. For household treasury from 4 districts: Illinois $188.18, Wisconsin H42.60, Minnesota $20.50, Iowa $1.00. Summa $252.28.

The decided establishment of a third class, Quarta, necessitates the extension of the third floor of the middle building into a common dormitory, the employment of a third teacher, the raising of the salary and the cost of an apartment.

It has been recommended to the congregations of our district to take up a special collection for our institution in Milwaukee on the Luther anniversary to be celebrated on November 10 or 11 of this year.

Finally, on special request, the following about the Progymnasium. On June 28th a public examination was held with the two classes. The result of this can be summed up as follows: the teachers are performing their duties with all fidelity, zeal and with God's evident blessing, and the discipline of the school is praiseworthy.

May the Lord make the hearts of many parents in our dear congregations willing that, without discussing the matter with flesh and blood, they may, after the example of Elkanah and Hannah, give their sons who are able to study back to the Lord all the days of their lives, and that these, like Samuel, may say at the call of the Lord, "Behold, here I am. H.

To the ecclesiastical chronicle.

I. America.

The Middle District held its meetings this year at Cleveland, August 1-7. Report in next number.

The Mormons in Utah are immensely zealous in the propagation of their ungodly doctrine and practice. In various countries, in Germany, Switzerland, Norway, and Sweden 2c., 360 missionaries are at work. Their task is twofold: to win people to Mormonism and to bring those won over to America. The immigrants are assigned residences in Utah and other territories. The Mormons are determined to increase their numbers not only in Utah, but also in other territories where they already have a strong presence. On the other hand, the number of Christian missions in Utah working against nefarious Mormonism is small: 41 preachers and 27 churches.

Methodism. Last month **Dr. W. C.** Palmer, one of the chief defenders of the Methodist doctrine that Christians can attain perfection in sanctification in this life, died. He sought to defend and propagate this doctrine in his magazine, *Guide* to Holiness, and claimed of himself not to have committed a sin, not to have had the slightest evil desire, in the last 50 years. What blindness! St. John the Apostle says, "If we say we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sin, he is faithful and just to forgive us our sin, and to cleanse us from all unrighteousness." 1 John 1:8, 9.

How Methodist communities bite and eat among each other is shown by the "Merry Messiah

ter", the organ of the "United Brethren", which makes the following accusation against the "Evangelical Fellowship" (Albrechtsbrüder): "Then it is still necessary that a preacher should be here, because a certain fellowship always sets about building missions in the vicinity of our and other churches, in order to get out of our congregations, which is also the case here. The way in which this is aimed at is by creeping hither and thither into the houses, to see if there be not here or there a weak United Brother, whom they might carry off as a prey; and if these hirelings have aimed at this, they have, in their opinion, drawn a sinner out of hell."

Jewish Mission in New York. Our zealous missionary has hardly taken time to make the necessary domestic arrangements. He is busily seeking out his fellow people. Two young Galicians are in lessons. **(Z.** d. W.)

An Episcopal preacher in Chicago, Rev. Ritchie, recently announced from the pulpit that he would say a mass after the service for the soul of one drowned in Lake Michigan. A general outrage arose, and at the request of the drowned man's widow, the service was postponed for the time being.

II. foreign countries.

Apostasy of Lutherans in Russia. In Dr. Münkel's "Neues Zeitblatt" of June 28, the following is reported: "In the Russian Baltic provinces the faithless game that was played decades ago begins again. The Lutheran Esthen have been worked on for some time in order to make them break away from the Germans and to annex them to Russianism, which also includes that they convert to the Russian state church. The seducers succeeded in their work to the extent that 400 to 600 Lutheran Esthen had themselves anointed in Leal. The anointing was done by two priests who had been commissioned by the Russian bishop Donat in Riga. The arts of seduction are the well-known promises: Freedom from the landlordism of the Germans, land distribution, freedom from taxes and the like. There was no question of instructing the ignorant people in the Russian faith, nor of testing their intentions. They were instructed to say that love of the Russian Church alone was their motive. The time for this was well chosen, for as the coronation festivities were taking place in Moscow, there were no complaints to be made from higher quarters. However, warnings and ideas were fruitless among the poor people who had once converted to Mammon. The Germans, however, if they do not wish to convert to Russianism likewise, must leave. That all this is against the Emperor's will makes no impression on the great Russian stirring party. Only God can help here."

American in Germany. Our God-blessed America is unfortunately notorious throughout the world for being the land of the greatest fraud and deceit. It almost seems, however, as if our old German fatherland, where so much is said of it, does not want to lag behind America in this respect. The "Kreuzblatt" reports the following from the "Bayerisches Vaterland," a political paper: "In one of the largest German newspapers (why is it not mentioned?) we find the following advertisement: 'Who supplies artificial coffee beans for export?' Addresses under B. D. to the expedition of this newspaper.' A fine proof of the vaunted 'German honesty'! Under the pretext that they only want to defraud foreign countries, they are publicly looking for accomplices. Is it possible that no action will be taken against this?"

W. [Walther]

(Submitted.)

"Has Professor Schmidt caused confusion and division in our congregations?" again.

Under this heading Pastor Allwardt felt moved to wash his brother-in-law, Prof. Schmidt, white of the accusation expressed in the heading in "Altes und Neues" No. 10 and 11, in an article 21 pages long. In it he also attacks my article in the "Lutheran" of January 15, calling the same "a disgusting mixture of historical untruths and heretical omissions about profession and community rights." *) But since Allwardt and his comrades, as is well known, do not give honor to the truth, however brightly it is placed before their eyes, I will refrain from refuting and setting right all the many distortions and untruths in Allwardt's article. This would also take up too much noble time; for although Allwardt pretends that he wants to "report and correct truthfully," he has nevertheless almost only twisted the facts and written untruths and lies. But in order that every Lutheran reader may see that I have not reported untruths in the aforementioned article, but have set forth the things as they have occurred, I have had my article corrected by members who have gone out from Past. Fischer and who read the "Lutheran". H. F. Pröhl.

That the above article, in the "Lutheran" of January 15, is the correct statement of the facts, do hereby certify:

C. Sternitzky. Wm. Schlinsog.
H. Sternitzky. Wm. Gärsmähl.
E. Sternitzky.

*In the above-mentioned article, Pastor Allwardt also polemicizes with strong words against the accusation of "Rottiererei" made by Prof. Schmidt. The undersigned has already stated in the "Lutheraner" of January 15 of this year that he wants this expression to be understood as the Bible understands it. According to the Scriptures, "to make rotten" means as much as: to cause division by false doctrine. This much, however, is certain, and has been proved, that Prof. Schmidt, by his personal appearance in the known churches, has also contributed to the creation of separation, or to the strengthening of separation. Seme doctrine is false doctrine, and so it is by false doctrine that that R>ß has been caused. This is, and remains, the chief charge which we quake against him, and uphold to the hour, that he teaches falsely in important articles of faith, combats do pure doctrine of Scripture, propagates his false doctrine, and stubbornly defends it to the hour. G. St.

Receipt and thanks.

For the following items have been received by the undersigned with heartfelt thanks:

From the Virgins - Association of the local Immanuelsge- meinde for a chandelier (paid) -25.00.
For an organ in the auditorium:
From the Concordia Singing Choir in Terre Haute, Ind. (ref.) -10.00.
From the Singing Choir at Mount Olwe, III, (paid) -lO.OO. From Mr. Apothecary Schuricht at St. Louis, (paid) -25.00. From the Concordia Singing Choir at Pomeroy, O., (paid) -5.00.
From the Evansville Singing Society, Ind., -10.00.
From the Singckor of Mr. Reisig of New Orleans, La., (bezaklt) -5.00.
By P. Hofius from Mr. H. Walter (bezaklt) -2.00.
By P. Fleckenstein from his Singckor (ref.) -7 .00.
Mr. Teacher Potts Singing Choir in Carondelet-14 .00.

Of the subscriptions for furniture paid to date: ?. Walker -50.00; ?. Wagner 51.00; P. Biewend 25 00; Mr. S. Riedel 100.00; P. Hiller 50.00; ?. Katt 50.00; of the two young men's clubs ??. Hugo Hanser and Frincke sen. 50.00; evening school 50.00; Mr. L. Griebel 50.00; Mr. Grahl for P. Groß 100.00; Mr. C. Riedel 50.00; I". Strengths 50.00; I>. Bartling 5.00; Messrs. Matthiessen & Gra- venhorst 50.00; P. Werfelmann 50.00; Mr. Zuttermeister 50.00; Mr. Kennricks 50.00; P. Häßler 55.00; Mr. I. Sckeve 55.00; Mrs. Ebr. Körner 50.00; ?. Gräbner 50.00; Mr. I. Haas 50.00; ?. W. Bartling 50.00; Mrs. ?. Föblinger 50.00. ?. Königs Gemeinde 50.00 and a splendid picture of the blessed ?. Brohm, engraved. From Mr. Dick, Williamsburg, N.A., 50.00. ?. Hölter for the bakehouse, $50.00.

As the furniture must be delivered to the Seminary this week and therefore paid for, we ask the kind subscribers and district treasurers to kindly send in the funds.

To all dear donors, however, we wish God's richest retribution with heartfelt thanks.

St. Louis, August 8, 1883, C. I. O. Hanser,

Death notice.

On July 13 Father I. A. Däschlein died blessedly in the Lord. (More details in the next issue.)

Ordinations nnd introductions.

Mr. Candidate Hermann Kiltan, assisted by BB. I. Ktlian sen., G. Buchschacher, I. Kaspar and L. Lange in the St. Pauligemetnde in Serbin, Tex., on behalf of the Venerable President Southern District on the 9th Sunday after Trin. ordained and introduced by C. L. Geyer, sen.

Address: Rev. 8th kilian, serbin, 8ee 6o., lexus.

On the Ivth Sunday after Trin. by order of the Hon. President of the Iowa District, Rev. C. Weber, formerly of Victor, Iowa, was installed in my former country church in Boone County, Iowa. I. P. Guenther.

On Whit Monday, 1883, Rev. A. H. Mayer was ordained and inducted by order of Mr. President Wunder, by the undersigned, with the assistance of U. E. G. Franck, in the midst of St. Peter's congregation at Randolpb, III.

I. A. F. W. Müller.

Address: Rev. 8th clearer, Bremen, Runclolpb Oo., III.

Rev. E. A. Sieving, formerly of Manito, III, was introduced by order of Mr. Praeses Niemann, on the 9th Sunday after Trin. at Zion Church, Fairfield Centre, De Kalb Co, Ind, by undersigned. G. M. Schumm.

Church dedications.

On the 6th Sunday after Trin. the Lutheran St. Paul's Church at Clarks Creek, Davis Co., Kansas, was dedicated. Festive preachers were B. W. Zschoche in the morning and B. F. Pennekamp in the afternoon. F. W. Mueller.

On the 7th Sunday after Trin. the newly formed Cvang. Lutheran Zion congregation at Spring Wells, Mich., was able to dedicate its newly built church (a nice frame building, with altar niche and spire 50X102 and tower 122 feet high with bell) to the service of the Triune God. Mr. B. C. Schwankovsky preached in the morning, and Mr. B. K. L. Moll, the founder of the church, in the afternoon. The consecration prayer was said by undersigned. C. F. Schatz.

On the lOth Sunday after Trin. the new church of our Trinity congregation was dedicated in Davenport, Iowa. Pastors Mennicke, Winter and Bram- mer preached. The collection was a little over -144.00.

A. D. Greif.

On the 8th Sunday after Trin. the Lutheran Jmma- nuelsgemeinde at Central, St. Louis Co, Mo, was able to dedicate their newly built church, a beautiful brick building, 30X50, to the service of the Triune God. Mr. U. Mueller of Ehester, III, and Mr. B. Landgraf preached in German, and Mr. P. Kleppisch in English in the evening. The consecration prayer was said by

R. Winkler, B.

' On July 22 the new church of the congregation at Butter- nut, Wis. was dedicated. German preached 8th I. Schütte, EnglishTh. Bünger.

8. 8. Thanks are due to the dear Triangle Church in Milwaukee, its Women's Association and individual members of the same for their kind assistance in the building. D. O.

Mission Festivals.

On the 9th Sunday after Trin. the congregations of West Fleld, Sandusky and Reedsburg, Wis. celebrated their joint mission feast in the midst of the congregation of the undersigned. The festival preachers were Prof. Huth and Neuschel and Barth. Collection-100.00. A. Rohrlack.

On July 19, on the occasion of the Northern Nebraska Special Conference, the congregation at Norfolk, Nebr. celebrated its mission feast, with a large attendance from the neighboring congregations. Mr. 8. Htlgendorf preached on outward mission in the morning, and Mr. P. Adam on inward mission in the afternoon. Mr. B. Bullinger gave a lecture on the history of missions. The collection was -80.00.

A. Leut houses.

The Nebraska District

of the Synod of Missouri, Ohio, &c. St. assembles, will's God in the congregation of the Rev. H. Fischer bet Columbus, Nebr. on Sept. 26, 1883. - The gentlemen pastors are requested to bring their parochial reports (covering the period Jan. 1 to Dec. 31, 1882). Joh. Meyer, Secr.

The Canada District

of our Synod shall meet, s. G. w., September 12, at Rainham, Haldimond Co., Ontario, in the parish of the Rev. Halboth. - Registration at least two weeks before.

Brothers from the States who wish to attend our meeting, please take notice that they may obtain a return ticket on the Grand Trunk Railway for 1)H fare, if they will apply to the undersigned for a certificate. I. C. Borth, Secr.

Concordia College at Fort Wayne, Ind.

Monday, October 1, God willing, the new school year begins. Applications for admission are requested as soon as possible, no later than September 15.

With regard to the recording, the following should be noted:

1. a written report on the moral conduct, aptitude and knowledge of the person to be admitted must be sent in at the same time as the application.

2. for admission to Sexta, the elementary knowledge of a good parochial school is necessary: for Quinta, in German and English, certainty in reading and spelling the most common words, in Latin, certain knowledge of the regular declensions and conjugations, and some practice in translating simple sentences into Latin.

Each student must be provided with a suitcase, all necessary bedding, quilts, blankets and towels. Mattresses (-2.00), chair (75 cents), lamp and washbasin are best purchased here at the institution.

The boarding fee is -17.00 per quarter, which had to be increased by -1.00 per quarter this year because food has become more expensive while the number of students has decreased. Every pupil has to pay -10.00 for light and stove at the beginning of the school year, as the heating material bought for the winter has to be paid in advance. For the doctor, those who receive allopathic treatment have to pay -2.00 each, those who prefer homeopathic treatment -4.00 each. The average expenditure for books is -7.00 to -10.00.

The tuition is to be paid at the beginning of each quarter, and is best sent directly (not by the students) to Dr. Dümling, in order to avoid inconvenience and annoyance. Pupils who will not study theology pay -40.00, annual tuition; those whose parents are not in the Synodal - Conference association give -20.00 boarding fee per quarter. The students of the 3 lower classes are not to have their money in their hands, but are to have it administered by one of the professors. Since the women in our local communities do the students the kind service of washing their clothes free of charge, it is desirable that the parents provide their sons in the institution with colored shirts for the week. - The pastors and teachers who recommend boys for admission are urgently requested to make sure beforehand that they have acquired the necessary knowledge of German, English and arithmetic. If this is not done, such a boy runs the risk of losing a whole year because he cannot follow the lessons; or the teachers' college could find itself in the unpleasant necessity of sending him back in order to save the parents unnecessary expense.

On behalf of the Supervisory Authority and the College of Teachers

R. A. Bishops.

New York Progymnasium.

The new school year of this institution will commence Monday, September 3, at 9 o'clock in the morning. After it was decided at the last Synodal Assembly of the Eastern District to add a third class, Quarta, to the already existing classes Sexta and Quinta, the supervisory authority has provisionally employed another teacher in the person of Dr. R. Wagemann, a grammar school teacher from Germany. There are now 6 teachers working at our Progymnasium, and this institution also has the advantage that young people who later want to take up a secular profession are given an appropriate preliminary education.

For admission to the Sexta, where Latin is begun, we require a good previous education in a parochial school. The school fee for all those who do not wish to study theology is -15.00 per quarter. For board and lodging, please contact the undersigned director, who will also provide the necessary information at any time.

On behalf of the Supervisory Authority

New York, July 19, 1883. EdmundBohm, Director.

298 Broome St.

Indication.

From all sides of the Union comes the call to the professors of our teaching institutions: Send us teachers for us and our children. But unfortunately the answer had to follow again and again: We cannot; there are none. This certainly hurts every Lutheran heart. That is why a number of pastors up here in Wisconsin decided to do everything possible to remedy this need. But how? That was a tough question. We looked to our school youth. There we found that many a boy had the desire and gifts for teaching or preaching, but not the necessary knowledge to be admitted to one of our grammar schools. Because most of the pastors in our region had and still have to preach not in one or two places, but in four to fifteen, and the congregations are too poor to keep a teacher, little could and can be done for our schooling. Under such circumstances, however, our pupils cannot learn what is necessary for admission to our grammar schools. In view of these evils, we began a college or academy last year. We confidently hope that our enterprise will succeed with God's help, first, because it is demanded by necessity; second, because it is done only for God's glory and for the good of our church; third, because God has provided us with an excellent teacher in German and *English* in the person of Mr. H. Feuchter, a *university graduate*, has given us an excellent teacher in German and Latin, while the instruction in English will be conducted by the undersigned; and finally, because God has so blessed the small sacrifice of a few pastors that there is now here in Wittenberg, Wis. an institutional building, 40 feet long, 26 broad, two stories high, and with a basement. It is situated on a beautiful hill of 18 acres, which can supply the necessary wood for many years. At the same time, the place of the institution is provided with a well, which supplies healthy, fresh water.

This institution of ours will not be inaugurated on the 3rd, as was reported to the "Rundschau", but, God willing, on the 4th of September. All who love the Lutheran faith are cordially invited to attend this dedication and to rejoice with us over the simple, modest fruit of our jubilee year, which is offered in our institution. We wish that everyone would bring only three things with them: First of all a praying heart, then a giving hand, and finally a disciple or two. But all are welcome who have only the first. On the day after the inauguration, that is, on September 5, the institution will be opened. Each pupil must 1.) present a certificate from his pastor; 2.) provide himself with the necessary bed and body linen and a suitcase; 3.) pay for the whole year K40.00 for board, K20.00 for tuition, and $1O.OO for linen, lighting, etc., quarterly in advance; 4.) submit to all the regulations of the institution.

From this everyone will see that we need the support of our brothers in faith if our well-meaning enterprise is to succeed. Therefore, dear brothers, even if you cannot come to the inauguration, support us with your prayers and your gifts. All who wish to enroll students or make inquiries concerning the institution, or who wish to dedicate gifts to it, may contact the undersigned.

Wittenberg, Wis. C. Purzner.

Acknowledgements.

As the seminary year 1882-83 draws to a close, the undersigned cannot refrain from publicly expressing his heartfelt gratitude to all the dear Christians who have so generously supported our support fund for poor students in the seminary year now drawing to a close. In no other year have we had so many students here who had to be maintained almost exclusively from the aforementioned coffee than in the past seminary year. But through the generous love of many Christians it has happened that all our poor students can and must answer the question of the Lord, "Have you ever had any lack?" at the end of the year with the holy apostles: "Never any! (Luk. 22, 35.) The dear givers do not know their donees; it was enough for them to support young men who are being equipped here to become servants of Christ. May the givers receive the reward of a servant of Christ. (Matth. 10, 41. 42.)

St. Louis, Mo. 15 Aug. 1883, C. F. W. Walther.

For your consideration.

All who are going to St. Louis for the dedication of Concordia College by the Chicago and Alton railroad, will want to contact for tickets O H5.00 there and back, free reolluiuA olluirs, as much as possible 8l66pln8 dörtL G tzl.00 extra, by Sept. 7 to

Signed. If you send the amount and a three-cent postage stamp, tickets will be sent by mail upon request.

Tickets from Milwaukee to St. Louis and back for H8.00.

Available from C. Eißfeldt in Milwaukee.

Departing from Chicago on September 8, 8pm. Tickets valid until Thursday iuol.

Chicago, III. L. Brauns.

39 8. 8d.

Preliminary message.

In answer to the many inquiries addressed to the undersigned concerning the fare from the various railroad stations to St. Louis for the dedication of the new Seminary, the following preliminary news may serve.

1) The various companies of the St. Louis-bound railroads will probably reduce the fare from all intermediate stations to one-half, and the tickets will be valid from Saturday morning (Sept. 8) to Tuesday evening (Sept. 10);

2) The final decision will be communicated by circular to the pastors and teachers of our synod.

C. H. F. Rohlfing, Railroad Agent of the Illinois and Westl. Distr.

Addresses for the 1884 calendar

should be sent in as soon as possible; do not fail to indicate to which synod they belong and whether they are in the parish or school office.

Concordia Publishing.

Conference Displays.

The N ord-Minneso ta Pastoral Conference will meet, w. G., from Sept. 14 to 18 at the home of Mr. ?. Kretzschmar, Gaylord, Sibley Co, Minn - register with the local pastor before Sept. 1. Bro. Streckfoot.

The Southern Illinois Pastoral Conference will meet, s. G. w., Sept. 4-7, at the church of the Lord ?.. Bergen, Prairie Town, Madison Co, III, to meet. - Timely registration is requested. F r. Wolbrecht.

The members of the conference are to take the Jndianapolis-St. Louis-Cincinnati railroad, which leaves the station at 8 o'clock in the morning and 4 o'clock in the evening, and go to Dorsey. From there they will be picked up by wagons. I. Bergen.

The Southern District of the Minnesota-andDakota District' of the Missouri Synod will assemble, s. G. w., Sept. 7-11, for a pastoral conference at the church of ?. Lange at Hay Creek.

Pick up on September 6 in the afternoon from the Red Wing train station.

Those who wish to be assured of accommodation must register 2 weeks in advance. W. Lange.

Income to the Illinois district treasury:

For the synodal treasury: From ?. Lochner's congregation in Chicago H3.75. Contribution from teacher Riemer there 2.00. By ?. Schuricht in St. Paul from grandmother Anna Fellwock "for the kingdom of God" 1.00. ?. Ottmann's congregation in Collinsville 5.15. (p. K11.90.)

For the new building in St. Louis: ?. Meyer in Element 5.00 and by the same from Mr. Schneider and Funke each .25. By ?. Loßner in Lake Zurich by W. Knigge 10.00, L. Peters 1.00. By ?. Reinke in Chicago, 2nd drawing by Dietr. Köhn, Mrs. Math. Hunnemann a. Wm. Bohl 5.00 each; 3rd place by Heinr. Hintz 6.00. By ?. Martin near New Bremen by W. Engelhardt 2.00. By ?. Miracle in Chicago by H. Niemann 25.00. ?. Wangerin's Gem. in Town Sumner 17.50. From Addison: by Chr. Schlomann and Prof. K. Brauer 5.00 each. By ?. Thorn in Pleasant Ridge, bequest of K. Witte 100.00. By ?. Große in Hartem by K. Fick 1.00. By ?. Wagner in Chicago by Mrs. Huwald 4.00. By ?. Franck in Steelcville by H. N. 3.00. (p. $200.00.)

For chandeliers at the St. Louis Seminary: By ?. Heyer in Jefferson by Vater Möller 1.00. By ?. Miracles in Chicago: by K. Mickow 5.00, L. Brauns 5.00, F. W. Kirchhofs 3.00, M. Fleischer 2.00, Ch. Grupe 2.00, L. Nitschkowsky 1.00, G. Müller 1.00. (pp. $20.00.)

For Mission to Nebraska: By ?. Lochner in.Springfield by L. Vogel 1.00.

For the mission in Kensington: By ?. Engelbrecht by the superintendents s. Gem. 5.00.

For inner mission: ?. Lochner's congregation in Chicago 11.45. Teacher Richter's 1.00. By ?. Wunder this. by L. Hacker 2.00. Aug. Heidorn in Proviso 10.00. By ?. Steege in Dundee, thank offering by H. Wendt, 5.00. By ?. Wagner in Chicago by Widow Schmidt, 1.00. By ?. Hölter there: from N. N. (put in the collection bag) 5.00, and from H. T. 1.00. (p. H36.45.)

For Jewish mission: ?. Weisbrodts Gem. in Mount Olive (s. in a missionary hour) 4.00. By ?. Hölter tn Chicago by H. T. 1.00. (S. H5.00.)

For the Emigr. -Mission in New Dort: ?. Ottmanns Gem. in Collinsville 3.00.

For poor students in St. Louis: By ?. Heyer in Jefferson from Father Möller 1.00.

For poor students in Springfield: By ?. Wagner in Chicago, wedding coll. at Jak. Woelfeler's, 9.00. ?. Ottmann's church in Collinsville, 4.35. By ?. Müller in Ehester: from the women's club 10.00 and half of the wedding coll. at H. and M. Allmeyer 3.00. (p. -26.35.)

For poor students in Fort Wayne: By ?. Wagner in Chicago for P. Eickstädt from the Young Men's Association 20.00. From the Women's Association of the Jmm.-Gem. tn Rock Island for A. Mennicke 5.00, for F. u. G. Möller 10.00. By ?. Müller in Ehester from the women's club 5.00 and half of the wedding coll. at H. and M. Allmeyer 3.00. (p. -43.00.)

For the household in Addison: ?. Lochners Gem. in Chicago 23.40. By cashier Eißfeldt 5.00. (S.-28.40.)

For poor students in Addison: by Treasurer Birkner 19.20. By I'. Mueller in Ehester from the Woman's Club 10.00. (S. -29.20.)

For Milwaukee Pro Grammar School: ?. Meyer in Element for building debt 5.00. By ?. Wunder in Chicago from H. Schultz for purchase of a piano 5.00. From Addison for the Progymnasium: From H. Stünkel, F. H. Stün- kel, Aug. Buchholz, Joach. Reinke, Ch. Kruse, H. Kruse, L. Mayers & widow M. Stünkel 2.00 each, C. Schulte, Joh. Meyer & Konrad Zahner .50 each, C. Wilk 1.50, Prof. E. Homann & H. F. Buchholz 5.00 each, H. Rosenwinkel 6.00, H. Buchholz, C. Harloff, P. v. Dissen, H. Winkelmann, H. F. Fienc, H. Röhrs, Chr. Schlomann, Aug. Hartmann, H. Ahlenstorf, W. Hinrichs, W. Baruth, & Ch. Heidemann 1.00 each, E. H. W. Leseberg 4.00; by teacher Greve from A. Weber, E. Rotermund, F. Stünkel, L. & F. Marquardt, F. L. Krage 5.00 each, H. Matthews 10.00, L. Fiene 4.00; L. Blecke, Jr, W. Neddermeyer, F. Meyer 3.00 each, W. Rabe, Ch. Bunge, Aug. Fiene, D. Fiene, H. Fiene 2.00 each, W. Bunge 1.25, F. Treichler, C. Kornstadt, H. Backhaus, H. Bergmann, H. Kröger, F. Rave, L. Blecke Sr, F. Kruse, I. Banderncr, W. Ahrens & F. Buchbolz 1.00 each, F. Knigge & H. Niemeyer .50 each, E. Gotsch .75. (p. -133.00.)

For?. Brunn in Steeden: ?. Kämmerers Gem. injkhand- lerville 6.30.

For widow's fund: By Ch. Bockelmann in Town Sumner, thank offering for happy delivery. Delivery, by Mrs. N. N. 10.00. By ?. Mueller in Ehester 8.20. (S. -18.20.)

For the deaf: By ?. Nuoffer at Eagle Lake, thank offering by D. Meyer's wife, 7.00. By ?. Döder-, lein at Homewood, half of wedding coll. at C. Hecht 15.14. (S. -22.14.)

For the orphanage at St. Louis: By ?. Meyer in Element by H. Husmann 5.00. By ?. Habn in Staun- ton, half of the wedding coll. at Herm. Beinling, 6.75. By ?. Thorn in Pleasant Ridge, bequest from weil. Konrad Witte, 100.00. By ?. Müller in Ehester, wedding coll. at H. W. and D. Kappelmann, 10.00. (p. -121.75.)

For student orphan boys from Addison: By teacher Hasselpflug at New Bremen, part d. wedding coll. at Chr. Schilling, 3.22.

For the parish of Lincoln, Kans.: ?. Lochner's Gem. in Chicago 10.63. By ?. Heyer in Jefferson by E. Hahnke- meier 1.00. (p. -11.63.)

Addison, III, Aug. 3, 1883; H. Bartling, cashier.

Income to the Michigan district treasury:

For the synodical treasury: From the Roseville congregation -17.37. Montague congregation 5.00. Lisbon congregation 11.68. G^n. in Grand Rapids 18.00. Lansing congregation 3.47. Mr. Baier's infant baptism .40. (Summa -55.92.)

To seminary building: comm. in Frankenmuth, 6th c., 60.00. comm. in Montague, 6th c., 41.50. E. Steffen 5.00. comm. in Fowler 16.55. comm. in Saginaw City, 5th c., 40.00. comm. tn Adrian, 3rd c., 8.00. comm. in Monroe, 7th tn, 57.25. comm. in Manistee, 4th tn, 100.00. comm. in Amelith 20.00. Mr. Wesch in Grand Haven for furniture 1.00. (S. -349.30.)

For inner mission: Surplus of the collection at the synod in Grand Rapids 8.50. By missionary Feddersen 4.32. Parish in Sherman 3.57. Parish in Montague 5.00. Parish in Jda 3.00. Parish in Benona 3.00. Parish in Burr Oak 1.00. Parish in Lenox 6.86th comm. at Belknap 7.10. comm. at Luthers- burgh 3.00. comm. at Jonia 2.65. Mrs. Summ 5.00. Mrs. Auch 5.00. comm. at Waldenburg 11.40. comm. at Arcadia 10.25. Teacher Harbeck's pupil 3.00. comm. at Monroe 10.80. comm. at Sebewaing 10.14. At F. Faber's wedding ges. 3.67. (p. -107.26.)

For the widow's fund: Luthersburgh comm. 3.00. Jda comm. 3.00. Montague comm. 5.00. Widow Seidel 2.00. From the??.: I. L. Hahn 2.00, Tornetz, Fackler, A. O. Schmidt, H. Bauer each 4.00, Partenfelder 2.00, Witte 4.00, Bohn 3.00, Lohrmann 5.00. From the teachers: S. Riedel 4.00, Himmler 3.00, Denninger 2.00, Beyer 3.00, Brinkmann 3.00, v. Renner 1.00, Walther 2.00. C. Schönheit 3.00. At the funeral service of ?. Däschlein for his widow coll. 48.00. At Mich. Förster's wedding coll. 8.50. (S. -122.50.)

For the deaf and dumb: Mrs. Strieter 2.00. Mrs. Förster 1.00. I. Dämmet 2.00. A. V. Schneider 5.00. Gem. in Montague 3.20. On H. Laiken's wedding s. 1.25. G. Kron- bach jun. 5.00. On I. Riehmaier's wedding 12.50. (p. -31.95.)

For the Negro Mission: At K. W. Licken's wedding sent 11.05. Blendon congregation 3.44. Grand Haven congregation 8.00. Montague congregation 5.00. Saginaw City congregation for the Negro Church in New Orleans 7.25. (p. -34.74.)

For the Emigr. -Mission: Montague 4.00.

For the orphanage in Addison: Mrs.?. Bohn, thank offering, 3.00. Teacher Harbeck's pupils 3.00. (S. -6.00.)

For sick pastors and teachers: At Joh. Seidel's wedding for teacher Klemm 6.21. Mrs. S. Förster 1.00. Congregation in Manistee 10.56. (S. -17.77.)

For poor sophomores from Michigan: Mrs. Emmet 2.00. Cong. in Lutbersburgh 3.00. N. N. 1.00. (S. -6.00.)

For English students: Elis. Palmreuther 2.00,

For the Springfield household: Gem. inClay Bank 2.60.

For the comm. in Frankenberg, Saxony: N. N. 3.00.

For the congregation in Traverse City: congregation in Manistee 10.00.

For the congregation in East Saginaw: congregation in Manistee 10.00.

For the mission to the Jews: Gem. in Monroe 6.62. On the baptism of children at A. Neigmfind coll. 1.50. (S. -8.12.)

Detroit, July 31, 1883.

Chr. Schmalzriedt, Treasurer.

Income to the Middle District coffers:

To the seminary building: From?. Rosenwinkel's congregation in Bielefeld, 2nd line, -50.00. ?. Gross' congregation in Fort Wayne, 1st line, 450.00. ?. Weseloh's congregation in Cleveland, 74.00. ?. Saupert's Evansville congregation, 70.00. Niethammer's congregation in La Porte, 2nd zone, 100.00. ?. Mohr's congregation at Jnglefield 40.00. ?. Sihler's parish of Fort Wayne, 3rd line, 1,000.00. Evers' compound in Adams Co. 61.75. ?. Zagel's compound at Fort Wayne, 4th S4th, 38.00. (S. -1883.75.)

For ?. Sallmann: ?. Rauh's Gem. in Sugar Grove 5.50.

For the commune in Stillwater, Minn.: ?. Brakhage's comm. 4.50.

For the town of Danbury, Conn.: ?. Brakhage's Gem. 4.50.

For the community of South Bend, Ind: Missionary hours at Cold Mater Road 2.42.

For the Gem. in Chemnitz, Saxony: ?. Berg's Gem. in Adams Co. 8.00.

For the Gem. at Briars Hill, O.: ?. Ahners Gem. in Pittsburgh, Pa., 32.80.

For college students in Fort Wayne: 1) forDrögemüller: ?. Weseloh's Gem. in Cleveland 4.75; 2) for Kleist: Hockzeits- koll. with H. Brand in Fort Wayne 4.08; 3) for Märtz: Hochzeitskoll. with H. Volland through ?. Stock 11.49; 4) in general: wedding coll. with I. Bartels by teacher Hafner 5.50, with H. Witte in Fort Wayne 6.68. (p. -32.50.)

For internal missions: Half of the missionary festival coll. of Kendallville and environs 24.39. From the missionary fund of Dr. Sicher's congregation in Fort Wayne 20.00. Gustav Müller's. 1.00. ?. Saupert's congregation in Evansville 14.60. Lillie Röpke in Akron .25. Mrs. Delp in Neu-Dettelsau 1.00. (Summa -61.24.)

For sick pastors and teachers: ?. Evers'Gem. in Adams Co. 3.98.

For Jewish mission: Gustav Müller in Fort Wayne 1.00.

For the deaf and dumb: H. Burdorf in Cleveland 2.00.

For negro mission: half of the missionary festival coll. of Kendallville and surrounding area 24.38. ?. Niethammer's comm. in La Porte 11.32. ?. Evers' comm. in Adams Co. 5.62. (Summa -41.32.)

For seminarians in Addison: wedding coll. at W. Schnute in Evansville 14.40.

For the synod treasury: ?. Schumms' parish in Kendallville 6.47. ?. Germann's congregation in Peru, 4.64. Niethammer's parish in La Porte, $22.62. Werfelmann's compound in Neu- Dettelsau 27.00. ?. Evers' compound in Adams Co. 20.87. Teacher M. Eonzelmann in Julietta 4.00. ?. Michael's congregation at Fort Wayne 18.66. (p.-104.20.) Correction: Under this heading in No. 11 it should read: ?. Sauperts Gem. at Evansville, instead of 11.75: 50.40.

For the widow's fund: E. St. by ?. Brakhage 5.00. ?. Berg's congregation in Adams Co. 8.00. ?. Lothmann's Parish in Akron 5.05. Mrs. Goß in New Dettelsau 5.00. ?. Jox in Logansport 5.00. Teacher Eonzelmann in Julietta 3.00. (S. -31.05.)

For the orphanage in Boston: L. Horstmeyer in Fort Wayne 1.00.

For the orphanage bet St. Louis: Gerhard Hansen in Akron 1.00.

For furnishing rooms in the new Seminary: Young Men and Maidens of the Jmm. congregation at Fort Wayne 100.00.

Fort Wayne, July 31, 1883, C. Grahl, cashier.

Proceeds to the Western District treasury:

For the synodical treasury: From?. Lehmann's congregation at Pevely, Jefferson Co, Mon, -2.25. Coll. of the congregation of ?. Willes bet Brownsville, Mo., 7.05. From Trinity Distr. in St. Louis 11 45. Dr. Schade dahier 10.00. Two collections from the Gem. ?.. Zimmermanns at Columbia Bottom, Mon., 14.83. ?.. Sandvoß in Augusta, Mon., 6.50. (G. -42.08.)

For inner mission: ?. Guenther's congregation in Mora, Benton Co, Mon, 3.85. Trinity District here 33.00. New Bremen congregation, Mon, by Mr Schwartz 10.00. N. N. by ?. Stöckhardt here 5.00. ?. Rohlstng's church in Alma, Mon, 11:55 p.m. Roecker's teacher in St. Charles, Mon, 1:00 a.m. ?. Falles congregation in Glasgow, Mon, 6.00. Karl Herman here 3.00. G. M. Herrmann in Tecumseh, Nebr., .50. part of mission festival coll. of congregation ?. Wesches at Jefferson City, Mo., 34.60. by H. Peetz of the congreg. at Pilot Knob, Mo., 5.00. Dr. Schade here 10.00. Mrs. M. Schaap here 5.00. in missionary hours s. by ?. Sandvoß in Augusta, Mon., 8.00. Durck dens. by Joh. Steltzer 1.00, Ph. Hilker 1.00. (p. -175.50.)

For the Northwest District, Dr. Schade here at 8:00 p.m.

For Negro Mission: Part of the Mission Festival Coll. of the Gem. Wesches in Jefferson City, Mon., 5.00.

For the mission to the Gentiles: from the missionary box of the church ? Drees' in Breslau, L. I., N. A-" 3.75.

For mission to the Jews: Gem. ?. Senna's Alma, Kans., 6.40. ?. Spehr's Gem. in Appleton City, Mon., 3.00. part of mission feast coll. of Gem. ?. Wesches at Jefferson City, Mon., 5.00. (p. -14.40^)

For the emigrant mission in New York: From the missionary box of the Gem. Grimms in Washington, Mo., 3.40. W. Niemüller this. 1.00. Dr. Schade here 10.00, (S. -14.40.)

For the deaf and dumb: Dr. Schade here 10.00. N. N. by ?. Stöckhardt here 5.00. (S. -15.00.)

For poor sick pastors: Coll. of the congregation ?. Grupes in Eisleben, Monday, 7.50. Dr. Schade here 10.00. (Summa -17.50.)

For new construction in St. Louis, Zion's Distr. here, 3rd, 500.00. ?. Rehwaldt's Common in Clarks Fork, Mo., 101.50. Coll. of Common ?. Stemmermann's, Onaga, Kans., 14.50. ?. Kern's parish of Chemnitz, Saxony, 7.30. ?. Robling's compound in Alma, Mo., 23.55. Henry F. Mueller there, 300.00. ?. Griebel's Gem. in California, Mo., 2. Z., 52.00. M. Friedrich's in Belleview, III., 3.75. By Frank Wille in Oshkosb, Wis., 21.00. By H. Pretz of the Gem. in Pilot Knob, Mo., 20.00. (S. -1043.60.)

For St. Louis: Dr. Schade dahier for the household and for poor students 10.00 each.

For Springfield: Dr. Schade dahier for the household and poor students 10.00 each.

For Fort Wayne: Dr. Schade dahier for the household and poor students 10.00 each.

For Addison: Dr. Schade dahier for the household and poor pupils 10.00 each.

For the progymnasium in New Orleans: ?. Grimm's Gem. in Washington, Mo>, 5.00.

For the community in Chemnitz, Saxony: ?. Stöckhardt Gem. dahier 80.00.

For the comm. in Lincoln Co, Kans: by Treasurer Bartling in Addison, III, 13.63. Coll. of the comm. ?.. Willes near Brownsville, Mo., 4.20. Gotth. Weinhold at Frohna, Mo., 2.00. (S. -19.83.)

For the comm. at Macon City, Mo.: By Treasurer Bartling at Addison, III, 1'9.75. By Treasurer Grahl at Fort Wayne, Ind. 9.89. (S. -29.64.)

For the congregation in Omaha, Nebr.: Gotth. Weinhold in Frohna, Mo., 1.00.

For the-Central- Bible Society: Dr. Schade here 10.00. By Treasurer Grahl at Fort Wayne, Ind. 1.00. (S. -11.00.)

For the widow's fund: Dr. Schade here, 20.00. Women's Club of the Community ?.. Germanns at Fort Smith, Ark. 10.00. (S. -30.00.)

For furnishing dorm rooms: ?. Grimm's Community in Washington, Mo., 50.00.

St. Louis, Aug. 8, 1883, E. Roschke, cashier.

For the Institution for the Deaf and Dumb at Norris, Mich. received by the undersigned: By 8tu "Z. tüool. P. Kühnert in St. Louis from cashier Neldner in Chemnitz, Täcksen, -3.50 and namely: 2 Mark 50 Pfennig from the collection box of Mr. Hähle-Winkler in Burgstädt, 7 M. 82 Pf. from the children's box of the Kreuzgemeinde in Crimmitsckau, 4 M. from the Grü- nert family in Chemnitz. By teacher W. Falch in Logansville, Wis. from his school children 3.50, from himself .50. By?. Rohrlack in Reedsburg, Wis. from sr. Gem. to pay board for L. Mueller 15.00. By dens. of his. ...and for the same purpose, 15.00. By ?... Eppling in Kirchhayn, Wis., from Mrs. Fröhlich 1.00. By ?. Schwankovsky in Norris, Mich., coll. sr. Gem. at the confirmation of a deaf and dumb Scküler, 7.53. By ?. H. Kretzschmar at Mountville, Minn, confirmation coll. ir- Gem. at Dryden, 8.00. By ?. Aultch at Ellisville, Wis. coll. sr. Gem. boarding money for Nimmer, 6.26. By an early sck pupil .50. By ?. Bode at Seward, Nebr. coll. with Mr. Meyer, 10.00. By E. Anger at Watertown, Wis-, from St. John's comm. that, board money for Laatsck, 25.00. By ?. G. Stöckhardt in St. Louis from the Trinity Comm. of Cbemrntz, Saxony, 5.90. In effects 2c.: From the Detroit Woman's Club, 2 lamps, 2 doz. spools of twine, 3 tiscki cloths; from the Trinitasis-Gem. in Detroit, 1 dozen chairs; from E. Kundinger in Detroit, 4 Brl. Flour; from A. Scheeler >n Detroit 1 horse blanket; from H. Reif in Detroit 1 doz. Writing books; from Friedr. Zopf 1 pair of shoes; from G. Hufer 1 skirt; from unknown hand stamped Nicollet, Minn. 2 shirts, 1 pair of trousers, 1 dress, 9 pillow cases, 11 av. of dress stuff and 2 iv. of dress stuff. Trouser Stuff; from the Luth. Concordia Publishing House at St. Lours 1 lot of "Lutberaner" No. 11. 1883.

Many thanks to all dear donors!

Norris, late July, 1883. H. Uhlig!

Received

from N. N. in Cleveland for N. -2.00 ; from the worthy women's club of Hin- ?. Pohlmann in Louisvüle for W. Zabel 16.00; from Mr. ?. F. W. Franke, collected by Mr. E. Munzinger, for poor pupils 18.00; by Mr. T. F. Wickmann for G. Wickmann 5.00 "as a thank-offering for God's gracious help and salvation from great tribulation"; by Mr. ?. H. Rauh for A. Sallmann, communion collection of St. James Parish at Sugar Grove, O., 7.00 and hock time collection at Mr. G. Bopp 3.00; by Mr. ?. I. P. Müller from the "Nebraska Student Fund" for K. Spannuth 6 00; by Mr. Bradlmüller in ?. Stocks Gem. near Fort Wayne for Tisza 5.00.

Thank you very much. R. A. Bischofs.

For the English Lutheran Mission in the West rrbalten: From Treasurer C. Grahl at Fort Wayne, Ind. -36.22. From Mr. Heinr. Kruse at Middleton, Wis. 2.00. From Treasurer I. Birkner at New York 6.71. From the same for printing engiiscker tracts 1.50.

St. Louis, August 4, 1883. c. f. Lange, cashier. 509 ?rank1üa ^ve, 8t,. I^oui8, Llo.

For poor pupils in Addison received through Mr. H. Bartling -20.17 (Creter Missionskoll.); through Mr. Prof. Häntzsckel from Mr. Kassierer Grahl 8.50 for E. Brust, 5.00 for poor Mickigan pupils, 18.94 for poor pupils in general; through Mr. G. Volck in St. Louis for E. Riedel 48.60 as a gift from the Lutheran congregation in Chemnitz, Saxony.

Acknowledged with heartfelt thanks

Addison, July 1883. E. A. W. Krauss.

For da- seminar in Addison:

By Treasurer H. Bartling: H9.45, 12.30, 14.23, 22.00, 12.50, 10.00, 5.00, 20.00, 25.50, 6.20, 11.00, 3.00, 11.00, 20.00, 106.55, 24.10, 23.40, 5.00. By Treasurer C. Grahl: 43.05, 26.27. By Prof. C. A. T. Selle: 61.88. By R. G. S. Löber in Niles: 6.30 and 6 sacks of pickles. By Dir. E. A. W. Krauß: 5.00. By V. v. Dissen: 2.45, 2.00, 1.00, .50, 1.00, 3.00. From the Crete, III. parish: 32.90, 2 barrels and 1 case of bacon, 1 case of sausages, 1 pot and 1 jar of butter, 1 p. of beans, 1 case of groceries. From local church members': W. Leseberg 3, widow W. Stünkel 2, H. Fiene, H. Timm, F. Bartling, H. Heuer 1 each, D. Rosenwinkel 3 p. apples. By I. O. Piepenbrink at Crete, III, a loaf of cheese.

God's blessings to the dear givers!

Addison, Aug. 6, 1883. C. Häntzschel.

For the church building of the local Lutheran St. Johannis parish the following donations have been received by the undersigned up to now: Through Mr. Präses Biltz from his congregation in Concordia, Mo. Gemeinde in Concordia, Mo., H7.50; by Mr. R. Hafner from his congregation in Leavenworth, K., H7.50. Congregation in Leavenworth, Kans. 25.20; by Mr. R. Polack from his congregation in Herkimer, Kans. Cong. in Herkimer, Kans. 23.50; by Mr. John G. Haas of the St. Louis Jmm. congregation 12.35; by Mr. Treasurer Roschke a total of 105.20; by Mr. R. Nething of St. Louis, Mo. Gem. in Lincoln, Mo., 11.00, as well as by unnamed 1.00 and by Mr. L. Kreißler sen. 1.00; by Mr. C. Geissler from the church in Humboldt, Kans, 7.90; by Mr. R. Jungck from sr. Gem. at Pal- mer, Kans, 5.94; by Mr. R. Heyne of sr. Gem. at Lake Creek, Mo., 8.00.

On behalf of his congregation, we would like to express our sincere gratitude to all kind donors.

Lincoln, Kans. July 23, 1883. C. R. Kaiser.

With hearty thanks for my distressed community further received: By Mr. R. W. Friedrich, Waconia, Minn, H7.50. By Mr. R. W. Lange, Hay Creek, Minn, 5.00. By Mr. Treasurer G. Renfer, Wellesley, Ont, 4.65. By R. F. I. Th. Jungck, Palmer, Kans, 2.54. By Mr. Treasurer W. Remus, Big Rapids, Mich., 5.00. By Mr. Treasurer E. Rosckke, St. Louis, Mo., 6.00. By Mr. Treasurer C. Eißfeldt, Milwaukee, Wis. 3.50. By Mr. Treasurer I. Birkner, New Uork, 3.00.

May the faithful God be rich in retribution!

Stillwater, Minn, Aug. 7, 1883. L. F. Frey.

With thanksgiving to God and kind givers, the undersigned certifies to the receipt of the following kind gifts for the support of the church in Log an, O.: By Treasurer E. F. W. Meier in St. Louis, Mo., H5.00. By Treasurer C. Grahl in Fort Wayne, Ind., 79.75. Durck R. G. Backmann 7 English hymnals. By R. H. Rauh 5.00. Durck R. Aug. Senne by H. Harder in Buffalo, N. A>, 5.00. By R. M. Michael in Allen Co , Ind. by M. Brück 2.00; Baral .50, M. .50.

H. Henkel.

NL. All love offerings for that church are to be sent from now on to Mr. ckokn Nkress, DoZun, Olno.

For poor students received with hearty thanks from A. R. in St. Paul, Minn, H3.00. C. F. W. Walther.

Received for poor students H6.00 from Mr. Chr. Hennig at Salter, Wis. G.

Durck Mr. R. H. Jüngel I have received from his congregation at Jonesville, Ind. the sum of $12.13 for the church of the congregation at'Clear Point, Ark. God reward the benevolent givers! I. Sch of all.

New printed matter.

The first part of the book is a book by Johannes Brießmann, which has been published in German. Newly edited by Hermann Beck. Erlangen. Published by Andreas Deichert. 1882.

This booklet of 54 pages in Sedez has recently been sent to us for display. We are pleased to comply with this request, since the booklet, although small, is of great value. The author is the man of God Brießmann, Luther's intimate friend and highly blessed co-worker in the work of the Reformation in his place, who died as president of the Samian bishopric in 1549. The booklet was written as early as 1524, so to speak in the time of the first love of our godly fathers four and a half hundred years ago. A pious Christian had asked Brießmann to "recently give him some comforting sayings from the Holy Scriptures, by which he and others might the more boldly and comfortingly endure all challenge and adversity, fear, hardship and death". And so the booklet of the above title came into being. It does not contain, as it would seem, only a collection of "comforting sayings," but rather the squeezed sweet juice from a number of comforting sayings. For those who are satisfied with a self-made faith, Scripture-reading is, of course, no food; but for those in whose hearts God's grace has kindled true faith, but whose faith is weak, so that their bodily and spiritual distress often makes them quite despondent, for these Scripture-reading is a true spiritual essence of life. Deeply drawn from Scripture and personal experience, childlike in words but rich in content, it offers the reader a delicious pasture of faith both in healthy and in sick days. The price is only 30 pfennigs. W. [Walther]

Song stories with pictures. No. XI. Salvation has come to us. By Paul Speratus. No. XII. When we are in the highest distress. Reading, Pa. Pilgrim Bookstore.
1883.

These are two very nice paperback booklets with a coloured cover and a portrait each. They both contain, in addition to the song itself and the life of the author, the history of the origin and examples of the blessing of the song in question in a most edifying manner. Each booklet can be purchased separately for 6 cents postage.

W. [Walther]

Jubilee choir to celebrate the 400th anniversary of Dr. Martin Luther's birth and the Reformation feast. Festive poem by H. Ruhland. For mixed voices by W. Burhenn. Chicago, III. 1883.

After a magnificent piece of music, the 46th Psalm for mixed choir, composed by Mr. Ilse, had already been sent to us in manuscript, which has the purpose of serving the celebration of Luther's 400th birthday, and after we had handed it over to our "Luth. Concordia Verlag" for publication by printing, we received Mr. Burhenn's "Jubelchor", which is to serve the same purpose, ready and waiting. Keeping the announcement of Mr. Jlse's composition for the next number, we can only give the highest praise to Mr. Burhenn's "Jubelchor". The text, a double festive poem by Mr. H. Ruhland, is quite excellent; one poem is intended for recital at Luther's festive birthday celebration, the other for recital at every Reformation celebration. The "Jubelchor" contains 7 pieces, with the full choir waving off with a tenor and a baritone solo, and at last, after a new chorale, a fresh Hallelujah brings it to a close. Beginning and closing in ccur, the pieces alternate in D and L 6th major. Everything is exceedingly easy and can be performed by even the weakest choirs, as well as being melodious to even the most untrained ear. It comprises one sheet with the best equipment. The price is: 1 copy 20 Cts, pr. Dozen tzl.50. Orders are to be addressed to: W. Rurberm, 112 IV. 21 st 8tr., Obioago, 111.

At Mr. E. Kaufmann's, 66 Fulton Str., New York, some very nice things have again appeared:

Six extra fine biblical wall texts

in the most beautiful lithographic execution on strong clay-like carton, I2)^X18 inches, an ornament for Christian houses. The sayings are: "The grace of the LORD endureth for ever and ever," Ps. 103, 17. "The LORD bless thee, and keep thee," Deut. 6, 24. "Harvest the LORD, and he shall help thee," Prov. 20, 22. "But he that endureth to the end shall be saved," Matt. 24, 13. "I am with thee, saith the LORD, to help thee," Jer. 30, II. "I will not leave thee, nor forsake thee," Jos. I, 5. - Price 1.00 postage free.

The Holy Our Father, in finest chromo print on stiff cardboard paper, I5^X19A^. 'Between the text of the Holy Our Father, executed in beautiful script and surrounded by ornate decorations, are, apart from two lovely angelic figures pointing upwards, five images interwoven in color print: The Walk to Church, the Departure of a Missionary, Harvesters Sending Themselves to Prayer, the Return of the Prodigal Son, and the Healing of the Sick Man at the Pool of Bethesda by the Lord Christ. Price 50 cents.

G.

The receipt of Mr. V. v. Dissen will follow in the next number.

Changed addresses:

Rev. 8. O. 8obrvau, Dibble ^.ve., Olevelancl, O.
Rev. Raul 8obrvau, 316 Lberbrook 8tr, Olevelanck, O.
Rev. D. ck. I'rese, Oor. 20tb Nason 8ts., Omaba, Aebr.
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Only letters containing notices for da- sheet are to be sent to you. dattion, but all others containing business, orders, cancellations, monies, etc., at the address: „Dntd. Concordia-Verlaß" <Ll. 0. Lnrtkel, .lßent), Corner ol liliumi Street L Inäiana ^venue, 8t. Couis, Llo. to be sent to. - In Germany this paper may be obtained from Heinrich I. Naumann. 36 Pirnaischc Street, Dresden.

Lntereä at tbe rust OKoe at 8t. DorUs, No,, as seeosä-vlass matter.


Gottes Wort und Lehre
vergehet nun und nimme
Und ich sahe einen Engel
fliegen mitten durch den Himmel,
der hatte ein ewig Evangelium
zu verkündigen denen, die auf
Erden sitzen und wohnen, und
allen Heiden und Geschlechtern,
und Sprachen, und Völkern.
Und sprach mit großer Stimme:
Fürchtet Gott, und gebet ihm die
Ehre, denn die Zeit seines
Gerichts ist kommen, und betet
an den, der gemacht hat Himmel
und Erde, und Meer, und die
Wasserbrunnen.
Offenb. Joh. 14, 6.7.

Herausgegeben von der Deutschen Evange
Zeitweilig redigirt von dem Lei

39th Year, St. Louis, Mo. 1st Sept. 1883, No. 17.

(Submitted.)

Synod Sermon.

Psalm 127, 1. and 2.

Where the LORD buildeth not the house, they that build it labour in vain. Where the LORD keepeth not the city, the watchman watcheth in vain. - It is in vain that ye rise up early, and afterward sit down long, and eat your bread with sorrow. For he gives it to his friends while they sleep.

Venerable Synodal Comrades, in Christ beloved of all!

The Scriptures tell us in many places that we are to let our light shine before men; that we are to serve one another, each with the gift he has received; that we are to teach, to punish, to comfort, and to edify one another; that we are all to be laborers in the vineyard, all to do the work of the Lord - in a word, that we are to work for the kingdom of God.

As a result, many things really happen. Churches and schools are being built, institutions of all kinds are being established, synodal associations are being formed, and meetings are being held. We ourselves are gathered here for no other purpose than to build God's kingdom, as much as is in us.

But how now? Can we really do what we ought and want to do? After all, Scripture commands us to do things that it itself says we are absolutely incapable of doing. What then is the state of this demand?

Can **people** build **God's** kingdom? And if this is possible in any way, **what** is it that we actually have to do for it?

Whoever would be in error with regard to this question, his effort and labor would not be of much avail, no matter how well intentioned.

Now it is precisely to these questions that the text we have read gives us the answer.

It is true, the Psalm is really and at first only about working, waking and worrying in the



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. September 1883. No. 17.

The kingdom of the earthly, worldly house, city, and country. But what he teaches about this is also true, and even more true of God's spiritual house and kingdom. For what does not help in the earthly building will help even less in the spiritual. What is necessary there must be even more necessary here. He who has to do it there will have to do it here even more.

Let us then consider:

Working, watching and caring for the Kingdom of God;

and learn from the Psalm:

1. what of God,
2. what is ours?

I.

Our text has four sentences.

The first is, "Where the Lord buildeth not the house, they labour in vain that build it"; and tells us that our labour is nothing, and creates nothing, without God.

The second continues, "If the Lord keep not the city, the watchman watcheth in vain," and teaches us that even our watching is nothing, and profiteth nothing, without God.

The third goes on: "It is in vain that ye rise early, and afterward sit down long, and eat your bread with sorrow," and declares to us that all our sorrows are nothing, and profit nothing, without God.

The fourth, at last, concludes, "For He giveth it to His friends sleeping," and gives the reason of all the foregoing. And what is this reason? The reason is that God must and does all these things, in all things, Himself and alone.

Here then is the answer to the question, How much must God do in all these things? Namely, everything.

And truly it is so. It is already so in the earthly house and world government. Where the Lord does not build the house, those who build it labor in vain. Many a man begins to build a house and works day and night, but the house is not finished, or soon falls down again, or else he does not stay in it long; while another, who takes it very slowly, and of whom no one would think it, finishes his house most beautifully. How is this done? - How many a young couple begins their housekeeping, brings money and goods together in heaps, runs and walks, cares and saves, scrapes and scrapes, and yet everything is behind them, gifts and goods disappear under their hands; while another couple brings nothing but healthy limbs and fresh courage into the economy, is in no hurry to become rich, and yet advances so that it is a joy and a delight. How does this work? Reason looks for all kinds of natural causes. It finds some that can be heard. But what the cause of all these natural causes is, reason does not see. This is what our psalm teaches. Namely, that in the last analysis everything depends on one thing, whether the Lord builds the house or not, that is, whether he really wants the house to be built or only wants it to be worked on.

Now what is true of a single house is also true of many houses, of a whole city, and of many cities, that is, of a whole kingdom. And what is true of building is also true of watching over and caring for. Where the Lord does not watch over the city, the watchman watches in vain, and is an early riser, and a late riser in vain. - How many a city has fallen into the hands of the enemy or been reduced to ashes by fire, though many watchmen have kept watch most diligently? How many empires, great and mighty kingdoms, have perished, even though they seemed to be well guarded and secured by good laws, wise orders, and firm rule? Syrians, Persians, Greeks, Romans, none of these empires has come so far and stood so long as they thought. - How is this? From time immemorial the wise men of the world have racked their brains over it in vain. ...guessed at this, guessed at that... Sometimes it was supposed to be mere coincidence, sometimes eternal iron fate, sometimes even the envy of the gods, which was to blame. The right reason, which the psalm teaches, that it depends on whether the LORD protects the city, has

No one saw it, though it was before his eyes. For the blind world thinks, and cannot think otherwise, than that it is up to its reason, strength, and wit that a city or an empire shall prosper and remain. Therefore one builds walls and towers, prepares fortifications and weapons, gathers treasures and provisions, makes laws and orders, sometimes also attacks it quite wisely and bravely, and then thinks that it cannot fail, God willing, or not willing. But how does it then come to pass? As it once went at Babel. The people of Babel also thought that they did not need to give God a good word, that they could do their thing without God, and that they built and worked day and night. And what did God do? He sat in heaven, watching from his high throne the children of men as they boldly went forth, and in the meantime he had the 33rd Psalm sung to him: "The LORD destroyeth the counsel of the heathen, and turneth aside the thoughts of the nations: but the counsel of the LORD endureth for ever." But then suddenly, before they knew it, God looked, and where was the tower? Where were they that built it? - If Nebuchadnezzar will boast, "This is the great Babylon, which I have built for a royal house by my great power in honor of my glory," God may still say, "Well, you may walk on all fours for seven years and eat grass until you come to your senses.
Your city shall be sung a different song than you have sung, namely: It has fallen, the proud Babel! In short, wherever a tower was built without God and against God, it was always destroyed. But again, if God wills that a nation should remain and endure, then all the nations of the world may stand against it; if this nation itself, in its madness, does everything humanly possible for its own downfall, as the Jewish people did honestly, it must nevertheless remain as long as the Lord wills. - But why do we speak long of this? Only those who have a god who is not a god, a shadow god, an illusory god, a dream god, may imagine for a while that anything can happen without him. For those who have a God who is really God, it goes without saying that without him no sparrow can fall from the roof, no hair from the head. And why is this? Because everything that happens, except one thing, happens because God wills it, works it, does it, and creates it.

But if this is already true of the earthly house and city government, it is certainly equally true, and even more so, of God's spiritual government and kingdom.

We have something to build houses with after all. We have wood and stone, arm and leg. To guard the city: Watchmen, lock and key. For the regiment of the world, understanding, experience, and many good gifts. But what would we have to build, to guard and to provide for the house, the city, the kingdom of our God? Nothing, less than nothing!

Just think, God's house and kingdom is not a visible but an invisible building. The material of which it is built is also invisible. But how can the hand of man build what the eye of man cannot see, and what is more, out of things that can neither be seen nor touched?

Remember, the first thing necessary to this, as to every house, is a foundation, a foundation stone. This, of course, like the house itself, must be an invisible stone, and^also of such size, strength and strength, so that it can grasp, carry, secure the whole lost world of men that is to stand upon it, and need not fear even the storm of the gates of hell. Now, where should we get such a foundation stone? It is good for us that God himself gave it and laid it, when he laid his only begotten Son in the manger at Bethlehem, under the cross, and in the tomb of the rock.

Consider further: The stones which are to be built on this foundation for the dwelling of God in the Spirit are likewise invisible stones. They are the souls, hearts, and consciences of the children of men. These stones are to be brought from the ends of the earth and drawn to the cornerstone, to Christ. But who is able to draw them to the Son but the Father? Furthermore, these stones must not only be hewn and polished on the way, but must be completely transformed; they must be turned from dead to living stones.
be. Now what man's art and wit can make alive that which is dead, that which is twice dead? - Behold, this is but a little of that which pertaineth unto the building of the house of God. Truly, if the Lord does not build this house, it will remain unbuilt.

But now it must also be protected and cared for. Protected, because it has enemies, great in power and cunning, and invisible enemies again, who do their work in darkness. Whom wouldst thou think to appoint as a watchman against such adversaries? Who hath eyes that are open day and night, and before whom is darkness as the day? None but the keeper of Israel, who sleepeth not, nor slumbereth. Who can take up the battle with these strong-armed ones, but the One who as the stronger already came upon them. - But also shall the house be provided for. For this house, or what is the same, those who dwell in this house, also have needs. They need the bread of heaven, the water of life, the garments of salvation, the robe of righteousness.
Now who among us could provide for them, who could daily and hourly give them grace upon grace out of his abundance, who could lead them through adversity and death, save them and keep them until the end? Only he who has provided for them from eternity.

Verily, verily, we cannot build, nor keep, nor provide for a kingdom, nor a city, nor even the least house in the world's government - God must do all this - how then should we be able to do it in God's spiritual kingdom!

Therefore it is good for us that we do not need to do it. We are glad that the kingdom of God will come without our prayers, and therefore without our building, protecting, and providing for it. Oh, where would the kingdom be, and where would we be, if it had our care and labor to do! No, good for us, and praise and thanks be to him forever, that he and he alone is and remains the one who builds, protects, and provides for his house.

II.

But how now, my brethren? If it is indeed the case, as we have heard, that God does everything, then our consideration would now come to an end. Then we would no longer need to discuss our second question, what we human beings should do about it. That would be answered already. For if God does everything, what can be left for us but nothing? And if this is really the case, then it must follow that all our labor, watchfulness, and worry must be unnecessary, but also futile, foolish, and even blasphemous. And

From this it must also follow that we men have nothing more to do than to lay our hands in our laps and wait to see whether God, and what he may have decided to do for his kingdom among us. But is the matter really thus?

By no means, my brothers. And therefore we are by no means at an end with our contemplation. No, we still have something to learn about the second question. So let us take our text, and indeed the whole text, once again before our eyes.

"Where the Lord buildeth not the house, they labour in vain that build it." Here we see that no one can deny that the Lord must do the building. But does it say that for this reason man should not work? It does not say that.

"Where the LORD keepeth not the city, the watchman watcheth in vain." Here it is written that the guarding is God's business alone. But where does it say that a watchman should not keep watch? Nowhere.

"It is in vain that ye rise up early, and afterward sit down long, and eat your bread with sorrow: for he giveth it to his friends sleeping." It says that God's caring, providing, and giving must do it. But it does not say that you should not get up early, nor sit up late, nor worry, nor be careful; you should do nothing but sleep.

First of all, the text does not say that we should not work, watch, and be careful. But in many places of Scripture it expressly says the opposite, namely, that we are not to labor and watch only for earthly things, but also for spiritual things. It bites: "Work out your salvation with fear and trembling; build yourselves up on your most holy faith; one building up another. - So hard is all this laid upon us, that it is even said, Cursed is he that doeth the work of the LORD unadvisedly.

So on the one hand we hear that God must and does do everything in the building, keeping and providing of his house. On the other hand, we are told that we human beings should also work, watch and care for it.

But now, how does that rhyme? Answer: Not at all for the super smart reason. But very simple for all godly hearts.

First of all, it should be noted that there is a difference (which the text itself makes) between working and building (for no matter how much one may work, nothing is ever built). Further, between watching and keeping; finally, between caring (i.e., being careful) and providing. The last words in these three pairs, building, keeping, and providing, belong to God and God alone. In these things, which actually do it, we men can do nothing at all. Whoever wants to do these things does something against God, violates God's privileges, puts himself beside or above God. - But it is somewhat different with the first three things mentioned, with working, watching and worrying.

For, and this must be remembered, God does not usually do his works directly (as he might do, though he always keeps himself free), but by means. That. But the means by which he builds, protects, and provides for his spiritual house is his divine word. And this word he has not given to angels, but to us, the children of men. We are not to make it, neither are we to strengthen it (it is and remains without us), still less are we to make it work in a certain person to a certain end.

(When and where this is to happen, he also reserved for himself). But we should do something with this word. We are to put it into practice, bring it to the people, each according to office, position, profession and opportunity, secretly or publicly, in the closet or from the rooftops. We are to see to it that it is preached, heard, read, interpreted, and defended. This is the only thing we are able to do. But here every one who would like to do something will find his hands full.

Now all men ought to do this, but not all can do it. No one can do even this work rightly unless God has done and is doing his work in him. Before that, and without that, you can only resist, work against God, or pretend, whoever you are. But when God hath opened thine heart, and put faith therein, then canst thou, and wilt thou, and doest right. For God works both the willing and the doing.

But whoever does this does nothing else than what the mouthpiece does in the hand of the caller, and is nothing else than an instrument in the hand of the Master. (Only that we are not dead instruments, but know and will what is done by us.) He that would be and do more, doeth against God.

But if we are gladly content to be only instruments, the great God deals more kindly with us than ever a master did with his most precious instrument. He does not call us tools, but his dear co-workers and helpers. He does not then work through us alone, but dwells in us as in his living workshop. He then pours his light into our understanding, his power into our will, makes our word his word, our mouth his mouth. Our hand becomes his hand, our work his. Yes, he hides himself so completely in us and becomes one with us in such a way that he takes care of his building by our working, his protecting by our watching, his providing by our worrying. If we fail, he spreads over us a wide mantle of forgiveness. What we do wrong, he makes right. And over all this he rewards with an eternal heavenly reward what he himself has actually done.

Behold, thus doth God. And so he rhymes with action what we cannot rhyme with reason, namely, that his will becomes our will and our doing his doing.

And now say yourselves, my brethren, is there anything to be devised that could make us more willing, more cheerful, and more zealous to pray, work, and watch for the kingdom of God than this? Is there any nobler work, any higher honor, any sweeter reward?

But the great pity is that the old Adam does not at all like the way God has divided the work between himself and us. He would have it just the other way round. What is God's, he would like to do; what he ought to do, he would like to ladle out to God. To build, to play the builder, that already appeals to him; but to work - he does not like. Protecting God's house and city - ei, why not; but he has no taste for keeping watch. How gladly he would do as if he had everything to look after, but to be careful even in small things is much too small for him.

him. If he shall not build and keep, neither will he work and watch.

Now God speaks through this Psalm (and let us all remember this, for we will probably have the old Adam about us as well): My friend, not so! If thou wilt not work, I will not build for thee. If thou wilt work, then shall it be built, but, mark me well, only by thy work, not because of thy diligence. So do thou what is thine, and leave me what is mine. Look thou for wood and stone, let me build the house. Watch thou and keep watch, let me keep the city. Be thou diligent early and late, but leave the tending to me. Plant and water, and let me make it flourish. Set up churches and schools; let me fill them and gather my church in them. Open thou thy mouth, and preach; let me open the hearts. Smite sin with the rod of woe; let me strike the conscience. Paint thou Christ before thy eyes as well as thou canst; let me work the faith that taketh hold of him. Admonish thy neighbour, let me make him devout. Reach out a helping hand to your brother; let me hold him fast. Make thou ever all manner of ordinances (but good, and not too many); let me give that they may be kept and profit. Rule thou, let me remain master. Summa, think not that thou mayest sleep, snore, and be idle. No, you should work, and work as earnestly and diligently as if there were no God, as if everything depended on your work alone and you had to provide for yourself. But when you have done this, then lay everything at my feet, put everything in my hands, so that I can arrange it.

Well, my dear brothers, I think we realize that. It's all in that.

If we work in this way and succeed, if churches and schools multiply and fill, if the knowledge of sound doctrine grows in them, if faith and love blossom, if the fruits of the Spirit sprout, we will not be lifted up as if we had done something special. The higher God lifts us up, the lower we will humble ourselves. The greater he makes us, the smaller we will be in our eyes. And the longer God's blessing can remain with us.

If we work in this way and do not succeed as we wish, if we seem to go backwards rather than forwards, we will not so easily lower our hands in pusillanimity. We will say: It is not our affair, but God's. If he will let it go slowly for a while, ei, what haste have we! If he lets it fall, well, it has fallen to him who knows how to wake up from death when his hour has come. We shall not then be troubled and grieved, but patient in sorrow, joyful in hope.

Let us work, watch and care in this way, and the promise will surely be fulfilled: To his friends he gives sleeping. Even here the faithful God will acknowledge us as his own. While the saints of works and the self-righteous, who imagine that they have to do everything themselves, have only burdens and troubles from their supposed service to God; while they endure with worries, eat their bread with worries, and cannot sleep at night because of their worries, he will give us (after we have worked ourselves to sleep during the day) a gentle, quiet sleep at night. And while we sleep, God will come quietly and pour out his blessing secretly on all that we have been working on, and when we turn off, we will not be able to marvel enough at how well everything has progressed while we were asleep. So Even under the toil and hardship of this life, we will lead a quiet, peaceful and joyful life. But when the hour comes when our earthly shell falls away, or even the day when everything visible goes up in smoke, we will see with amazement that our work has not been in vain in the Lord. For before our transfigured eyes there will stand in all its glory the edifice built by God, the true eternal temple of the Most High, of which we (and this is the most wonderful thing of all), yes, we ourselves - are living stones.

To such work bless, to such reward lead us all the gracious and merciful God for the sake of his dear Son! Amen.

(Sent in by Dr. Sihler.)

What is to be thought of this year's Luther celebration on the part of the Uniate in Germany?

Surely, then, every commemoration of a man of historical fame should, in the first place, correspond to his prevailing disposition, that is, to his conduct toward God and man, and, in the second place, be held by those who have the same disposition.

Therefore it is quite natural for the world to celebrate the commemorative feasts of its worldly-minded famous poets, thinkers, artists and scholars, for instance on the centenary of their birth. And it is no less in keeping with their sentiments when they pay homage to their idols by eulogies, songs of praise, and toasts at the banquets - for these are a principal part of these festivals - and finally, for the amusement of the young, grateful offspring, the celebration is ended with a dance. For the celebrated heroes, in whom the festival-keepers idolize the spirit of man, and of course themselves, in it, have sought and found abundantly nothing else during their lifetime but their honor with and from men.

Thus the commemoration of a historically famous, but Christian and spiritually minded man, who in his speeches and writings sought only the glory of God and the salvation of his neighbor, should also correspond to his prevailing attitude. And it is no less fitting that his memory should be solemnly commemorated by those children of the present generation who acknowledge his writings to be the pure, truthful, scriptural, and therefore salvific truth.

Now Luther, as is well known, first of all revealed in his writings the soul-murdering and damnable heresies of the papacy in growing enlightenment from the Holy Scriptures, and thereby destroyed them in those who have eyes to see and hearts that were and still are eager for the truth of salvation and for the quieting of their terrified consciences.

No less, however, did he sharply attack, punish, and refute the fluttering and swarming spirits, orally and in writing, with God's Word, who even in important articles of faith have falsified and corrupted the substantiating Scriptural words, as they read, and have foisted upon them a sense contrary to Scripture from the plea of natural reason.

These false doctrines, however, have been persistently held by the so-called Reformed Church for 300 years and more, in spite of all the refutations of the orthodox, that is, Lutheran Church.

The Uniate men of faith, however, allow these false doctrines to be accepted as biblical truth, as if it were possible that the same passages of Scripture, which speak of the same thing and establish articles of faith, could contain two different, even opposite, truths, which is already contrary to natural reason and the common sense of language.

How, then, can those who still behave as Lutherans in the Union, and who, together with the Reformed, form the so-called "evangelical or Protestant national churches," or more correctly, the true united state churches, celebrate the commemoration of Luther's birth with a clear conscience?

Has not this scripturally obedient, confessionally faithful man of God, with great earnestness and holy zeal from God's Word, as it reads, punished and rejected the scripturally contrary, pernicious heresies of the Reformed, with whom they now maintain Christian brotherhood and ecclesiastical communion in the Uniate churches? And is it not and remains so, that the Reformed, as such, still maintain, "Bread is bread, and wine is wine"? For they still deny that Christ's body and blood are distributed in, with, and under the blessed bread and wine, and that they are received and partaken of orally by every member of the Lord's Supper, whether he believes or not, while the Lutherans, in simple obedience to Scripture, confess this.

What would our dear teacher and father in Christ, Dr. Martin Luther, say to this, if he could perceive it from heaven - but "Abraham knows not of us, and Zsrael knoweth us not" - that the Uniate of Lutheran descent, or who even want to be Lutherans in the Union, also celebrate the commemoration of his birth 400 years ago together with the originally Reformed?

Would he not turn away with distaste and disgust from this hypocritical charge of his apostate and bastardized children? Yes, his bones in the grave would move against it, if it were possible. For by their unification they have only disgraced him and brought him shame and dishonor, as if he had been, especially in the doctrine of Holy Communion, a narrow-minded, stiff, obstinate, and quarrelsome man, as his opponents impute to him.

Probably the Union people of Lutheran origin will pass over this delicate matter with silence at their Luther celebration. But all the more they will throw themselves into the fray, take their cheeks full and blow the trumpet of praise, to celebrate Luther in a friendly way.

They will praise and extol his courage of faith and his heroic character in taking up the fight with the pope and his bishops and school theologians, with the papal emperor and imperial princes, with the monks and with many a pontifical or secular scholar. The Uniates will praise and extol him no less for having attacked with such boldness the serious moral damage and annoyances of his time in all strata of human society, from princes to peasants, and for having punished them so sharply with the sword of the Spirit, the word of God, while at the same time working for their correction.

And indeed, he became a reformer in the area of life as well as in the area of doctrine. Here as there he kept only the honor of God and the welfare and salvation of his neighbor in mind. On both alone was his testimony in doctrine, Punishment, exhortation, and consolation directed, and for this very reason he became a reformer in the hand of God.

But whence came this courage of faith and this boldness, in which he trampled all fear of man under his feet?

Therefore he did not let himself be driven by strange and various doctrines, that he gained a firm heart through the pure, honest word of the Scriptures and yet at the same time "feared the word of God" according to Is. 66,2. And out of this holy awe and reverence for each individual word of Scripture, as given by the Holy Spirit, he held fast to its natural sense and understanding, as it says, and resisted the temptation of haughty reason to impute to it a different and foreign sense, as unfortunately the Reformed do.

Truly, without this simple obedience to the Scriptures and the firm believing heart that resulted from it, Luther, with all his great intellectual and spiritual gifts, profundity and perspicacity, and his common-sense way of expressing himself, would not have been able to do two things.

In the first place, he would not have restored Christian doctrine in apostolic purity out of the scripturally contrary chute and desert of the Pabstate and against the tinsel and fluttering of the swarming spirits, but would have become soft and despondent in the end through the manifold opposition and not a thoroughgoing reformer.

On the other hand, he would not have exercised a powerful reformatory influence in other areas, such as the civil and moral community, marital and domestic life, child rearing, education, and many other areas of knowledge and skill.

(Submitted.)

At the mission feast at Crete, Ill, of which the Ohio "Luth. Kirchenzeitung" No. 567 has a report by "a number of eye and ear witnesses," I, the undersigned Missourian, preached a sermon on Isa. 62, 6-12.

After I had shown in the introduction that unbelievers cannot carry out missions, I called out to the listeners, among whom I also recognized Mr. Dörmann senior, on the basis of the text the exhortation: "Farewell, ye faithful, make way for Jesus Christ, and cast his banner upon the nations! I explained:

1. our banner is the world-transcending gospel of peace.

2. we are called to the propagation of the same with an earnest and holy calling.

3. we have an oath from God that our missionary work will be blessed forever and ever.

Now the first half of my second part was as follows:

"Beloved hearers! It is a precious word that God does not want anyone to be lost, but that everyone should repent and live; that God wants all men to be helped and all to come to the knowledge of the truth. This is certainly true. It is equally true that no man can be helped, that no man can come to the knowledge of the truth, and have eternal life, without him who calls himself the way, the truth, and the life, without our Lord Jesus Christ, and without the gospel which testifies of him. This gospel therefore must be preached to all kindreds, tongues, and languages. - But who shall preach it? It is true that God does not need a man to do it. If he would, he could send more than twelve legions of angels to be witnesses of his gospel. But he hath not with this good and pleasant business...

"Angels, but rather His dear Church entrusted. She should be his witness among the nations. Through Adam and Eve the testimony of the blessed woman-seed, who would crush the serpent's head and deliver the world from the power of the devil, was to come upon child and child's child. Through Noah it was to be passed on to the new humanity through whom God would fill the world after the flood of sin; through Israel, the chosen people, other nations who had lost the testimony of the Messiah were to be made acquainted with it again. Therefore, if in the times of the old covenant God let only Israel know his covenant and his rights, and did so to no Gentiles, his intention and opinion was not that the Gentiles should be lost, but rather that Israel should also enlighten the Gentiles around by the light kindled to him and bring them to the hope of Israel by his testimony. For this reason, prophets of the old covenant went into the cities of the Gentiles from time to time, preaching repentance toward God and the gospel of peace. But if in the old covenant God allowed many Gentiles, who despised the people of his possession and their hope, to go their own ways in his just sight, or, what is the same, gave them up in a wrong way, now in the new covenant he wants to command all men in all places to repent all the more frequently, more clearly and more plainly.

Now the word, "Go not into the highways and cities of the Samaritans," which alone applied to Jesus' disciples during his public teaching ministry on earth, no longer applies. Rather, Christ commissioned his church: 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned'; or, as Isaiah cries out from God's command to the spiritual Zion of the new covenant in our text: 'Go ye, go ye, prepare the way for the people (that is, for the people of the Gentiles for the best); make ready, make ready, remove the stones, cast a banner over the nations. Behold, the LORD makes himself heard to the ends of the earth.'

"Yes, beloved, as long as there are Gentiles - and there are more than 600 million of them - this command of the Lord to His Church is justified. As long as there are Gentiles, and there will be until the last day, so long has Christianity the sacred duty to preach the gospel to every creature.

"There can, therefore, be no doubt at all that this command is addressed to us also, applies to us also; yea, I say, to us principally. Why to us chiefly? Because, out of unmerited grace and mercy, God has kindled and hitherto preserved for our Evangelical Lutheran Church the brightest light on the doctrine of the gracious forgiveness of all our sins by grace alone, for Christ's sake, through faith; Therefore, because no other church can proclaim the world-conquering gospel of peace as brightly and clearly, purely, loudly, and comfortingly as ours; therefore, because it can paint Christ most sweetly before the eyes and make known his inexpressible love for us lost people to the poor heathen. We Lutherans no longer think, as the Romans did, that we must prepare our own salvation by our own pious thoughts and works; we know that it has been fully prepared for us by Christ, so that through Him we have complete forgiveness of our sins, grace, and sonship with God; so that now we can and may also call out to the Gentiles: Come, for all things are ready, all things!

"If we then, beloved, who have received the pure word of God, and have tasted the sweetness of the gospel, do not spread the same among the Gentiles, who then shall?

"If we should see the Reformed Church in default in the work of missions, she would have no excuse for it, because the Lord commands missions. However, we could explain their neglect to some extent from their false doctrine of predestination, of the election of grace. It is, after all, the Reformed Church that teaches that God has predestined or appointed a part of mankind to salvation, and another larger part to damnation. Now as to the latter part, who are predestinated to damnation, it profits them nothing to be called; on the contrary, it will one day increase their damnation, if they have heard the gospel. But as for those who are destined to salvation, they will and must be saved, whether they have heard the gospel or not, whether they have been called or not called. Now, of course, we are also accused of teaching the Reformed doctrine of the election of grace, but those who do so are lying about it. We rather reject and curse this false doctrine of the Reformed to the abyss of hell, and teach and confess, on the contrary, that there can be no elect where there are no called, that therefore, in order that the

If the Gentiles are to enter into salvation by election, they must of necessity be called through the gospel. Therefore, beloved, if we Lutherans, we Missourian Lutherans, who know how earnestly God desires the salvation, and, because salvation, therefore also the calling of all men, do not faithfully take up the work of the mission, verily, then we have no excuse, no excuse at all, for our inertia. On the contrary, on the last day the heathen will come from morning and evening, from noon and from midnight, and will say to us: Why then have not many been found among you, who had the pure word of God, and walked in the light thereof, who would have brought to us, who sat in darkness and the shadow of death, the bright light of the gospel, and shown us the way to heaven, and set our feet in the way of peace? Why then have you not done more and better according to the word of the Lord: "Make way, make way; remove the stones, and cast a banner over the nations"?

"O beloved, dear friends, let us well consider it: if anyone, we Lutherans, have the most sacred obligation to take the work of the mission to the Gentiles into our hands, and to carry it on with all earnestness and zeal, lest we be found disobedient to the missionary command of the Lord, and guilty of the blood of the Gentiles."

After I had discussed the question whether and to what extent the state of emergency in the field of the so-called inner mission could and should hinder, delay and endure the progress in the field of the outer mission, and after I had shown what remains to be done and what can be done for the work of the outer mission even under the most unfavorable circumstances, I went on to the third part.

Now what did Father Dörmann Sr. - for it is he who has "a number of eye and ear witnesses" speak in the "Luth. Kirchenzeitung" - remember from this second part of my sermon, especially from the sections emphasized with double quotation marks? I fear that he was more an eye-witness than an ear-witness, otherwise he would not have heard me speak "among other things like this":

> "The Reformed teach: God has chosen and ordained a number of men from eternity unto salvation: These shall and must be saved. And this false doctrine is now also imposed on us by our opponents. But we reject and condemn this doctrine to the abyss of hell. We teach that God brings the elect also to faith, and by faith makes them blessed." -

Mr P. Dörmann then continued:

> "Thus preached Director Krauß. Instead of honestly professing the Reformed doctrine, as the entire Missouri Synod did, and also saying, as the Missouri Synod does: "This is what the Scriptures teach, this is also our faith, our doctrine, our confession" - he rather, in order to calm the poor, deceived people, takes refuge in lying and condemning the Missouri doctrine, and talks to the people about faith, which we all believe and teach, and which is not at all at issue in the present doctrinal controversy.
>
> "So with the Missourians, the end justifies the means." When will the lying stop? Mr. Director Krauß knows as certainly that he has lied publicly in this play and deceived the people as those who report it know it. Does he perhaps think that the Missourian director's bread protects him from the consequences of lying? "'Cursed is the man that trusteth in men,' Jerem. 17, 5. Or does Mr. Director Krauß perhaps no longer need to fear the threat of the Lord in the Revelation of St. John: 'Outside are ... the idolatrous, and all that love and do lying'?" "

Having communicated at length above what I have spoken of, I can leave it to any reader who has only a little judgment to answer for himself the following questions:

(1) Is there anything in my sermon that forgives the Missourian Lutheran doctrine of election by grace?

2) Has my sermon been able to give Mr. Dörmann even the slightest cause for his heartstrings?

But if my two questions must be answered in the negative, I can wobl save myself the trouble of answering Mr. P. Dörmann's own.

Freistadt, Wis. August 8, 1883.

E. A. W. Krauß.

Editor's comment. So who is the liar? Director Krauß or Mr. Dörmann? Obviously the latter. It is unfortunately nothing more common than for liars, in order to cover up their evil handiwork, to call their opponents liars. Mr. Dörmann had undoubtedly lied to his companions that Missouri teaches Calvinism; to his horror he now had to witness that those he had deceived heard the exact opposite from the mouth of a Missourian; so for him, if he did not want to repent, the only refuge was the lie; as, according to Isa. 28:15, the deceivers of the people say: "We have made lies our refuge, and hypocrisy our shield."

(Submitted.)

My dear Christian!

As you have seen from the "Lutheran," the Middle District of our Synod was to hold its meetings at the congregation of the Rev. Zorn, at Cleveland, O. This, then, has been done. The lovely days we passed there have passed, oh! so quickly. So now, all the more, since the venerable assembly has instructed me to do so, I will send you a brief account. I know you are interested in God's kingdom in general, and therefore also in our synodal assemblies. Listen then. Lovely days, I said, we had in Cleveland during the time of the sessions of our synod. Yes, I am sure that every one of our Synod members who was present would testify to that. We found a friendly reception there, and the Clevelanders gave us the best of hospitality. The good Lord repay them. God also gave us the most beautiful weather in the world. We were able to listen to wonderful sermons and strengthen our faith by partaking of the body and blood of Jesus Christ, our Saviour, in Holy Communion. Of the utmost importance, instructive and refreshing were also the doctrinal discussions of this year's Synod. Praise and thanks be to the Lord for everything! - What was discussed, you ask? It was a most interesting subject. It concerned our Lord Jesus. To know Him better and better, and to believe in Him more and more firmly, that was the purpose of the negotiations. More important things could not have been negotiated. For, says our Lord Jesus Himself, "this is life eternal, that they may know thee, that thou alone art true God, and that thou hast sent Jesus Christ" (John 17:3). Our Lord JEsus Christ should be set before us, viz: "Our Lord JEsus Christ before His incarnation, and His revelation in the Old Testament." - Already the opening sermon of our Venerable General Praeses dealt with the same subject. On the basis of the 2nd Psalm and especially the words: "Kiss the Son," he showed most clearly and irrefutably that in the Old Covenant there was no other Saviour than the one we have, and that the faithful of the Old Covenant also became blessed only through faith in Him. Truly a precious sermon! The same, then, led up to the discussion of the theses before us. For this reason the synod decided to include them in the synodal report. - And now the discussion of the theses. How masterfully the author of the theses, Fr. He was able to present the thesis that was before us for discussion and to open up the Scriptures, especially the Old Testament, to us in such a way that all the preachers, teachers and deputies did not tire of listening to him and experiencing one strengthening of faith after another. No wonder that our dear President Schwan testified that the discussions of these theses had been a true trakrament to him, and that the speaker deserved special thanks for his diligence. "That our Lord Jesus Christ," to let the thesis writer himself speak, "is true God from eternity-without this knowledge we would be "Jews and Mahometists," Unitarians, but not Christians-we know not only in a vague and indefinite way, but already in the revelation of the millennia before He became man, namely, in the so-called Old Testament, we can see Him who unv like He was before He became man. And let us then think: The same One who already revealed Himself in the Old Testament as God and Lord, He is the One who lay in the manger, He is the One whose picture of life the evangelists draw for us, He hung on the cross and atoned for our guilt, the same One is now with us all our days until the end of the world - ei, then we know in Whom we believe, and that He can preserve for us our salvation until that day, and we would like to die of wonder and joy, and become a man of God.

yet in such wonder and joy ever living. What a Saviour we have! - All the Scriptures become new to us, light and bright. For in the Old Testament we find Jesus Christ our Saviour, who is the Lord God eternal; and in the New Testament we find the Lord God eternal, who is our Saviour. - We thus have One Faith with all believers of all ages. In the Old Testament is the same doctrine and faith of the New Testament: our faith. The truth that is revealed to us, that has won our hearts, is the Truth of all time, the heart faith of all time. What a strengthening of faith for us Christians!" -

If only you could have been present at the discussion of this matter! Certainly in you, too, it would have been fulfilled what Mr. Thesensteller hoped and wished of all the present Synod members, "that each one may go home all the more heartily rejoicing in his Savior. But the Synodal Report, which will hopefully appear in the near future, will teach you more about this. Herewith I want to draw your attention to it and make you eager. Do not forget, then, to pay attention to the announcement of the synodal reports in the next issues of the "Lutheran"; and as soon as the report of the Middle District is announced, order it as soon as possible. Also call the attention of your neighbors and friends to the fact that they too would like to obtain and read the same. Oh, that the wish of a deputy would come true, namely that the synodal report would be found and read in every Christian family! - What else was discussed at the Synod you will also learn from the report; for example, that our venerable, indefatigable Dr. Sihler published an excellent and timely work entitled: "What are we still missing?", was presented, but unfortunately was only read in part for lack of time. - In conclusion, our Synodal Assembly this year was very well attended and everything went off without a hitch. How could our District President have done otherwise than to close the meeting with a hymn of praise and thanksgiving! Yes, to God alone be all the glory! -

Be well.

Your brother in Christo L. greets you from the bottom of his heart.

To the ecclesiastical chronicle.

Milwaukee. As we see from a private letter, 58 new students were already registered for the Progymnasium in Milwaukee on August 25, so that this institution will begin its next annual course with at least 95 students. May the Lord bless our other dear Progymnasia in New York and New Orleans to a similar extent, so that after a short series of years even the wide rooms of our new Concordia at St. Louis will be filled. W.

Wilhelm Böse, son of the Rev. Böse in St. Louis, who passed away ten years ago, a pious, exceedingly hopeful youth, having just been transferred to the first class of our high school at Fort Wayne, died there of nervous fever on the ninth of the last month. W. [Walther]

"Herald and Magazine," Aug. 11, reports, among other things: "The callings which are received from congregations of the Missouri Synod for preachers from the seminaries at St. Louis and Springfield are not decided by the students entering the service of the church, but by the teachers and superiors." It is not quite correct to do so. The final decision, however, is in the hands of the departing students; hence it sometimes happens that they make a different choice from that suggested to them by their "superiors." The teachers, however, have nothing to do here but to characterize their outgoing students to the presidents, since the latter naturally know less about the gifts and abilities of the graduates than the teachers do.

W. [Walther]

An interesting piece of paper. The "Lutheran Gazette", a newspaper published by the German Lutheran Bible Society in Boston, contains in its eighth number of August 15 an advertisement of the opening of a Lutheran College in Perry County in the State of Missouri, which appeared 44 years ago in the local "Gazette of the West", and which all members of our dear Missouri Synod will certainly read with great pleasure. The college opened at that time is no other than the one from which the Seminary for Preachers in St. Louis and the College in Fort Wayne in the State of Indiana later arose. The advertisement in the "Scoreboard of the West" read as follows:

"Teaching and Educational Institution.

We, the undersigned, intend to establish an educational institution which will differ from ordinary elementary schools in that it will include, in addition to the general elementary knowledge, all the grammar school sciences which are necessary for a truly Christian and scientific education, such as: Religion, Latin, Greek and Hebrew, German, French and English, History, Geography, Mathematics, Physics, Natural History, Beginnings of Philosophy, Music, Drawing. In the disciplines mentioned, the pupils of our institution are to be promoted to such an extent that, after completing a complete course of instruction, they are capable of university studies. The honourable parents who wish to hand over their children to our institution are requested to obtain more detailed information about the plan and establishment of the same from Pastor O. H. Walther in St. Louis, Poplar Street No. 14, between 1st and 2nd Streets. - The classes are to commence, beloved God, the 1st of October of this year.

At the settlement place of the German Lutherans in Perry County, not far from the Obrazo, August 13, 1839.

C. Ferd. W. Walther, Tb. Jul. Brohm, Ottomar Fürbringer, Joh. Fr. Bünger."

The building, which was erected in abject poverty for the purposes of this "teaching and educational institution", was only a small log cabin in the middle of the "bush", but it was not the only one.

With greater joy no educational building has ever been inaugurated and occupied. The song composed for the dedication by the blessed Pastor Otto Hermann Walther, then in St. Louis, has already been reported in the previous volume of the "Lutheraner" on page 155. W. [Walther]

A sample of how the Ohioans report about Missouri is given by the Boston "Lutheran Gazette" mentioned above. In it we read the following: "A certain G. H. S. informs us in the '*Lutheran Standard,*' the organ of the Ohio Synod, that our new seminary building will be ready for occupancy in the fall, and makes the following remark: "In accordance with the well-known fickleness of Missouri, they intend to dedicate the new building on Luther's birthday. What is more to be wondered at, this man's stupidity or his spite?" - We Missourians could only rejoice that our opponents use such means to make us contemptible and odious, if it were not so unspeakably sad that our enemies have sunk so low as to resort to such wretched means from bitter enmity against us. Every evil rumor is an established fact to them, and whatever in our actions or utterances can be interpreted in an evil way, that they interpret in the most evil way. This, of course, is not the worst, but worse is their "evil interpretation" of the word of God and our confession. (Ps. 94:20.) For the former is but a sin against the second tablet, but the latter a sin against the first. God look three! W. [Walther]

A recently disfellowshipped member of a Baptist church in Brooklyn, N. Y., immediately appealed to the secular court and demanded that it order the church to reinstate him as a member. The court ruled that it had no power to overturn ecclesiastical judgments, and that the church had a right to take members who gave offence into church discipline. The papers reporting this at the same time call attention to the fact that the secular courts have repeatedly given such judgments concerning the rights of the church in recent years. G.

The formal dedication of our new Concordia Seminary building at St. Louis, Mo,

will, as has already been reported, if the Lord wills, begin on the 9th of this month. It will be a two-day celebration and will be held on the first day outside the new building in its courtyard, and on the second day inside the building in its auditorium. The celebration on the first day will begin in the morning at half past ten with a German speech, which will be followed by a second German and an English speech after a break of two hours, during which a simple meal will be served. On the second day the celebration will begin in the morning at ten o'clock with two Latin speeches, in the afternoon at half past two o'clock a German and an English speech will be held by two seminarians and will be closed with prayer and blessing. All speeches will be preceded and followed by corresponding German, English and Latin choral and general songs. On the second day, at eight o'clock in the evening, a *Te Deum* by Joseph Haydn will be performed by the congregational and student choirs with full orchestral accompaniment in the hall of the local Mercantile Library Hall. The program, which will appear as a pamphlet, will contain the text of all the songs, in addition to the order of the festivities, and will be given to all guests upon their arrival at the festival site.

On the first Inauguration Day, there will be a number of rosettes of recognizable students and community members on the Railroad Depot to direct arriving guests. O. H.

(Submitted.)

Necrology.

Once again the Lord of the Church has transferred a still young, valiant fighter and servant of His Word from the contending to the triumphant Church. Pastor Johann Andreas Däschlein died gently and - as we confidently hope - blessedly in the Lord on July 13 at 3 a.m. here in his birthplace. He was only able to serve the Lord and His Church in the ministry of reconciliation for a few years, but as far as we are aware, he did so faithfully and according to God's ability. He was born July 25, 1852. a few years after his confirmation, in the fall of 18H9. he entered our high school at Fort Wayne em with the intention of being trained for the ministry of the church. Owing to a lingering eye complaint, however, he was obliged to leave the institution after he had already graduated from the quarta. But after only one year he was able to resume his studies. On the advice of faithful friends, he went to St. Louis and entered our second seminary there, and the Lord gave him grace to be sent to Ivesdale, Ills. as a substitute after only one year. After he had ministered there for about two years and then completed his studies in Springfield, Ill., where the aforementioned seminary had been moved in the meantime, and had passed the prescribed examination, he was called to Nobles Co., Minn. and ordained there on August 22, 1877. He not only had 5 congregations (at Hecon Lake, Town Elk, Hersey, Town Rost, and Town Delphi), which called him, to serve regularly with Word and Sacrament, but he was assigned a large mission field besides. And, to God's praise, it may be said, with self-sacrifice under many labors and complaints, he directed his ministry there as long as his strength permitted. Although he was called elsewhere several times, he endured and suffered and fought with the poor people even under the most difficult circumstances. His faithful wife stood by him faithfully and helped him to bear and ease his troubles and burdens as best she could. Nevertheless, he succumbed to the same in a relatively short time. He developed rheumatic ailments, a chronic hip ailment as a result of a severe fall from a horse, and finally a serious heart ailment. Although he continued to work as long as he could, he finally had to resign from his post. This took place about two years ago. Since then he tried to recover partly in Decatur, Ill., with his relatives there, partly here in his home country and used various doctors. However, according to God's eternal advice, he was not to recover. Last autumn, a dangerous lung disease joined all his ailments and could no longer be cured. He suffered and sighed a great deal, but the Lord gave him strength and grace to be patient in all his afflictions. With humility and faith he confessed, "Two things I know for certain: one, that I have well deserved this affliction, and far more; and the other, that my God only means well with me, and will make all things well." He desired and received comfort and refreshment from Word and Sacrament. As long as he could, he attended the public church services, and on Easter of that year he received Holy Communion in church, deeply moved. Later he received it on his sickbed. He did not fear death, and when he felt it approaching, he called his family to his deathbed, recommended the three little ones to his wife most earnestly, that she should raise them faithfully in discipline and admonition to the Lord, then took a heartfelt farewell from all of them as well as from his parents and brothers and sisters present, and soon thereafter passed away gently and blessedly in the Lord, his Savior, whom he preached and whom he also served in suffering. - We are sorry that the church, which is so much in need of workers, has again been deprived of a faithful servant; but we also rejoice that the Lord has redeemed the suffering brother from all evil and introduced him into his heavenly kingdom. - Let him raise up many of them who say: Lord, here we are, ready to enter into thy service, if thou canst use us; thy harvest, so great, requires labourers; make us such by thy grace. God grant it. Amen. -

Amelith, Mich. J. F. Müller.

Ordinations and introductions.

On the Tenth Sunday after Trinity, Mr. Paul Luecke, candidate, was ordained and inducted by the undersigned, assisted by Mr. L. H. Erck, by order of the Honorable President of the Wisconsin District, in the congregation at Merrill.

W. Rehwinkel.

Address: liev. U. Quecke, Llerrill, Lincoln 60th, Wis.

On behalf of Mr. President Niemann, Candidate Max Treff, appointed by St. Peter's Parish in Cleveland, O., was ordained and inducted by the undersigned on the first Sunday after Trinity with the assistance of Prof. Zucker.

C. M. Zorn.

Address: Uev. LIux Irekt',

795 Woocklunck ^vs., Olevslanck, 0.

On the I2th Sunday after Trin. candidate Ernst Fülling was ordained and inducted by order of the Hon. President Western District in his congregation at Fcuersville, Osage Co, Mo. C. R. Hüschen.

Address: Uvv. Lrnst LuvIUvA,

Lsuersville U. O., 60th, LIo.

In accordance with commission received, Candidate R. Smu- kal was ordained and inducted in his congregations at Jron Mountain and Pilot Knob, Mo. on the 13th Sunday after Trin. by

U. Jben.

Address: Usv. U. 8mukul, Iron Hlountuin, kcko.

On July 31, L. H. Bruß was introduced on behalf of the Hon. President of the Michigan District at Leland and Good Harbor, Mich. byM . H. Feddersen.

Address: Usv. H. Lruss, Lelauck, Lselsnarv Oo., lUieli.

By order of Mr. President Wunder, Mr. Pastor F. C. Behrens was installed in his congregation at Egypt, III, by Mr. U. H. Sieving on the ninth Sunday after Trinity, and in his congregation on the Sandprairie by the undersigned on the twelfth Sunday after Trinity. H. C. Witte.

Address: Usv. Lr. 0. Leinens, Llunito, Nason 6o., III.

By order of the Honorable Presbytery of the Middle District, on the 13th Sunday after Trin. Mr. L. H. Henkel was installed by the undersigned, assisted by Mr. U. C. Kretzmann, at St. John's parish, Aurora, Ind.

Alex. Brom er.

Address: Uev. U. Henkel, Aurora, Incl.

By order of the Honorable President of the Western District, Mr. U. H. Albrecht, formerly a member of the Honorable Synod of Minnesota, was inducted into the midst of his congregation at Salem, Perry Co, Mo. on the 13th Sunday after Trin. with the assistance of Mr. ?.. W. G. Polack of C. 8th Ianzow.

Address: Rev. 8th ^lbreckt, Keliall L. O., 6o., lUo.

Rev. W. Achenbach, who received a call from the Lutheran congregation at Carondelet (South St. Louis), and with the consent of his former congregation at Venedy, Washington Co., III, was solemnly installed in his office on the 14th Sunday after Trin. the 26th of August, by the undersigned, by order of the Presidency of the Western District. G. Switch.

Church dedications.

On the first Sunday after Trin. we had a happy church consecration in Deutsch Settlement, a branch of Chippewa Falls, Wis. A pretty church has been built there by the small congregation: 40X26, with a friendly little tower. The liturgist was Mr. L. F. Otte; the sermon was preached by Mr. L. I. Friedrich, and undersigned said the dedicatory prayer. Geo. Plehn.

On the 12th Sunday after Trin. the first German Evangelical Lutheran church at Silver Creek, N. N" was dedicated to the service of the Triune God. It is a handsome frame building, 36X60 feet, with steeple. Festival preachers were the UU. A. Senne, W. Bröcker, and I. Sieck. The latter preached in English. About a thousand guests from neighboring churches, who came by two extra trains, were present. H. Sieck.

On the 9th Sunday after Trin. the new church at Cla- tonia Creek, Gage Co. nebr. was dedicated to the ministry of the Holy. Trinity consecrated. Messrs. LL. H. Frincke and L. Huber preached the sermons of celebration. Tr. Häßler.

On the Tenth Sunday after Trin. the newly organized Lutheran Jmmanuels congregation at Giddings, Tex. was able to dedicate their frame church (30X50 feet) to the service of God. Pastors G. Birkmann and 8th Lange preached and undersigned offered the dedicatory prayer. G. Buchschacher.

Mission Festivals.

On the 12th Sunday after Trinity, August 12, the congregations of Messrs. Dk. Buszin and Drögemüller, with a large attendance from the congregations of Beardstown, Bethel and Neelyville, celebrated their joint mission feast at Arenzville, III. festival preachers were Messrs. UU. F. Lochner and L. E. Knief. Collections: -108.00. F. P. Merbitz.

On the lOrth Sunday after Trin. the congregation at Alma, Wabaunsee Co, Kans. celebrated their mission feast. The preachers were theLüker and Pennekamp. Collection -26.40.

H. C. Senne.

The Canada District

of our Synod will meet, s. G. w., September 12, at Rainham, Haldtmond Co., Ontario, in the parish of the Rev. Halboth. -Sign up at least two weeks in advance.

Brothers from the States who wish to attend our meeting, please be advised that they may obtain a return ticket on the Grand Trunk Railroad for 1)H fare, if they will apply to the undersigned for a cer- tificate. I- C. Borth, Secr.

The Nebraska District

of the Synod of Missouri, Ohio, &c. St., assembles, will God willing, at the congregation of the Rev. H. Fischer, near Columbus, Nebr. on the 26th day of Sept. 1883. - Messrs. Pastors are requested to bring their Parochial Reports (covering the period from Jan. 1 to Dec. 31, 1882).

Registration with the local pastor 10 days in advance, along with whether you are coming by train or cart.

Joh. Meyer, Secr.

Concordia College at Fort Wahne, Ind.

Monday, October 1, God willing, the new school year begins. Applications for admission are requested as soon as possible, no later than September 15.

The following should be noted with regard to the recording:

I. A written report on the moral conduct, aptitude and knowledge of the person to be admitted must be submitted at the same time as the application.

2. the elementary knowledge of a good parochial school is necessary for admission to Sexta: for Qurnta in German and English, certainty in reading and spelling the most common words, in Latin, certain knowledge of the regular declensions and conjugations, as well as some practice in translating simple sentences into Latin.

Each student must be provided with a suitcase, the necessary linen and bedding, quilt and woolen blanket and towels. Mattresses (-2.00), chair (75 cents), lamp and sink are best purchased here at the institution.

The boarding fee amounts to -17.00 per quarter. This had to be increased by -1.00 per quarter for this year, because food has become more expensive, while the number of students has decreased. Every pupil has to pay -10.00 for light and stove at the beginning of the school year, as the heating material bought for the winter has to be paid in advance. For the doctor, those who receive allopathic treatment have to pay -2.00 each, those who prefer homeopathic treatment -4.00 each. The average expenditure for books is -7.00 to -10.00.

The tuition is to be paid at the beginning of each quarter, and is best sent in directly (not by the students) to Dr. Dümling, in order to avoid inconvenience and annoyance. Pupils who are not going to study theology pay -40.00 annual tuition; those whose parents are nickt in the Synodical Conference give -20.00 board money per quarter. The pupils of the 3 lower classes are not to have their money in their hands, but are to have it administered by one of the professors. Since the women in our local congregations do the pupils the kind service of washing their clothes free of charge, it is desirable that the parents provide their sons with colored shirts for the week at the institution. - The pastors and teachers who recommend boys for admission are urgently requested to make sure beforehand that they have acquired the necessary knowledge of German, English and arithmetic. If this is not done, such a boy runs the risk of losing a whole year because he cannot follow the lessons; or the Lekrer-College could find itself in the unpleasant necessity of sending him back in order to save the parents unnecessary expense.

On behalf of the Supervisory Authority and the Teachers' College

R. A. Bishops.

The Progymnasium

of the Southern District of the Hon. Synod of Missouri, Ohio, &c. St. at New Orleans, La.,

will, s. G. w., be reopened on Monday, October 1, at 9 o'clock in the morning. Applications for admission are requested as soon as possible, not later than September 15.

With regard to admission, it should be noted that a written certificate of the moral conduct, aptitude, and knowledge of the person to be admitted must be submitted. In order to be admitted to the Sexta, the student must have completed a good parochial school.

lich ; for Quinta in Latin, knowledge of the regular declensions and conjugations.

Each student has to provide his own bed, mattress, sheets and blankets.

Boarding fee for out-of-town students is -12.00 per month (laundry nods included).

All pupils who devote themselves to the service of the church in the preaching or school office receive instruction in the institution free of charge; those who take up another profession in life have to pay -50.00 for the school year of 10 months.

The fees are to be paid at the beginning of each quarter and are best sent directly (nodding through the students) to the undersigned. Also, the students should not have their money in their own hands, but should have it administered by the director. - Letters are to be addressed to: Urok. I?. kloppe, blo. 115 Derpsickorc 8t., blevv Orleans, Lu.

On behalf of the Aufsicktsbehörde A. F. Hoppe.

For your kind attention.

The day of the dedication of our beloved Concordia Seminary draws nearer and many of the dear readers will, God willing, attend the same. In the name and on behalf of the Chicago Pastoral Conference, it is hereby kindly reported to a hopefully small number of them that the Illinois Central-Bakn will of course also transport the person there and back for -5.00, and that this offer has not only been made now, but long ago, indeed first. Anyone who wants to can also leave here on Friday, September 7, and stay in St. Louis until Thursday. The persons concerned are kindly requested to report to Mr. 1. 0. Diener, 670 8th Union 8t., Ollien^o, III.

Visitors living south of Cbicago can also get their tickets for the same price at the stations nearest them, if they show a ccrtisicate sent to them by Mr. T. C. Diener.

On Saturday (September 8) an extra train will leave in the evening at 8 o'clock, arriving in St. Louis about 2 hours earlier. If you would like a sleeping car, please contact Mr. Diener early enough.

From Milwaukee the trip bin and back on the Northwest railroad costs -8.00. Teacher I. Wegner in Milwaukee will procure the certificates.

Chicago. A. Wagner.

Conference - Ads.

The general mixed cvang. Lutheran teachers' confcrence of Minnesota will hold its meetings, s. G. w., Sept. 18-20, at Winona.

Chr. Roediger.

The Texas District Conference cold, s. G. w., hold its meetings this year from Sept. 15 to 19 at Warda. Conference visitors will be picked up from Giddings on the I5th.

People get in touch with k>. Buchsckacker. L. Lange.

The Fort Wayne Preachers' and Lecrers' Conference will hold, s. G. w., its next meetings from Tuesday morning, the 25th, to Thursday evening, the 27th, at St. Paul's Church, Fort Wayne, Ind. G. Spiegel.

The Southern Michigan Pastoral and Teaching Conference will meet October 11-15 at the home of U. I. Fächer in Adrian. - People are to report at times. C h. A. Weisel.

Buffalo District Conference on September 11 and 12 in Martinsville. - Mission festival on the 13th. E. Riedel.

The Cleveland Special Conference will meet, s. G. w., September 25, at Eiyria, Ohio. H. Weseloh.

Prairie Town Conference, Madison Co, Ill.

Those gentlemen pastors traveling via East St. Louis to the said conference may cold a rouncl trip ticket from East St. Louis nack Dorsey Station and back, which is valid from September 3 to 8, if they will contact Mr?. Chr. Kuehn at Belleville and send in -1.00 to him. The fakrbills will be handed to the persons concerned at East St. Louis. C. H. F Roblfing.

Proceeds to the Illinois district treasury-:

For the synodal treasury: From ?. Nachtigall's congregation in Wartburg -6.25. N8. In my last receipt read: "From k>. L. Lochner's Gem. 3.57, not 3.75; p. 11.72, not 11.90."

On the new building in St. Louis: From Chicago: By H. C. Zuttermeister from?. Wagner's Gem. 126.00; from k>. Lochner's Gem. 10th Z., 17.00 ; by P. Succop from Herm. Heuer 15.00; by P. Reinke of Gust. Gersch, Jakob Sckwartz u. A. S. 25.00 each, Herm. Ebert and Heinr. Krause 15.00 each, P. Bräunling 10.00, Elis. Otto, Mrs. N. N., O. Nimmz, Ad. Hallmann and L. Nagel 5.00 each, Hans Wolf and Wm. Nimmz 2 00 each, Herm. Sckwuchow 1.75, Mrs. Joack. Anders .50. By ?. Large tn Harlem by Emil Wilke 10.00. (p. -314.25.)

For inner mission in the West: Through Fr. Merbitz in Beardstown from N. N. 5.00.

For inner mission: Fr. Lührs in Addison 5.00. From Chicago: Through ?. Streckfuß by Albert P. Wellkow 1.00; through P. Bartling by Th. Reinhardt 1.00, Bro. Bornhöft 5.00; durck k>. Wunder by K. Mickow 5 00 Mrs. N. N 5.00; by ?. Lochner by C. Esemann 1.00; by ?. Wagner by Mrs. Lübke 1.00, Mrs. Kalbow 1.00; by ?. Succop by widow Pilgrim 5.00, Mrs. W. Meyne 5.00, Herm. Suhr 1.00; by k. Reinke from P. Bräunling 1.00; durck Engelbreckt from Fr. Hartwig 1.00, E. 1.00, Joh. Range 1.00, Mrs. Jkrke .20, Joh. Lübke .50, L. .43, Jak. Ebrmann 5.00. (S. -74.03.)

For the Kensington Mission, III: ?. Great comm. in Harlem 5.00.

For Negro Mission: 8th Heinemann's Gem. at Okawville 10 00. Durck 8th Brueggemann at Willow Springs from Widow Mibm 2.00, G. Hinrichs 1.00. (S. 813.00.)

For Jewish Mission: From 8th Wonders Gem. in Chicago by N. N. 1.00. By 8th Lochner das. by Mrs. N. N. 1.00. (p. 82.00)

For Gentile Mission: Through 8th Lochner in Chicago from Mrs. N. N. .50.

For the Negro Church in New Orleans: By 8th Great in Hard by N. N. 5.00.

F':r poor students in St. Louis: Through U. Miracles in Chicago for E. Base from Virgins United 7.00.

For poor students in Springfield: Communion collections by Fr. Döderlein's congregation in Homewood 6.69 and 4.49. By Fr. Engelbrecht in Chicago for O. Lugcnbcim of the Jüng- linas-Verein 15.00. Durck 8th Miracles in Chicago for D. Koscke of the Young Women's Association 8.00. (P. 834.18.)

For poor students at Fort Wanne: For Gerh. Büscker durck 8. Merbitz in Beardstown by A. K. .45 u. N. N. 2.30. By ?. Buszin in Meredosia ges. bet einer Kindtaufe 4.25. (S. 87.00.)

For the Progymnasium in Milwaukee: From Addison: by Jobn Harmening 2.00, H. Drögemüller 1.00. By I'. Bartling in Chicago by Aerd. Sckultz 6.00. For construction: 8th Lochners Gem. (8th Z.) 13.00. Through P. Wunder there from Mrs. N. N. 5.00. (S. 827.00.)

For poor students in Milwaukee: Durck 8th Miracle in Chicago for A. Leutbeußer of the Virgins' Association 10.00.

For Ü. M. L. Wyneken: Through ?. Hölter in Chicago, thank offering from Mrs. M. G., 5.00.

For the widow's fund: P. Lücke in Bethalto 3.25 u. von sr. Gem. 6.75. (S. 810.00.)

For the deaf and dumb: By 8th Stretchfoot in Chicago, Sunday School Coll., 5.00.

For orphan building near St. Louis: By 8th Bold in Belleville from Mrs. Katk. Grauer .50.

For Studying Orphans from Addison: Bro. Bäthe in Peoria 2.00.

For the commune in South Bend, Ind.: ?. Wagner's Gem. in Chicago 13.75.

For the Hospital in St. Louis: By 8th Kuehn in Belleville from Mrs. Kath. Grauer .50.

Addison, III, Aug. 18, 1883; H. Bartling, cashier.

Incorporated into the VeS Eastern District caste:

For the synodical treasury: from the congregation at College Point, 812.50. congregation at Allegheny, Pa. 17.67. congregation at Rox- bury 15.50. congregation at St. Jobannisburg 6.00. congregation at Hartem 15.70. congregation at Rondout 8 00. (L>. 875.37.)

For the widow's fund: Thank offering from Mrs. Döhler by k. Wambsganß 3 00.

For the deaf and dumb: C. Kästner in Hartem 2.00. Johanne Rademackcr .50. Friedr. walls .25. confirmands Rademackers .50. R. Benike in Hartem 5.00. (p. 88.25.) For the orphanage near Boston: Gem. in Long Grecn 7.25. Gem. rn Hartem 12.00. Gem. ?. Stutz' in Albany 10.00. Jobanna Rademackcr 1.00. Susanna Rademacher .25. confirmands8. Rademackers .75th (p. 831.25.)

For poor students in St. Louis: Gem. in Long Green 7.26.

For poor students in Fort Wayne: Mrs. Dinkel for Mertz 5.00. Trinity Comm. in Buffalo for Gräßer 17.15.

For Negro Mission: mission feast coll. of congreg. in Coboc- ton 6 50. Sunday sck school in Donkers 10.00. Johanna Radc- macker .50, I. Kramp .25. confirmands8. Rademackers .50. (S 817.75.)

For inner mission: Gem. 8. Stutz' in Aldann 10.00. For the college tuition fund: Gem. in New Dort 7.65.

For Jewish mission: mission festival coll. of the congregation in Coboc- ton6.50. A. R. 2.00. N. N. in Hospttal 1.00. By treasurer Bartling 21.37. (S. 830.87.)

For the Progymnasium in New York: Hockzeitskoll. bei C.GrüninLongGreen6.55. Dreifaltigk.-Gem.inBuffalo 11.25.

On college building in St. Louis: Durck U. T. Körner by Christ. Holzhäuser 25.00, Kart Eisen 5 00, from the Women's and Virgins' Association sr. Gem. 30.00. Sunday sck school at Denkers 10.00. Gem. of P. Frey at Albany nackir. 100.00. Wm. Dick to furnish a room 50.00. Trinity congreg. in Buffalo 7.00. Of etl. members of the congreg. of Ü. Rademacker 1.50. ?. Rademacker 4.00. (p. 8232.50.)

For the parish of D an bury, Conn..: By Treasurer Bartling 10.00. By Treasurer Grabl 23.60.

For the congregation at Rockville, Conn: Through Treasurer Grabl 9.04.

For the mission in Erie: mission festival coll. of the congregation in Cobocton 22.10.

New Dork, Aug. 4, 1883. i. Birkner, cashier.

Received **for the Seminary household at AVVison, III.** since July 1, 1882: From the parish at Addison, III: From F. Mesenbrink 3 sacks of oats, 3 p. grain, 13 cabbages; H. Mesenbrink 1 p. oats, 1 p. grain; H. Hcitmann 2 p. grain, 1 p. oats; F. Kuhlmann 2 p. grain, 1 p. oats, 1 p. potatoes; H. Niehaus 2 p. oats, 1 p. grain; C. Scknake 81.00 ; W. Beyer 1 p. oats, 1 p. grain; E. Pflug 1 p. grain; W. Heuer 4 p. oats, 2 p. grain; H. Heuer 5 p. potatoes, 2 p. oats; F. Bartling 3 p. potatoes; F. Gekrke 3 p. oats, 3 p. potatoes; A. Frömmling 2 p. oats, 1 p. potatoes; Joach. Tbiemann 1 p. oats, 1 p. grain; W. Tonne 1 p. oats, 1 p. potatoes, 1 p. grain; H. Hei- dorn 2 p. oats, 2 p. potatoes, 2 p. grain; F. Rittmüller 4 p. oats, 2 p. grain; C. F. Tonne 2 p. oats, 2 p. grain; W. Thiemann 2 p. oats, 1 p. grain; F. Brecht 2 p. potatoes; H. Küker 2 p. oats, 2 p. grain; W. Grote 2 p. oats, 1 p. grain; Christ. Trätow 2 p. oats, 2 p. grain; F. Wilke 2 p. oats. 2 p. grain; H. Tonne 3 p. oats; H. Oebler- kina 2 p. oats; W. Buchbolz 4 p. oats; E. Buchkolz 2 p. hare ; F. Stünkel 2 p. hare,; L. Blecke 2 p. grain; W. Lese- b rg 7 p. oats; W. Klipp 1 p. oats; H. Bergmann 2 p. oats; L. Fiene 3 p. oats; H. Backhaus 2 p. oats, 2 p. grain. Grain; A. Fiene 2 p. oats, 2 p. grain; C. Carnstädt 1 p. grain; L. Heinemann 3 p. oats, 1 p. grain; widow S. Ah- rens 4 p. oats; L. Balgemann 2 p. oats; E. Graue 1 p. oats; A. Graue 2 p. oats; M. Asche 2 p. oats; F. Kruse 2 p. potatoes; F. Niemeyer 1 p. oats; W. Neddermeyer 2 p. oats; W. Albert 1 p. Oats; L. Heimbera 1 p. oats, 1 p. grain; F. Stuwe 1 p. oats; H. Geils 2 p. grain; W. Fiene 1 p. potatoes, 2 p. grain; H. Plaß 2 p. oats; Joh. Banderner 1 p. oats; L. Backhaus 2 p. oats, 3 p. grain; Juergen Brockmann 2 p. oats, 1 p. grain; A. Heimberg 1 p. Oats; W. Marquardt 3 p. oats; F. Ratbje .50; Hermann and Heinr. Marquardt 2 p. oats each; H. Bädtke 1 p. oats; W. Stünkel 1 loaf of cheese; H. Hackmeister 2 p. oats, 2 p. grain; W. Poppe 1 p. grain; D. Rosenwinket 4 p. oats; F. Meyer 3 p. oats, 1 p. grain; Joh. Slohmann 1 p. of grain; F. Rave 1 p. of oats; H. Kroger 1.00; A. Plaß 2 p. of oats; Ebr. Kruse 2 p. of oats; A. Wolkenhauer 2 p. of oats; Widwe W. Stünkel 2 p. of oats; H. Rosenwinket 2 p. of oats, 2 p. of grain ; L. Stünkel 1 loaf of cheese; H. Matthews 1 Fuder unausgehülstcs Korn. From the community of Schaumburg: Vcffl Hattendorf and Bauch 50 lbs. of flour; H. Becker 9 pp. Hafer, 4 S. Korn; Joh. Hoh- mann 1 S. Hafer; F. Lichthardt 4 S. Hafer, 2 S. Korn; Joh. Licktbardt 1 S. Hafer, 1 S. Kartoffeln; H. Tkieß 5 S. Hafer, 5 S. Kartoffeln, 1 S. Korn, 8 Gall. Apple butter and 2.00; H. Nehrke 1 p. oats, 1 p. potatoes; Widow Swain 2 p. oats ; H. Böger I p. oats ; Joh. Fasse 2 p. oats; Christ. Fasse 1 p. oats ; W. Pfingsten 2 p. oats ; E. Bauer 1 p. oats ; Christ. Hattfurth 2 p. oats, 2 p. grain; Konrad Bestriffel 2 p. grain and 1.00; Joh. Meyer 1 p. oats; A. Sckap 1 p. oats; W. Becker 2 p. potatoes; H. Henke 2 p. oats, 1 p. potatoes; H. Hartmann 1 p. oats; W. Hattendorf 1 p. potatoes; H. Kruse 2 p. oats, 1 p. grain, 1 p. apples; Konr. Kruse 2 p. grain; H. Büschel 1 p. oats, 1 p. grain; F. Katz 1 p. oats; H. Lichthardt 2 p. oats; H. Biesterfeld 1 p. grain; C. Hattendorf 3 p. oats, 3 p. potatoes; F. Hansing 2 p. oats, 1 p. grain; C. Ottemar 1 p. potatoes; Joh Bentreck 1 p. oats; H. Giesecke 2 p. oats, 2 p. grain; F. Giesecke 3 p. oats, 2 p. potatoes; W. Sporleder 2 p. oats, 1 p. grain. 1 p. potatoes; W. Engelking 1 p. oats, 1 p. grain; C. Wille 1 p. potatoes,

S. Oats; H. Theißmeicr 1 p. potatoes; F. Steinmeier 1 p. potatoes; Job. Fens 1 p. oats; I. G. Greve 2 p. potatoes, 2 p. oats and 2 00; I. D. Greve 45; B. Baum- gart 1 p. grain, 1 p. potatoes; D. Harms 1 p. oats. From the parish of Proviso: By virtue of Vorsteher Wesemann 21 sacks partly of potatoes, partly of oats, partly of grain, and 1 barrel of oats; by virtue of Vorsteher Meyer 22 s. do. and 2.00; Peter Wünecke 2 s. of grain. From the parish of Hartem: by H. Hacke 1 p. grain; W. Knüppel 1 p. grain. From the comm. at Des Plaines: 26 S. Potatoes. From the commons at Niles: 3 p. corn. 2 p. oats, 1 p. turnips, 2 p. onions, 21 p. Potatoes, 7 cabbages. From the comm. at Arlington Heigkts: 100 lbs. beef, >6 p. Potatoes. 8 p. Preserves aü'ken, 4 gallons of preserved tomatocs. 20 S. Potatoes, 100 loaves of bread, 30 lbs. of roast. From H. Holstein in Bloomingdale 35 p. Bran, 1 barrel of flour, and several lots of chicken feed. From the comm. of Mr. U. Bartling in Cbicago: from C. Kemnitz 205 cabbages, 1 p. onions, 2 p. turnips, 1 p. greens, 1 bush. Skeck Onions; Joh. Völkert 50 cabbages, 1 S. Onions, 1 S. Turnips, 1 S. Greens; F. Jacobs 215 cabbages, 1 Busv. Tomatoes; Joack. Bau 200 cabbages, 1 busv. To- matoes; C. Meyer 1 p. onions; H. Hoblbaum 50 cabbage heads, 1 p. soup greens; A. Sckurtke 100 cabbage heads: F. Hutzboldt, C. Heiger, L. Werzel, Herm. Tinn 2 p. each of turnips; C. Kupke and H. Rosien 3 p. beets each; F. Strucke 2 p. beets; Joach. Stamm 1 S. turnips, 1 S. onions ; I. Mau 1 S. onions; W. Jacobs 215 cabbages, 1 Bush. Tomatoes.

Many thanks to the donors!

Valentin v. Dissen, caretaker.

New printed matter.

Second Synodal Report of the Wisconsin District of the German Lutheran Synod of Missouri, Ohio, and Other States, Assembled at Sheboygan, Wis. from June 12 to 18, 1883.

In order to attract a large number of readers to this synodal report, it is sufficient to point out the content of the doctrinal discussions it contains. The following two important theses were discussed at the Synod: "It (a well-established, truly Lutheran congregation) accepts among its members only those who, according to their confession, are of **one** faith with it and whom it can assume by love to be faithful Christians." "She isware of all religious strife as a thing contrary to God." (P. 19-51.) Another subject was, "How are our churches, and especially our confirmed youth, to be kept at the catechism? (pp. 52-65.) The whole report is 80 pages, and may be obtained from the Concordia Publishing House on sending in 25 cts. G.

A truly brilliant image

has just been published by our Concordia Publishing House. It is a lithographic picture of our new Concordia Seminary at St. Louis, Mo. Splendidly colored, this picture represents the now completed new building as it lives and breathes, together with its nearest surroundings. The size of the picture is 26X28 inches and the price 50 cents. W. [Walther]

Jubelfestgesang for the celebration of the Reformation feast. Performed by H. Ilse. St. Louis, Mo. Lutheran Concordia Publishers. 1883.

If we are to characterize this composition in a few words, we must say: here our choirs are presented with a piece of real **church music in** the best sense of the word. Purely from the un

Although it is written in the style of secular music, this composition is nothing less than a mere dry product of the intellect. Although it retains the ecclesiastical seriousness and chastity throughout, it is nevertheless rich in the most beautiful melodic passages, even to the point of real tone painting, as required by the text, the sixth psalm. It does not belong to those pieces of music that make a great impression at first, but then lose their charm completely when they are heard more often, but to those pieces that, when heard more often, first make the right impression and then an ever deeper one. According to the 46th Psalm, the whole is divided into 6 parts. The first part consists of verses 2-4, a lively fresh movement in C major for mixed choir; this is followed as the second part by v. 5, a women's or children's choir for two sopranos and an alto in G major; this is followed as the third part by v. 6, a short figured movement in the same key for mixed choir; v. 7 is a men's choir for two tenors and an alto in G major. 7 is a male chorus for two tenors and a bass in E minor; v. 8 is a maestoso for mixed chorus in A minor with a transition to G major; v. 9 to 12, finally, is a powerfully measured final movement in C major, which, after being interrupted by a short solemn movement (first half of the 11th verse), finally ends in a tremendous fugato. - The arrangement leaves nothing to be desired. Including the title page, the whole comprises 8 pages in handy quarto format. The price is individually 20 Cts-, per dozen $1.50. W. [Walther].

Psalm 96. Reformation Jubilee Psalm. For mixed choir. Composed by E. Wonnberger. Published by the Pilgrims Bookstore. Reading, Pa.

Unfortunately, we did not have time to examine this composition by the well-known Mr. Wonnberger. We report only this much about it: first, it consists of a figured movement (v. 1-8), second, of a soprano or tenor solo with organ accompaniment (v. 9.10), and third, of a chorale with organ and horn quartet accompaniment. To conclude with the latter seems to us a happy thought: it is only a pity that, owing to the lack of a horn quartet, only a few singing choirs will be able to make use of this ending. The price of a copy is 25 Cts. W. [Walther]

Aus schweren Tagen. Three Narratives for the German-American Christian People. St. Louis, Mo. 1883. printed and published by L. Lange Publishing Co.

Mr. L. Lange offers again this autumn to the readers and friends of the "Evening School" a "Story Book" which, like its predecessor, will undoubtedly find great? will find great appeal. It contains on 293 pages three stories, in which, as the title indicates, days of the sufferings of Christians are described. The first ("Naked and Light") goes back to Christian antiquity, the second ("Ways of God") takes us to the terrible time of the Thirty Years' War, the third ("Under Turkish Rule") transports us to the Lebanon of modern times. May the book achieve its purpose of suppressing harmful reading in Christian families in reckt viele erreicken.

The "Evening School" - it should be noted here at the same time - is entering its 30th year in the last few days. It is gratifying that the "Lutheran", who recommended the "Evening School" from the beginning, has so far not asked for cause to withdraw his recommendation. Even today the "Evening School" strives to offer instruction and entertainment in such a way that the door of every Christian home can be opened to it.

The "Rundschau", the faithful companion of the "Abendschule", brings a weekly overview of world events. It differs from other secular papers in that it judges world affairs from a decidedly Christian point of view, does not pretend to be impartial, but is in fact impartial toward the polius parties, and especially brings interesting correspondence from our congregations. We are glad to see that it is gaining more and more acceptance and displacing disgraceful papers. G.

Dr. David Livingstone, missionary and traveler from G. Weitbrecht, together with appendix: **U.** and foreword by A. E. Frey.

This little volume of the Missionary Bibliotbek, previously published by the Lutheran Publishing Association, and already recommended in the last volume of the "Lutheran" (No. 4), is now published by Brobst, Dicht <L Co., Allentown, Pa. Price 30 cents.

Misprint in previous number.

On page 128, column 2, lines 9 and 5 from the bottom read both times instead of "Scripture reading": Scripture reading.

Changed addresses:

Rov. W. ^oüondaolr,
6td 8t., lrinit^ Oliuroli l^ard, 8outk 8t. Lonis, Icko. Rov. 6. 0. 8olnnidt,
391 8. Roiv dor "o^ 8t., Indianapolis Ind.
Rov. d. R. Aluollor, before. Uo^no ^vo. L Wellington 8t., Lake Vierv, Ooolr Oo., IN.
Rov. 1'. Lokrovs, Lox 90, Alanito, blason Oo., III.
Rev. ,1. R. Rarror, Hart, Ooeana Oo., Lliok.
Rev. lodias Roesok, Ion Llilo, kckil^vaukee Oo., Wis.
Rev. bl. ^lbrookt, Lebanon, Hodge Oo., Wis.
Rev. 8. Llile, Lrier Hill, Okio.
8. Werner, lox 12, Oiddings, Leo Oo., lox.
,7. O. Ruoeütorloin, 106 Lridge 8t., Orand Rapid", Nick.
U. W. 0. Waltlre, 1036 W. 5tü 8t., vavonport, loiva.
0. R. dadn, 387 8th Rorv derso^ 8t., Indianapolis, Ind.
O. 0. Raeppel, 1400 8tate 8tr., 8t. Louis, Llo.
L. W. Raolilor, 133 Larr 8tr, Rort WaMO, Ind.
L. R. planer, Oolelrour, Oook Oo., III.

Lntorod at tüo Rost Otüoe at 8t. Louis, 5Io.,
"s socond-eiKs" matter.


Und ich sahe einen Engel fliegen mitten durch den Himmel, der hatte ein ewig Evangelium zu verkündigen denen, die auf Erden sitzen und wohnen, und allen Heiden und Geschlechtern, und Sprachen, und Völkern.
Und sprach mit großer Stimme: Fürchtet Gott, und gebet ihm die Ehre, denn die Zeit seines Gerichts ist kommen, und betet an den, der gemacht hat Himmel und Erde, und Meer, und die Wasserbrunnen.
Offenb. Joh. 14, 6 7.
Gottes Wort und Luthers vergehet nun und nimmermehr.

Herausgegeben von der Deutschen Evangelis
Zeitweilig redigirt von dem Lehre

39th Year, St. Louis, Mo. 15th Sept. 1883, No. 18.

Speech,

delivered at the opening of the formal dedication of the new Concordia Seminary building in St. Louis, September 9, 1883.

and at the request of the preachers present at it communicated by W. [Walther]

In the name of the holy highly praised Trinity, God the Father, God the Son and God the Holy Spirit. Amen.

Ladies and gentlemen!

Especially in the Lord beloved comrades of faith and confession!

What is it that has gathered us today from near and far by thousands and thousands around this new building? What is it that we have already sent up to God in thousands of voices songs of praise, thanksgiving and joy? - Is it the grandeur and stateliness of this new building? Truly not! It is a mighty and graceful building that praises its masters. Like an adorned royal bride it rises above all its neighbours. But who among us has not seen greater, more elaborate, and more ornate buildings? Who among us, therefore, should have been so foolish as to travel hundreds, nay, thousands of miles, and even to hasten across the sea of the world, only to feast his eyes upon such a building? - How, then, is the reason for our present joy that we Lutherans believe we have erected this great and beautiful building and made a name for ourselves before the world with it? Far be it from us! For woe to us then! Then this building would only be a standing witness to our arrogance, and thus not a monument to our honor, but to our shame.

We certainly cannot and will not deny that our hearts are fluttering with joy today when we consider that the institution, which was once opened 44 years ago in the middle of the forest in a poor little log cabin, is today moving into a palace in the middle of this cosmopolitan city. But as an eye and ear witness who is still alive, I can testify herewith that 44 years ago we were also



egeben von der Deutſchen Evangeliſch-Lutheriſchen Synode von Miſſouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologiſchen Seminars in St. Louis.

St. Louis, Mo., den 15. September 1883. No. 18.

Our little log cabin seemed like a palace to us, and we moved into it with no less joy than we do into this magnificent building today. Our poverty was so great at that time that even such a little log cabin stood before our eyes like a miracle, for which we could only thank God with tears of joy. Therefore, no, no, my brethren, it is not the greatness and stateliness of this new building, nor the vain honor that we are the builders of it, that is the true, the real reason for our joy today, but quite another.

Now, Lutherans, in the conviction that I am only lending words to the thoughts of your hearts, I ask you to let me show you that the true, the real reason for our present festive joy is none other than this threefold: the end purpose which alone this new building is to serve; the circumstances which alone have caused and made it necessary; and finally the love which alone has erected and adorned it.

That schools, whether lower or higher, are institutions of the highest importance to the State and the Church needs no proof. Enemies as well as friends readily admit this. The weal and woe of a nation, next to God, depends above all on its schools. They are the foundation on which a nation builds itself. In them lie the roots of its happiness or its unhappiness, its existence or its decline and fall. - But that the schools in which religion is the principal subject of instruction are of still greater importance is equally indisputable. Religious schools are either the poison houses in which the poison is prepared which already kills the young souls of future citizens; or they are the heavenly gardens on earth in which the young plants are already watered with dew from heaven for the awakening of a new divine life here and there. - The most important institutions of learning, however, are undoubtedly those colleges in which young men are not only instructed in religion, but are themselves prepared to be teachers of it. For either such High schools, if God's word does not rule in them, as Luther calls them, high gates of hell, or, if God's word rules in them, high gates of heaven. And to grant shelter to such a university, that and nothing else is the high and glorious final purpose of this new building.

This house is not to serve earthly things as well as heavenly things. This tower rising to heaven, with its church bell, is not only to adorn this house, but above all to indicate its character, and to call out, hour by hour, day and night, to those within and without: "*Sursum corda*!" Hearts on high! Here is a house of holy study! here is a house of prayer! here is a house of worship!

In this house, not the word of men, nor the wit and wisdom of men, but the word of God, and nothing but the word of God, and the whole word of God, and all that serves the opening and use of it, is to be studied with untiring diligence, day after day, from the first ray of the morning until the setting night. This house, therefore, was by no means so magnificently adorned for the sake of its inhabitants, but for the sake of the Word of God, which is to have a dwelling place in it.

In this house, however, the book of all books is to be explained and interpreted not rationalistically from reason, not papistically from the writings of the Fathers, not enthusiastically from alleged new revelations, but apostolically Christianly from itself alone, that is, Bible from Bible, Scripture from Scripture, the Old Testament from the New, the New from the Old, the individual from the whole and the whole from the individual.

No new doctrines are to be explored in this house, but only the old and yet eternally young doctrine of Him who says, "Heaven and earth shall pass away, but my words shall not pass away."

In this house not the private opinions and private views of any man, however pious he may be, but only the doctrine of the one holy general Christian Church of all times and zones, shall be driven and brought to bear.

In this house, it is not the special doctrines of some

of a sect, but only the teachings of the orthodox Evangelical Lutheran Church of the unchanged Augsburg Confession, this first-born daughter of the Reformation, this true visible Church of God on earth, drawn from God's clear Word, are presented as divine truth.

In this house the doctrine of the Reformation shall not be reformed again, but shall be guarded and preserved as an inalienable, inviolable treasure with incorruptible fidelity, just as our Church publicly confessed it before all the world four and a half hundred years ago with great joy of faith and unparalleled heroism, sealed it with the blood of many thousands of her sons and daughters, and laid it down for all time in her confessional writings.

In this house, therefore, next to Christ, our one and only Master, and next to the holy apostles and prophets, no other man shall be the chief teacher than Dr. Martin Luther, the Reformer of the Church, awakened and sealed by God, who, according to divine prophecy, flew as the angel with the eternal Gospel right through the heavens of the Church.

In this house light and darkness, truth and error, shall never peaceably dwell side by side, but the King of truth alone shall reign, who said, "If ye abide in my speech, ye are my right disciples, and shall know the truth, and the truth shall make you free. I am not come to send peace, but a sword."

In this house only living, believing Christians are to be received, in order to be equipped here as heralds of the gospel of Christ, the Son of God and Saviour of the world, who confess with the holy twelve messengers: "We do not consider ourselves to know anything among you, except Jesus Christ crucified. Therefore we hold that a man is justified without works of the law, through faith alone. By grace are ye saved, through faith: and that not of yourselves: it is the gift of God. Not of works, lest any man should boast. Fear God and give him the glory."

In this house, not only are the minds of those received therein to be filled with the doctrines of divine revelation, but these doctrines are above all to be pressed into their hearts, that one day, emerging from the school of the Holy Spirit Himself, they may testify in truth, "Whose our heart is full, our mouth overflows. We believe, therefore we speak."

In this house those who are received therein shall not only have the opportunity to lie down in holy silence far from the noise of the world, but by God's grace they shall also be brought to willingly renounce the pleasures, the goods and the honors of the world and to consecrate their lives, their powers, their souls until death solely to the service of Christ and the world to be saved, and therefore also to exchange this magnificent building with the most miserable earthly hut of our West with a thousand joys in his time.

This house is to become an armoury of God, in which the spiritual armour of the knighthood of Christ is to be put on young men who fear God, so that they may be able not only to plant and water, but also to fight victoriously with the sword of the Spirit against all bulwarks of the prince of darkness, even when he appears in the form of an angel of light against the word of the Most High.

This house is to contain a spiritual waterworks, from which the water of eternal life will be conducted over mountain and valley, and the spiritual deserts everywhere will be transformed into green pastures of living, faithful congregations.

In short, this house is to be dedicated solely to the glory of God and the beatification of redeemed sinners.

How? is this not a great, glorious end? And is it not reason enough for all believing Christians, and especially for us Lutherans, that our hearts beat faster with joy today, since we now see this new building, with God's help, completed without any accident and so successful before us? Is that not reason enough for us to raise our voices today and rejoice and call out to one another: "The Lord has done great things for us, we are glad"? yes, that we call out to all our fellow believers, confessors and comrades in arms, wherever they may be in the world: "Everything that has breath, praise the Lord"? - Yea, verily, my brethren! -

But the real reason for our joy today is not only the great and glorious purpose of this new building; we are also called upon to rejoice all the more because of the circumstances brought about by God, which alone have caused this great new building and have finally made it a matter of unavoidable necessity.

When our Synod, the German Lutheran Synod of Missouri, Ohio and other states, gathered for the first time 36 years ago in the blessed city of Chicago, it was a small, unrespected group of only 12 poor little congregations. The church, which still called itself Evangelical Lutheran in this country, was in deepest decay. The doctrine of our church was itself an unknown country. The few preachers who still knew something of it and wanted to hold fast to it were regarded as limited minds, of whom it was hoped that they would soon be extinct. The Confessions themselves were hardly known by name, and were regarded as obsolete documents of former unenlightened times. Instead of the teachings of Luther, the teachings of Zwingli prevailed in this church, which called itself after Luther, as well as manifest rationalism, whimsically combined with enthusiastic methods of conversion. Hardly any preacher had a proper ministerial calling according to God's Word; almost all were rather only hired for one or more years. Immortal souls were handed over to unprepared, immature men on probation, while the Christian parochial schools were abolished and the Lutheran youth were handed over to the religionless state for education in a good pagan way. In short, the so-called Lutheran Church of our country was then dead, a mockery of all sects, which, like hungry night birds, divided into its corpse.

When our synod came out with the then unheard-of slogan: "God's word and Luther's doctrine perish now and nevermore," it was not only the antichristic papacy, not only the united evangelical community, not only the fanatical sects, but above all the local so-called Lutheran church, which our synod fought with the greatest bitterness as a new old Lutheran sect leading to Rome, and which, as a foreign plant and un-American invader, confidently prophesied its imminent inglorious downfall.

Our prospects were indeed bleak. To want to transplant the old Lutheran Church, which had submitted to every letter of the Word of God, to this new land of untamed love of freedom, seemed indeed to be an utterly hopeless, more than foolish enterprise. But far from being distracted by this, our Synod did not ask: What must we do to become great and ours much? but only: What must we do to be found faithful before the Lord of the Church? The success, they knew, was not in their hands; they therefore entrusted it to God.

And what has happened? - The even evil-intentioned counsels of our enemies did not succeed. When the congregations saw that the preachers of our synod did not preach any new doctrine, but preached nothing else than what they, the congregations, had learned from Luther's dear little catechism; when the congregations saw that the preachers of our synod brought them the highest thing that a preacher can bring, namely, assurance of God's grace and their blessedness; when the congregations saw that the preachers of our synod did not want to dominate them poperly, but on the contrary sought first to bring them to the knowledge of their glorious Christian liberty and their holy congregational rights; when the congregations saw that the preachers of our synod sought not their temporal, but only their immortal souls; when the congregations saw that the preachers of our synod would rather suffer hunger and sorrow, rather suffer ignominy, persecution, and banishment, than depart even in one letter from "God's word and Luther's doctrine." - behold, one congregation after another entered into our synodical union. The little mustard seed took root, sprouted cheerfully, and gradually became like a mighty tree, under whose broad shady branches the birds of the air dwell. The old Lutheranism, at first despised, even laughed at, because of its initial diminutiveness, gradually became a power in America in the midst of fierce battles, so that at last everyone who wanted to be considered truly Lutheran had to make himself comfortable in professing the doctrine of our Synod. The old treasures of our church, first of all its confessions and the writings of Luther, were pulled out of their dust, carried from house to house and eagerly read and studied by our people. Like a prairie fire, not only did true Lutheran faith and Lutheran life and character spread unstoppably over the land, but God also gave us a unity of faith and a joy of faith with heartfelt brotherly love, so that at times the days of Luther seemed to have returned among us. Wherever a Lutheran church grew up like a fruit tree, even on a lonely steppe, a Lutheran schoolhouse soon sprouted as a young plant. The old pure songs full of the power of faith and the fervor of love, as our fathers had sung them, resounded here again with their old sweet melodies. In short, the true Lutheran Church, which had already been sung funeral songs all over the world, came to life again here, rose from its grave, and planted the flag of victory of the pure Gospel in more than a thousand places in our great confederation. For years now the Macedonian cry, "Come over and help us!" has been ringing in our ears from all sides. An ever more powerful stream of Lutheran immigrants, also of our German language, is pouring over our land and populating it, so that almost week after week new congregations are being founded.

which, to a large extent, we teachers in church and school desire. And not only within our new fatherland, but also from the land of our fathers, yes, from the farthest countries of the earth, this cry for help has been coming to us for years, deeply moving our hearts. Everywhere doors are opening for us to enter with the joyful message of God's free grace in Christ for all sinners. Although hundreds of workers have already been sent out from our institutions into the great harvest, the requests for such workers have not diminished in the course of time, but have become more and more numerous, so that at last, with saddened hearts, we have no longer been able to fulfill most of these requests. And so it came to pass that even the existing insufficient number of students could no longer find room in our local institution building. A larger new building became a matter of unavoidable necessity.

I ask you then, beloved brethren in the Lord, is not all this a cause of great joy to us today? Or how? Does the farmer complain when his happy harvest is so great that he feels compelled to tear down his too narrow barns and build new, larger ones? No, he rather rejoices and lifts up his hands with fervent thanksgiving to God, the good giver. Behold, we also have no cause to be angry and to complain that we have been compelled by God's abundant blessing to carry out such a great costly building; rather, we too have cause to rejoice in this from the bottom of our hearts and to lift up our hands to God today with humble thanksgiving. Hitherto, every new request for admission to our institution filled us, instead of with joy, with new anxiety; but from today on, opening the wide, bright rooms of this new Concordia of ours, we can cheerfully cry out to every godly comer: "Be welcome! "Come in, thou blessed of the Lord!" - Is not this joy? -

But, my brothers, there is another thing that fills us above all with great joy today: it is love, which alone has built and adorned this new building.

No generous millionaire has erected this magnificent building and offered it as a gift to our poor church. No prince has compelled us by force of law, through a school tax imposed by him, to make involuntary sacrifices for this work. No non-Lutheran has been approached by us and expected to contribute a single penny to the establishment of this hostel of a planting school of our church against his conscience. No man's gift has been wrung and extorted from him by unevangelical weighting of his conscience. No man's gift has been deceitfully extorted from him by the lying pretence that he will acquire abundant remission of sins by abundant gifts, and, as they say, build for himself a stairway to heaven. No one has had his gift flattered from him by exciting his sense of honor and low, hypocritical flatterers. We Lutherans abhor the principle that the end justifies the means. According to the apostolic principle: "God loves a cheerful giver," nothing has happened among us, therefore, but our love has been kindly provoked. The crying need of countless children of our church has been painted before our eyes in vivid colors, which in this country of the Ein

We have been reminded of the love of Christ, the good shepherd, who seeks the lost, who pours out his blood for all men, who desires to make all men blessed, and to make all men, even united men, blessed. Above all, however, the love of Christ, the Good Shepherd, who seeks the lost, who has shed his blood for all men, who desires to make all men blessed and to have called all men to him, even the lonely children of our Church, and that we, whom he has so abundantly supplied with the bread of life, are here his appointed instruments. "O ye brethren, let us help our brethren!" so we cried one to another. And, behold! hereupon, in our dear churches, a thousand and a thousand hearts and hands have been opened without hemming and with gladness. The inhabitants of the country vied with the inhabitants of the cities, the poor with the rich, the women with the men, the virgins with the young men, and even orphans and widows among themselves, to help that this building might be erected and adorned in the most glorious manner.

I dare then, my brothers and sisters in the Lord (God knows, not to flatter you, but for the glory of Him whose word, grace, and Spirit have wrought all these things in you), I dare then, I say, to speak it freely here: This house, with the help of the Lord, your love flowing from faith has built and so lovingly adorned. O glorious, delicious house! For what would it be without the love of its builders, even if it were made of gold, silver, and precious stones? It would be a house from which God turned away his face, and into which he would not enter. For "God is love!" But the great gifts of love of the earthly richly blessed among us, and the little precious gifts of love of our poor, widows, and orphans, transform every bit of wood of this building into pure shining gold before God's eyes, and every stone of its walls into pure sparkling diamonds. Therefore, even if sooner or later this building falls down, like all human work: as a monument of the love of faithful Lutheran Christians, this house will stand eternally, yes, eternally before God's eyes.

But, my brothers, the blessing and prosperity of all works of love comes from the Lord alone. So let us implore him again today, as we once implored him 44 years ago, when that unadorned little forest hut was finally ready before us:

> "Come in! Come in!
> Consecrate this house, O JEsu!" -

Oh yes, Lord, not for the sake of our dull, impure, imperfect love, but for the sake of your burning, pure, eternal, perfect love, we ask you to accept this house, which we hereby hand over to you. It shall not be ours, but thine, even thine. Take it under thy gracious and almighty care. Move into it today and make your dwelling in it, and be and remain in it the rightful householder. Bless therein teachers and disciples. Bless therein the heavenly bread and the earthly bread. Let ever more abundant blessings go forth from this house into city and country, into cottage and palace, for time and eternity. Bless our dear Synod and all its congregations whose love has built this house. Bless the dear brethren who have borne the great burden of care for the execution of this work in love not wearying for us all. Bless the builders who planned and directed this building, and the builders who labored on it. Bless this land, together with its government, under whose earthy ...under which protection this house now stands. Bless this city which has willingly and kindly welcomed it into its bosom. Finally, bless our celebration today to strengthen our faith, to kindle our love and to revive our hope.

Thanks, praise, glory and honor be to your great name, here in time and once there from eternity to eternity. Amen! Amen!

Festive greetings and congratulations

of the New York District Conference on the dedication of the new Concordia - Seminary building in St. Louis, Mo. to the festive assembly there. *)

How great a thing God has done for us, beloved brethren!
Wherefore with joy we call ourselves your brothers in spirit.
From the east of America, To merrily inaugurate the "*Concordia*" With you today.

Yes, rejoice, O Christian multitude! In God, in whom thou trustedst, That he helped thee so wonderfully, And built us this house, That therein from far and near Many faithful disciples of our Lord Might learn the pure doctrine.

Here shall not man's wit and word, No! God's word only shall teach, And transfigure Jesus as the place of life
Before all the world, And form witnesses who in the Spirit,
Who is called Holy, Truth, Comforter, Praise the grace of Christ.

O Lord, let this house be blessed to the praise of thy glory,
That in it may go forth and one confessor of thy doctrine,
Which thou hast given us through Luther, That they may bring them pure and unharmed Also to posterity.

Let rivers flow from it in this last time of life, And pour on world and Christendom in rich flood, That all who stand in doubt And walk desolate in error, May find the peace of Christ.

And like a lighthouse protects many From sinking in the weather,
So let thy light, that flashes from here, Shine forth as a saviour,
That many, whom the tempest hath lost, Thereby enlightened, out of deceit to the right port may go.

Let the "*Concordia*," too, be rightly called Concord, And bless it in grace to root out heresies, And on the eternal ground of truth, To build up God's children's covenant of peace in love.

So we stand united with you, fathers and brothers.
God, always look down with mercy On this place,
And let thy everlasting gospel shine from here to thy glory in all lands.

But lead us with a strong hand to the eternal consecration feast, And let us there in the fatherland As your blessed guests In heavenly Concordia With sweet Hallelujah praise you without end.

(Follow 34 signatures.)

*) Was communicated to the festive assembly in the afternoon of the second day.

(Submitted.)

To the new *alma mater* on September 9, 1883.

In the year of jubilee, jubilee building is due To God's honor as a fruit of faith! Blessed Bethel, may God adorn thee With ornaments that no architecture finds or seeks! In full truth sunshine God's house shall flourish, adorned with holy discipline: No other word shall sound in these halls, Than that from Christ's own lips fell!

School of the prophets as on Rama's heights, At Bethel, Gilgal and Jericho: The eyes shall not look for new things, The old sun shines gladly in the sky, Which Moses saw in Egypt's travail And in the Promised Land the "Alpha and Omega", Which glowed with equal power in Luther's day, Since teaching, life, light and blessing sprouted!

The old sun would be time-worn for millennia in the divine course? But with the truth it would be reversed, Every century would have to find it on? That if one taught till the last day, One would not have the truth in purchase? - The wretched sense of the Greeks, give way: The truth is but one and the same.

Prophets' pupils, faithfully prepared And untricked by the siren song Of false art: here God's fountain glides Along From Eden over Canaan!
Hie sword of the Lord! Hie Gideon! - Spread the teaching of the cross as with the song of angels: "We are justified by faith alone! Glory to God in the highest, peace on earth!

(Hasta.)

(Submitted.)

Dedication of the new Concordia seminar building.

God has already given many a day of joy to our dear Synod. It has been allowed to sing many songs of praise to the glory of God. Fervent prayers of thanksgiving have risen up to God in their midst in numerous assemblies. Joyful looks and tears of joy have often expressed the heartfelt jubilation of joyful occasions in shining eyes. But probably never since the existence of our Synod have the prayers been prayed and sung in so great, the hymns in so joyful a congregation, as on the 9th of September of this year, at the heart-stirring dedication ceremony of our new Seminary in St. Louis. The impression made on all who attended the celebration on the aforementioned day will be unforgettable. To the members of our dear Synod, who filled the fairground head to head by thousands, the memory of the celebration which took place will be a source of lasting blessing. Did not the celebration far, far exceed all, even the highest and boldest expectations? People rushed to the place of celebration with joyful expectation. Everybody believed that there would be a large gathering there to sing their song of joy. But no one suspected that a congregation of 15-20 thousand would gather and fill the entire courtyard on the east side of the building all the way down to the side walks of Jefferson Avenue. Who, at the sight of this multitude of co-religionists, would not have had his heart immediately lifted to a festive mood, as more than 30,000 joyful eyes gleamed in his gaze! Whose mouth would not have been filled with joy and rejoicing when he saw hundreds of acquaintances from other parts of the world coming together.

How many people, thousands and thousands from all parts of the world, had rushed here to take part in the festivities? Nearly every State, nay, every large city in our Confederacy, had sent its representatives to the fairgrounds. From the upper Mississippi, from Minnesota, and from the Gulf of Mexico, from California, and across the Atlantic Ocean, from Germany, festival visitors had come. All the railroads which terminate at St. Louis brought in Ertra trains hundreds, nay, thousands, of feast-goers, as from Chicago, Milwaukee, Fort Wayne, Pittsburgh 2c. Probably about 160 pastors, including 133 who had studied in the old Concordia in the latest as well as the oldest times, had come to this celebration. Various synods had sent their representatives, e.g. the Honorable Norwegian Synod Mr. Praeses Koren, Rev. Preus, Rev. Ottesen, Prof. Stub from Madison; the Hon. Wisconsin Synod Pres. Bading, Prof. Gräbner; the Hon. Minnesota Synod Pres. Albrecht and Rev. Tirmenstein. Of the officers of our Synod, present from a distance were the Honorable General Presbyter, Rev. Schwan, of Cleveland, and Vice-Presbyter Rev. Gross, of Fort Wayne, and District Presides Biltz, Niemann, and L. Crämer. All the teaching institutions of our Synod were represented by professors from the institution concerned: Fort Wayne by Rector Schick, Prof. Crull and Director Bischofs; Springfield by Prof. Wyneken and Prof. Kröning; Addison by Director Krauß and Prof. Brohm. Students from Springfield also took part in the celebration on the first day of the festival. All the congregations in St. Louis had suspended their services in the church that day to attend the dedication of the Seminary. So they came, the thousands of guests, to the festive joy. In ever new and ever larger crowds they filled not only all the places to sit, but every place where a foot could still stand in view of the speaker's platform. Think of 15-20 thousand people gathered as listeners, anxious to hear every word the speaker said! What a sight! Not only that so many thousands, but that they flocked together from almost every congregation in our Synod! Many a joyful surprise could be perceived, for example, when parents from Chicago suddenly met their son from Hastings, Nebraska, or when friends and acquaintances, who had not seen each other in many years and were separated by a thousand miles, suddenly shook hands. It was even plain to see that this was a day of rejoicing, not only of the St. Louis congregations, but of the whole Synod. There were always new happy surprises as old acquaintances and friends were beheld from afar. It seemed as if there was no end to the confluence. Just as the many thousands of Thalem had given so cheerfully and voluntarily for the building of the Seminary, so now also the great crowds came cheerfully and uncalled from city and country communities to share the joy of the happy completion of the building. This is without doubt the largest gathering that has ever taken place in our synod. Many a visitor to the fairgrounds may have been like the writer of these lines, not knowing at first what to look at first when he arrived: the magnificent, imposing building or the surging, ever-growing congregation. But very soon, in the exalted joy of the festivities, one felt so vividly seized by the consciousness, indeed, seized by delight and jubilation, that

We were told that we belonged to the one spiritual temple of the Lord with these many thousands as a living building, that we were united to them by one faith and one hope, and that we were founded on one foundation with them, so that the magnificent earthly building could not at first be devoted to closer observation. This meeting was like the children of a family who had not seen each other for years and now suddenly met for the first time in their new, splendid father's house. The admiration of the splendid house, the painted walls and ceilings, the artistic carving, the friendly rooms, the comfortable furnishings is not the main thing that makes their hearts so joyful, but the certain awareness: We are brothers and sisters. And so it was there on the festival square in front of our new Concordia. Only later did we rejoice together over the magnificent, solid, tasteful, comfortable building; but at first the festive joy of all hearts was enlivened, no, filled, by the fact that we were gathered as one family in the fresh Mörgen air under the blue cloudless sky of east and west, south and north. Whoever observed the gathering a little more closely would soon perceive that only one joy came to the fore here, namely: "With these many thousands I am most intimately united. Where else would this joyful song of praise come from, as if from one mouth? Where else would the cordial, friendly encounter on all sides have come from? Known or not known, they were aware that they were united with one another in the Lord and that they rejoiced together in Him.

This was already the festive mood before the celebration of the dedication had even begun. But when the celebration was opened at 11 o'clock by the singing of the 150th Psalm by a rare group of students, and the glorious hymn of praise, "Praise the Lord, O my soul," was sung by the entire festive assembly to the accompaniment of the trombone, how deep, how powerful, how heart-stirring was the impression when this powerful melody with its beautiful lyrics resounded so mightily! It will probably never have happened to many a reader to sing along with such a full-voiced chorale. In order that all those present could join in the singing, about 20,000 festive programmes with the accompanying festive songs had been distributed in the square before the beginning of the celebration. After the hymn had ended, the Honorable Doctor Walther entered the speaker's platform, which had been erected in the open air at the northeast corner of the central building, and delivered a speech with his usual vigor and freshness, which was listened to by the many thousands with the greatest excitement and attention until the end. Under the sound of this speech the festive joy in the heart reached its climax. Captivating words came from eloquent lips out of the deep feeling of a joyfully moved heart. They gave the thousands the right tone of their joy. Clearly they set forth the reason for the celebration. It is undeniable that if it had been appropriate, all the listeners to this fiery, stirring speech would have testified publicly with loud words at the end of it how powerfully their hearts were moved. But the deep, heart-moving impression that this speech had made was not to be a hidden one. Tears of joy and thanksgiving rolled, the faces of the listeners shone with festive joy, their eyes gleamed with joyful exultation. Many a prayer of thanksgiving rose from a deeply moved heart. Many a sigh pleaded with God that the blessing of the words heard might not only hasten, but

and will be passed on to others as well. God will surely answer these prayers as well.

After the conclusion of the speech, Luther's heroic hymn, "Ein' feste Burg" ("A Mighty Fortress") 2c. was sung by the many thousands, accompanied by trombones. One must have heard the singing of this song to know the tremendous impression it made. It is well known how pithy and powerful the text and melody are. But when the song was sung by so many thousands in the joyous festive mood, so fresh and lively, so lively and powerful, it sounded like a storm roaring through the forest, like a mighty mountain stream taking its course with irresistible force. It was certainly with special joy that everyone, after the enthusiastic speech, gave expression to his jubilation in this song in his uplifted festive mood. After the singing of this song, the celebration was over for the morning.

Hereupon the feeding of thousands now took place. The dear congregations in St. Louis, whose cordial hospitality has been known for many years, had at first wanted to accommodate the guests. But when they heard that many thousands would come, they had to refrain from lodging them in the houses of the parishioners. Many, however, had sent out invitations to old friends and acquaintances. Although the dear members of the congregation were not able to entertain the large crowds in their homes, the guests who had hurried here were not to be left without physical refreshment. Long tables had been set up west of the seminary building, where 1300 people could eat at once. From the early morning, many of those who had spent the night on the railways had been fed at the general banquet table. Now, however, at noon thousands were fed by coffee, bread, butter, ham, cheese, sausage, cakes, and so on. From a list I saw that among other things 400 pounds of coffee, 100 gallons of milk, a thousand pounds of ham, 2 barrels of sugar were eaten.

After everyone was satisfied, the second service began in the afternoon at 1/2-3 o'clock with a choral song performed by the students. Thereupon the chorale "Now we ask the Holy Spirit" 2c. sounded from the congregation under trombone accompaniment. After this hymn, the Vice-President of the General Synod, Rev. C. Gross of Fort Wayne, appeared, and in his address showed what reason we have for praising God today. The speaker showed by the history of the Missouri Synod, as by the history of Concordia, what high cause we have to give all glory and praise to God alone, as we look upon the magnificent building here completed. This heartily encouraged speech was also given undivided attention by the large crowd. After a quarter of an hour's intermission, there followed an English choral singing, and then an English address by Professor Crull, of Fort Wayne. This speaker traced to St. Paul, to Luther, and also to the history of our Seminary and Synod, how God's grace is mighty in the weak. With renewed excitement, the speaker kept the eyes and ears of his listeners fixed on him through his speech. God's grace alone deserves all the glory, that was the keynote of his speech.

Both speeches contributed not a little to keeping the joyfully jubilant festive assembly in the right festive mood in the afternoon. Oh, indeed, a true festive mood surged through this mass of people. One did not need to be a keen observer to

to make this perception. How quickly, in high festive joy, were new acquaintances made, new friendships forged. Only one thought, only one feeling filled everyone, namely: "We are glad." Everyone was warmly welcomed. There was not the slightest disturbance. The festive time passed in the most beautiful order and peace. How radiant was the face, how shining the eye, when old Concordkaner now met in front of the new, stately "*Concordia*" and the consciousness was now so powerfully revived that they belonged together, that a joy filled them, after the same place had lured them and attracted them in great crowds. Whoever had harbored the wish or the concern that our dear Synod might disintegrate and crumble into disunity and dissension, could perceive on last Sunday how the fulfillment of his wish or his concern was not to be found in this assembly. What can be read in golden letters carved in stone above the main entrance gate: "Concordia Seminary," clearly reflected in front of the gate that great assembly, namely, "Concord and Love."

After the afternoon celebration had ended with the singing of Luther's heroic hymn "Ein' feste Burg" (A Mighty Fortress) in English, the thousands took a closer look at the magnificent building and its inner rooms. I will now attempt to give the reader a brief sketch of the interior construction. Most readers have probably already seen an external view of the new magnificent building, and many probably already have the large magnificent lithograph of the great magnificent building hanging in the frame in front of them. For those who have not seen the coloured lithograph, I would like to mention that every visitor must pronounce at the first sight that the building is an ornament of the city, in fact a magnificent building. This was also the opinion of the city mayor, Mr. Ewing, who was present at the speech of the honorable Dr. Walther as his student at Concordia 30 years ago, together with his wife. The building is of fine red pressed brick with solid stone ornamentation in the modern Gothic style 3 stories high. A beautiful and tasteful tower protrudes a few feet from the main or middle building and, as mentioned in the first speech, calls out to the young students: *Sursum corda*! i.e., hearts up! In the tower hangs the bell and the clock. The length of the building from north to south is 234 feet, the depth in some parts 80, in others 100 feet. The middle part, projecting 20 feet against the two wings, is 75 feet long and 99 feet deep. Each side wing is 79 feet long by 80 feet deep. The interior of the building is arranged in the most comfortable and convenient manner. Admittedly, on the ground floor (basement), the kitchen and dining-room are not thought to be sufficiently large and spacious. But, as they say, the cooking stove and dining table have only found provisional accommodation in the seminary building. If we continue through the ground floor, we find a large, bright, 16-foot-high gymnasium. In addition, on the ground floor we find a large boiler room, where 2 large steam boilers supply the steam for heating all the rooms in the building, and also provide the kitchen and wash house with hot water. - Leaving the ground floor, we now enter the middle building from Jefferson Avenue. On the beautiful stone entrance stairs we must involuntarily linger a little, and look with delight over the In the main portal in the wall we can admire an artificially carved stone donated by Mr. Diener in Chicago, which depicts the log house in which our seminar once began 44 years ago. If we now enter the inner room, we find complete satisfaction in every respect. Light and air are the first conditions of a healthy and graceful dwelling. It is to the credit of the architect and the building committee that these conditions have been met in the most perfect manner. The plan of the interior arrangement is so simple and practical that one would like to ask why all educational institutions have not been built according to this plan long ago. You, dear reader, can soon have the right idea. So notice. From north to south, a wide corridor or passage cuts through the entire length of the building on all three floors. But do not think of corridors of 2 to 3 feet, as are found in private houses, no, corridors which have the width of ordinary living rooms. In the north and south ends of the building, equally wide corridors run the whole width of the building on all three floors. All the corridors have light and air, like the parlors. Yes, the rooms are supplied with north, south, west, and east air through them. In the whole building there is no dark room to be inhabited; even up in the attic the writer of these lines did not find any dark sinister rooms. To the right and left of the corridors mentioned above, on the first floor, there are 3 large teaching rooms, a large library and reading room; also living rooms for students, 2 closets, 2 washrooms and bathrooms with hot and cold water in the northern and southern parts of the building. The second floor is just so, only it has no library room and only 2 teaching rooms. The rest of the space is divided between living room, washroom, bathroom, etc. The third floor is quite similar. It contains only bedrooms, bathrooms, washrooms, and so on. There are about 4 students in each bedroom or living room. All the old junk, such as tables, chairs, etc., has wisely not been taken into the new building. Rather, each living room has been provided with 4 new desks, a new common study table, and new common bookcase with curtain. Each bedroom has lockable, handsome wardrobes. The woodwork is well and handsomely done throughout. Hardwood is predominant. The paint is in the highest degree tasteful and clean, namely predominantly oak. The stairs are extremely comfortable, durable and delicately worked. Especially the inner main staircase is a piece of artistic work. Gas lighting is provided throughout the building.

But before we step out of the building, we must look at the great hall (Aula), which occupies part of the first and second floors on the east side of the central building. This assembly hall is, in a word, beautifully and magnificently furnished. The windows are of painted glass, with handsome emblems, such as baptismal font, cross and crown, grapes and sheaf of wheat, evangelists, Bible, dove, &c. The 600 patented seats are arranged in a half arch. On 3 sides are galleries, also with chairs. From both sides stairs lead

*) The building committee consists of the following gentlemen: Karl W. Behrens, president; E. F. W. Meier, cashier; Heinrich F. Müller, Christian Heintz, Dr. H. Dümling and D. C. J. Otto Hanser, secretary.

to the beautifully crafted cathedra. Behind it, in the niche of the spire, there is a magnificent Luther painting, life-size, in a large, splendid gold frame, a gift from the painter Wehle from Milwaukee. - Much, much more could be mentioned in praise, but time and space do not permit the writer to do so. Every visitor expressed his undisguised joy and satisfaction. Whoever comes to visit, everyone will admit that the design of the building is a happy one and its execution a successful one.

On the evening of the first day of the festival, the entire building was magnificently illuminated and a beautiful fireworks display was set off. On the second day a large festive assembly gathered once again to listen to two Latin speakers, namely Prof. Pieper and Rev. Stöckhardt, to listen.

In the afternoon the students Meyer from New Zealand and O. Hattstädt from Monroe gave speeches; the former in English, the latter in German.

On Monday evening, at the close of the splendid festival in the city, the *Te Deum* by Haydn was sung in the *Mercantile Library Hall* by all the choirs of the St. Louis congregations, with orchestral accompaniment. The performance met with general applause. The piece performed by the students' choir, namely the "Evening Prayer", also pleased the entire auditorium. The other musical presentations on the part of the choirs, as well as the self-composed rondo on the violin, which was performed by the violin virtuoso, Mr. Past. Döhler, was very well received.

So the celebration was over. Many visitors to the wonderful celebration stayed a few more days in hospitable St. Louis. Unfortunately, the pastoral conference held in the auditorium on Wednesday morning forced the writer of these lines to write a report on the celebration for the "Lutheran" before leaving for Chicago. He has tried to obey and has written down the above report cursorily because of the shortness of time with his dear host friend A. L. Rohlfing. It is written down what the writer felt. The celebration was a wonderful blessing for him. God grant that this report may also bear fruit. Amen. A. Reinke.

To the ecclesiastical chronicle.

The "Lutheran Church Messenger for Australia" of August writes: While the Lutheran Church in the old fatherland looks more and more like a "night hut in a pumpkin patch," one's heart opens wide when one looks to America. Admittedly, there too the Lutheran Church has no other form than that of Magdz, but nevertheless it seems to be spreading there more and more, to be greening and blossoming free from the fetters of the state, and a Lutheran ecclesiastical life and consciousness among the people not only to be present, but also to be cultivated. In spite of the fact that the Union spirit and unbelief have gained a firm foothold there as well, that they seek to damage the Lutheran Church and have already torn it apart, it is and remains a mighty power there. Already in No. 4 we referred to the great undertaking of a single Synod, namely the Missouri Synod, which organized a new edition of Luther's complete writings, which in Germany could only be accomplished with great difficulty and the cooperation of the Emperor. The same synod, which consisted of about 800 German congregations

The Lutheran Church in St. Louis, which consists of four synods and is again united with four other synods to form a large church body called the "Synodal Conference", is now building a new seminary for preachers, or rather a Lutheran university, since the old building has become too small. The building is so far advanced that, God willing, the dedication will take place in September. The building costs have not been raised through begging from other believers, nor through theological societies or other such means, but through the voluntary contributions of the individual congregations.

The Western District

of the Synod of Missouri, Ohio, et al. St. will, God willing, hold its synodal sessions this year in "Altenburg" Perry Co, Mo. from Oct. 10-16. This will be followed by a district pastoral conference on Oct. 17. - Messrs. pastors are requested to send in their parochial reports.

A discount on the boat line fare will be given to any pastor upon presentation of a permit or letter envelope.

For further information, please contact Mr. C. H. Rohlfing, ot Dear Lro8., 8t. 4 "oui8, Icko. but do not forget to enclose a three cent stamp.

I. A. Mayer, Sekr.

The Progymnasium

of the Southern District of the Hon. Synod of Missouri, Ohio, &c. St. at New Orleans, La.,

will, s. G. w., be reopened on Monday, October 1, at 9 o'clock in the morning. Applications for admission are requested as soon as possible, not later than September 15.

In regard to admission, it should be noted that a written certificate of the moral conduct, aptitude, and knowledge of the person to be admitted must be submitted. For admission to Sexta, a good knowledge of the parochial school is required; for Quinta, knowledge of the regular declensions and conjugations in Latin.

Each student must provide their own bed, mattress, bedding and quilts.

The boarding fee for out-of-town students is -12.00 per month (not including laundry).

All pupils who devote themselves to the service of the church in the preaching or school office receive the instruction in the institution free of charge; those who take up another life profession have to pay -50.00 for the school year of 10 months.

The boarding fee is to be paid at the beginning of each quarter and is best sent in directly (not by the students) to the undersigned. Also, the students should not have their money in their own hands, but should have it administered by the director. - Letters are to be addressed: ?rok. L.. V. Uoppe, Ao. 115 N6rp8ieüore 8t., New Orleun8, 4,a.

On behalf of the Board of Supervisors A. F. Hoppe.

Explanation.

The "Lutheran Standard" of September 8 also brings, among other things, the announcement, made with gloating pleasure, that the schoolteacher Lindemann, "a son of the blessed Principal Lindemann, of Addison Seminary, who has severed his connection with Missouri for the sake of doctrine," has been called to the Ohio Synod. Unfortunately, this son (?) accepted the appointment. But if in so doing the "8ta "ckarc1" reflects on the reputation of the blessed director, with the ulterior motive that his son, as a faithful adherent of the false Ohio doctrine which Prof. Schmidt wished to octroy to my blessed father, had gone over, let me, for the sake of the blessed, be permitted to testify to this at least:

1) That I can prove from my father's notebooks and sermons that he taught the opposite of that by which the Ohio Synod now differs from Missouri and me;

2) That my brother indicates to me his conversion, of which I had not the least idea? by saying, "Now as to doctrine, nothing is required of me that is against Missouri." Reasons of a very different nature have induced him to throw himself into the arms of Ohio.

Br. Lindemann.

A plea for help.

Most of the dear readers of the "Lutheran" will probably already know that the Lord struck our city of Rochester with a terrible hurricane on August 21. It is probably not appropriate to report more about this here. I would only like to say that none of the reports I have seen exaggerate the magnitude of the devastation and the nameless misery. It is really so great and terrible that it cannot be exaggerated; those who have not seen it cannot form any idea of it. Now, dear reader, in the part of the city that was most severely afflicted, there lived dear comrades of the faith of yours. These also lost everything, everything, house, beds, household utensils, clothes, in short, everything they had laboriously acquired and saved under God's blessing. Of the 46 members of our congregation, about 10 remained undamaged.

Now, by God's grace, our little church had become too small, so that we had to build a new one. We dared to build a new church

They did not want to undertake anything, but only wanted to add on and then give the whole thing a more ecclesiastical appearance. All the members showed great desire and joy in this, and also signed abundantly according to their ability. About a month ago five of our dear members were robbed of all their belongings by a storm. Although our love had already been claimed, and we had lost considerable help, which we counted on very much, we did not lose heart, but continued to build and hoped that without other help we would be able to complete the work. Now, however, after our church was almost completely finished, but was again very much damaged by the storm; now that our members not only cannot give anything, but are also so much in need of support themselves, we cannot help it, we must turn to you, dear brothers and sisters in the faith, in our great need and ask: Help, O help us! There is really great need here, and help is urgently needed. Help is needed by almost every member of our congregation, help is needed by our whole congregation to build its house of worship. Several older pastors, whom we asked and who had seen our need, told us: "Surely, if ever a congregation needed help, it is certainly this one." O, then, do not deny us our request, which we address to you in great need: Help us! Our members are all in great need of support, they have nothing at all, but they all groan over our church debt, for they who have nothing should still give, or we run the risk of losing our dear house of worship. We do not ask for great gifts; every gift, however small, we will accept with great thanks. The Lord himself will reward you abundantly one day, if you do it in faith.

Any gifts of love are to be sent to the undersigned.

On behalf of the community

Karl Schmidt, Pastor.

Rochester, Minn, August 28, 1883.

* * *

That the congregation of Mr. U. K. Schmidt, at Rochester, Minn. has also been afflicted by the dreadful calamity which has befallen that city, and is in great need of assistance, certifies

O. Elöter,

d. Z. Pres. of the Minnesota and Dakota District of the Synod of Missouri, Ohio, &c. St.

Valley Creek, Sept. 12, 1883.

Conference Displays.

The next St. Louis One Day Pastoral Confercnz will be held on the first Wednesday in November. G. S.

The Central Illinois Pastoral Conference will meet October 9-11 at Mr. Liese's church in Quincy. - Brethren are requested to give 14 days notice of their coming to the kastor loei. L. E. Knies.

The Northern and Western Michigan Conference will meet, s. G. w., Thursday, Oct. 11, at Bay City. I. A. Bohn.

The Mixed Pastoral Conference of the Third District of Minnesota will meet, s. G. w., Oct. 9-11, at the home of Mr. P. Dreher, at Town Lanesburg, Le Sueur Co., Minn. - Picking up Monday from Belle Plaine, St. P. and S. C. R. R., and from New Prague, Minn. and St. L. N. R.

Ch. Alpers.

The Southwest Jndiana District - Conference will meet, s. G. w., October 8-11 - Monday noon to Dpnnerday noon - at Mr. P. Bachmann's, Evansville, Jndiana. G. Mohr.

The Jndianapolis-Seymour Special Conference will meet, s. G. w., Oct. 2-4, at Seymour, Ind.

_____ F. More.

The Northern Iowa District Conference will meet, w. G., on the 2d of October, at the church of Mr. v. Strohe, near Monticello, Iowa. Early registration with the local pastor of course. F. S. Bünger.

The Baltimore District Conference will meet, s. G. w., October 9-11, at the residence of Mr. P. C. H. F. Frincke, at Baltimore, Md. - Registration requested.

A. T. Pechtold.

To the Fort Wayne Conference Scoreboard.

The resolution passed at Cleveland to excuse the gentlemen teachers refers only to such teachers as cannot come on account of their school.

G. Spiegel.

Income to the Illinois district treasury:

For the synod treasury: From the Venedy congregation by Fr. Achenbach $13.00. Communion collection from Fr. Flachsbart's congregation in Dorsey 3.00. Fr. Mueller's congregation in Ehester 8.40. Communion collection from Fr. Schuricht's congregation in St. Paul 15.60. (Summa P40.00.)

For the new building in St. Louis: Fr. Brauer's parish in Brecher 31.50. By Fr. Achenbach from the parish in Venedy 100.00. By Fr. Schmidt in Schaumburg, sent by W. Sporleder, 9.00. By Fr. Grüber in Bethlehem from W. Völker 10.00, F. Haseley 1.00, I. Richert 1.50, W. Kröning 7.00, F. Bernahl 2.00, G. Duckwitz 1.00. By?. Schliepsiek from the Gem. in Uatestown by Bro. Seemann, Chr. Jakobs, Chr. Mahls each 5.00, I. Rohde 2.50, Chr. Schwager, Bro. Jakobs, Bro. Meier each 2.00, Joh. Nagel 1.00, C. Schliepsiek .50. By l'. Loßner in Lake Zurich by Herm. Fischer 6.00. (S. K194.00.)

For inner mission in Nebraska: Through Fr. Heyer in Jef- ferson of Father Möller 1.00.

For inner mission in the West: Fr. Beck's parish in Jack- jonville 3.50.

For inner mission in the Northwest: ?. Beck's Jacksonville congregation 3.50.

For inner mission: By ?. Baumgart in Darmstadt from H. Noack 1.00. By ?. Schäfer in Renault, sent at H. Seboldt's wedding, 2.55. By ?. Miracle in Chicago by N. N. 5.00, I. Häberle 5.00. By ?. Drögemüller, part of mission festival coll. in Arenzville, 20.00. By ?. Achenbach by W. Hülskötter at Venedy 5.00. Half of the Mission Festival Coll. by ?. Frederking's comm. at Dwight 33.00. By ?. Brewer in Brecher by Chr. Kölling 5.00, by the Gem. 17.12. ?. Wartens' Gem. at Danville 14.60. By ?. North from H. Ilsemann in Hinckley 1.00, from the church collection bag 2.50. Through ?. Bad, part of mission festival collection at Stewardson 40.00. ?. Knief's parish in Golden 4.25 & from F. L. E. & M. K. that. .50. By ?. Flax's beard of limbs of his gem. at Dorsey 9.00. ?. L. von Schenck .93, whose township of Rockford is 6.32. ?. Bergen's congregation at Prairie Town 7.00. By ?. Steege in Dundee by the Woman's Club 12.00. By ?. Schmidt in Schaumburg by Mrs. N. 2.00. By ?. Schroeder in Sodorus, part of a mission feast coll., 28.50. By F. Holzmann, part of a mission feast coll. of Grant Park and Sumner congregations, 14.50. ?. Karth's comm. at Worden, 7.50. (Summa §244.27.) NH. My last receipt omits: By?. Kuehn at Belleville by s. Gem. 26.90 and by Mrs. A. S. 1.00. Same reads: From widow Pilgrim by ?. Wagner 5.00.

For Jewish mission: By ?. Drögemüller, part of mission festival coll. at Arenzville, 3.00. Part of mission festival coll. of ?. Frederking's congregation at Dwight, 4 p.m. (p. §31.00).

For Negro Mission: By ?. Drögemüller, part of mission feast coll. at Arenzville, 5.00. Part of mission feast coll. by ?. Frederking's comm. at Dwight 16.00. By ?. Licked, part of mission feast coll. at Stewardson, 10.00. By ?. Landgrave in Decatur by Mrs. N. N. 5.00. (S. §36.00.)

For the Emigr. mission in Baltimore: Part of mission festival collections: by ?. Drögemüller in Arenzville 4.00 and by ?. Schlechte in Stewardson 5.00. (p. §9.00.)

For the Emigr. mission in New Dort: Part of mission festival collections: by ?. Drögemüller in Arenzville 4.00 and by ?. Schlechte in Stewardson 5.00. (p. §9.00.)

For poor students in St. Louis: By ?. Drögemüller, part of the mission festival collection in Arenzville for F. C. Drögemüller, 10.00. ?. Röoers Gem. in Arlington Heights for E. Bäsr 13.00. (S. §23.00.)

For the Wasch lasse in Springfield: By ?. Drögemüller, part of the Misfion Festival collection in Arenzville, 2.85.

For poor students in Springfield; By ?. Drögemüller, part of the mission coll. at Arenzville for L. G. Dorpat, 10.00. By ?. waiting in Danville from the young men and maidens in sr. Gem. for F. Witt 4.00. ?. Döderlein's congregation in Homewood for Herm. Wacker 14.75. Durck ?. Noack in Dalton for Rud. Wilde: sent at W. Bachmann's birthday party 10.00 and by Bro. B. 5.00. By ?. Schröder in Sodorus, part of a mission festival coll. for Witt, Hubert and Horrel-

brink 10.00. each (p. §73.75.)

For poor students in Fort Wayne: By ?. Drögemüller, part of a mission coll. in Arenzville for C. Drögemüller 10.00, by G. Büscher 10.00. By ?. Schuricht in St. Paul for Karl Albrecht of Heinr. sacrifice 10.00, Karl Krünegel 1.00 -U. from the Women's Society 8.25. From Addison: part of a coll. at teacher E. Rosen's wedding for W. Bäder, 10.00; from F. L. Krage 2.00, widow Heuer 5.00 for A. Bartling. (S. §56.25.)

For poor pupils in Addison: By ?. Große in Hartem, coll. at teacher W. Schulz' wedding, 6.27. By ?. Schröder in Sodorus, part of a mission festival collection "for a student from Danville", 20.00. Part of a collection at teacher E. Rosen's wedding in Addison for A. Roßmann 10.00 and by Th. Mertens 5.23. (p. §41.50.)

For poor students in Milwaukee: By ?. Miracles in Chicago by the women in his congregation for A. Leutkäuser 5.00. By ?. Winter in Hampton from Mother L. for A. Winter 5.00. (p. §10.00.)

For the Progymnasium in Milwaukee: from Addison: by F. Leseberg 2.00, I. Scklomann 1.00, Ed. Fiene 3.00, Dir. Krauß 5.00; by teacher A. Weder from I. Brakmann 3.00, H. Hackmeister 3.00, H. Marquardt .50 ; by teacher E. Rosen from W. Struckmeyer, Chr. Martin, D. Krägel, F. Fedderke, H. Trätow, F. Tonne, Sr. 2.00 each, F. Eichhoff, F. Fuhrt, F. Tonne, Jr, Widow Preußner, Fr. Precht, L. Hahne, W. Thiemann, Ch. Trätow each 1.00, H. C. Buchholz, F. Liepitz, Soph. Trätow, F. Bartling each .50, Widow Heuer, H. Tonne, F. Küeker, W. Grote each 3.00, H. Timm 4.00, W. Heuer, H. Heuer, H. Rittmüller, F. Gehrke, H. Kücker, H. Heidorn each 5.00, H. Oehlerking 20.00, F. Rittmüller 15.00. By 1?. Winter in Hampton'by Mother L. 5.00. By F. Holzmann, part of a mission festival coll. of Gemm. in Grant Park & Sumner 28.50. For construction: By ?. Miracle in Chicago by I. A. Zicher 20.00. For a piano: by ?. Miracle in Chicago by N. N. 5.00. For the maintenance fund: by ?. Landgrave in Decatur, thank offering for happy delivery of Mrs. W. Koszes. Delivery of Mrs. W. Koszeska, 1.00, Mrs. Louise Sublatin 1.00, Cath. Post Office .10, by ctl. Members of the community 2.50. (p. §183.60.)

For ?. M. L. Wyneken: From members of the North Illnois Pastoral Conference 37.25.

For infirm and sick pastors and teachers: By ?. Schlechte, part of a mission festival coll. in Stewardson 10.70.

For the widow's fund: ?. Large parish in Addison 64.19. By ?. Love in Wine Hill, offering of thanks for happy delivery of Mrs. Dor. Brueggemann, 5.00. (S. §69.19.)

For the deaf and dumb: ?. Frederkings Gem. at Dwight 8.00. By ?. Grüber in Bethlehem by W. Völker 1.00, H. Jagow .50, G. Duckwitz 1.00. (S. §10.50.)

For the orphanage near St. Louis: By ?. Grüber in Bethlehem by G. Duckwitz 1.00.

For those in need in Rochester, Minn..: By ?. Schmidt in Schaumburg by Mrs. N. 1.00.

For Franz Buszin in St. Louis: By ?. Drögemüller, part of a mission festival coll. in Arenzville, 10.00.

For I. Koch at the hospital in St. Louis: By?. Meyer in Lincoln of Fr. Filter .50, Chr. Lohrens 5.00. (S. §5.50.)

Addison, III, Sept. 3, 1883; H. Bartling, cashier.

Income to the Middle District coffers:

For the Lutheran Free Church in Saxony 2c.: From some members of ?. Schmidt's congregation in Indianapolis -15.10.

For emigrant mission to New Dort: ?. Evil Gem. to Soutb Ridge 10.65. ?. Young's Gem. to White Creek 12.85. (p. -23.50.)

To the household in Fort Wayne: ?. Hafner's store near Darmstadt 3.50.

To the household in Addison: ?. Schlesselmann's Gem. in Bremen 10.64.

For poor students in Springsield: Mrs. Sckenkel- beraer in Mount Hope 5.00. Wedding collection at ?. Engelbrecht in Darmstadt 18.00. (S. -23.00.)

To the household in St. Louis: ?. Hafner's Gem. in Darmstadt 1.00.

For sick pastors and teachers: I. Sattler in La Fayette 5.00. ?. Lange in Valparaiso 2.00. (S. -7.00.)

For inner mission: 1) general: ?. Schöneberg's parish in La Fayette 4.80, ?. Trautmann's parish in Columbus 14.00, ?. Dröge's parish 7.50, ?. Hiller's parish of Minden 12.50, ?. Schlesselmann's compound in Bremen 12.20, ?. Grimm Sr. that. 2.00, ?. Daib at Friedheim 1.00, N. N. at Hilliard 13.00, ?. Horst's parish 9.00, his parish near Dublin 2.58; 2) especially for the West: ?. Niethammer's comm. at La Porte 17.84, ?. Kühn's parish at Dudleytown 5.63, H. Früchtenicht in Louisville 10.00, K. Hommel's parish 1.00, N. N. in Columbus 3.00, ?. Schumms Gem. at Kendallville 21.00; 3) especially for Nebraska: B. Umbach at Darmstadt 1.00, Mrs. H. Schulte das. 1.00, Karl Westenfeld at Fort Wayne 2.00. (<s. -141.05.)

For the deaf and dumb: ?. Böses Gem. to South Ridge 10.52. ?. Schlesselmann's Gem. in Bremen 4.55. Wedding Coll. with M. Keck in Darmstadt 8.50. (p. -23.57.)

To the seminar building: ?. Kuehn's Common near Dudleytown, 9:00 p.m. ?. Denninger's at Mount Hope 5.00. ?. Huge's compound at Vincennes 31.00. ?. Schlesselmann's congregation at Bremen, 11 a.m. From? Hassold's congregation at Huntington 10.00. H. Kühn through ?. Horst 2.50. (p. -68.50.)

For Negro Mission: A. Kohtz in La Fayette 1.00. Mrs. S. I. to White Creek, thank offering, 2.50. Mrs. Wieg through ?.. Sitzmann 1.00. teacher Glaser's school children in Marion Township 2.63. Mich. Hermann at Fort Wayne .75. (S. -7.88.)

For the sick ?. Sallmann: ?. Niemann's comm. in Cleveland 31.00. Synodical coll. during Middle District meeting 93.80. (p. -124.80.)

For student S. Glaser in Fort Wayne: wedding coll. at Ch. Mueller's in Marion Township 4.50.

For the widow's fund: 1) Contributions: ??. Schäfer in Waymansville, Scheips in Hobart, Diemer in Pomeroy, Siek in White Oaks, Lange in Valparaiso, Niethammer in La Porte, Trautmann in Columbus, teachers Baumgart and Nolting in Dudleytown, 4.00 each, ??. Wunderlich at Tolleston, Heinz at Crown Point and Jungkuntz at North Judson 2.00 each, ?. Denninger at Mount Hope 3.00, ?. Hiller in Minden 1.00. 2) Gifts: I. Sattler in La Fayette 5.00. Wedding coll. at W. Nordmann by ?. Jüngel 12.00. (S. -63.00.)

For mission to the Jews: ?. Zschoches Gem. in Marion Township 4.50. N. N. through ?. Rupprecht 1.25. ?. Siek in Weiss- eichen 1.00. Mrs. S. I. through ?. Jüngel, thank offering, 2.50. Mrs. H. Schulte in Darmstadt 1.00. (S. -10.25.)

For the congreg. inSouthBend: F. Rosswurm in Huntington 2.00.

For ?. M. W.: ?. Siek in White Oaks 2.00.

For the parish in Planitz: ?. Sievings Gem. in Fairsield 11.00.

For the synod treasury: ?. Evil's parish of South Ridge 9.30. ?. Franke's parish of Leslie 4.25. ?. Ernst's parish of Euclid 5.70. ?. Rupprecht's parish of North Dover 27.40. ?. Spiegel's parish in Adams Co. 11.90. ?. Daib's comm. in Friedheim, 1.12, whose comm. is 8.88. Niemann's parish of Cleveland, 175.75... Zschoche's township of Marion Township, $29.50. Hassold's farming community of Huntington, 1.18. Schmidt's township of Indianapolis, 29.41. I?. Seuel's congregation in Indianapolis 45.00. (p. -349.39.)

For the orphanage near St. Louis: Maid Katz- mann in La Fayette .25. ?. Siek in White Oak 2.00. Mrs. F. Schulte in Darmstadt 1.00. (p. -3.25.)

Fort Wayne, August 31, 1883, C. Grahl, cashier.

Entered the Southern District Caste:

For the widow's fund: By ?. Geyer in Serbin, Tex., -4.00.

For the deaf and dumb: By ?. Birkmann in Fedor, Texas, thank offering from Mrs. C. Jakob for happy delivery, 2.00. From Mr. Cornehl in New Orleans 10.00. Delivery, 2.00. From Mr. Cornehl in New Orleans 10.00. (Summa -12.00.)

For the new building in St. Louis: By ?. election in Mobile, Ala., collection sr. Parish, 10.00. By ?. Stiemke in New Orleans, 3rd deposit of St. John's congregation, 44.50. (p. -54.50.)

For the Progymnasium in New Orleans: St. John's Parish in New Orleans 21.00. By Treasurer E. Roschke in St. Louis 22.09. By ?. Wischmeyer at Rose Hill, Texas, coll. sr. From the Young Men's Association of Zion Parish in New Orleans 5.00. Coll. of Zion Parish in New Orleans 20.00. Through Treasurer E. Roschke in St. Louis 7.45. From the Young Women's Association of Zion Parish in New Orleans 4.00. (p. -87.04.)

For inner mission in the South: by ?. Birkmann by H. Sternberg at Pottsboro, Tex. by 1.50, Coll. sr. Gem. at Fedor, Tex. 13.00. By Jakob Scherer at Hockley, Tex. treasurer of Texas mission, by E. F. W. Meier, treasurer at St. Louis, 200.00. By ?. Trinklein 1.10. By ?. Klindworth at Wm. Penn, Tex., by Wm. Schroeder there 1.00. By ?. Rösener of N. N. in New Orleans 1.00. (Summa -217.60.)

For Negro mission in New Orleans: Through ?. Geyer in Serbin, Te^, baptismal record with A. Wagner, 1.75.

For poor students in New Orleans: Through ?. Birkmann from Mrs. C. Jakob, thank offering for happy delivery, 2.00. Delivery, 2.00.

For the orphanage in New Orleans: From the branch of the St. Joh.-Gem. in New Orleans 45.75. From the branch of the Zions-Gem. in New Orleans 37.25. By ?. Geyer in Serbin, Tex. baptismal record with A. Mörbe 2.50. By ?. Wischmeyer at Rose Hill, Tex., coll. sr. Gcm., 7.50. From the Young Men's and Young Women's Association of Zion Parish in New Orleans 75.00. By Mr. Pilger in New Orleans 1.00. From the Branch Association of St. John's Parish in New Orleans 49.00. By ?. Klindworth in Wm. Penn, Tex. from Mrs. N. N. there 5.00. By ?. Wilder from Mr. Kaiser .25, surplus from the Children's Festival .75, from the collection box in the church 2.00. From the St. John's Parish branch in New Orleans 20.60. From the Zion's Parish branch in New Orleans 27.00. From ?. Birkmann, s. at wedding at Mr. A. Urban's in Fedor, Tex. 7.35. (p. -280.95.)

New Orleans, Sept. 5, 1883, G. W. Fry e, Treasurer. 38 8t. ^nclrorv 8tr.

Entered the caste of the Western District:

For the synodical treasury: From the Jmm.-Distr. in St. Louis -29.25. From ?. Maack's congregation at St. Charles, Mon., 6.00. From the Trinity Distr. in St. Louis 7.10. Coll. of the congregation of ?. Grimms in Washington, Mon, 5 p.m. ?. Brandt's Gem. in North St. Louis 28.40. (p. -87.75.)

For inner mission: mission festival coll. by ?. Döring in Washington Co, Oregon, 22.00. By A. R. in St. Paul, Minn. 3.00. From the missionary caste in?. Brandt's Gem. in North St. Louis, 9.20. ?. Michels' congregation in Franklin Co., Mo., 5.00. ?. Jehns' congregation in Kansas City, Mon, 30.00. M. S. in St. Louis 5.00. N. N. through ?. Hafner at Leaven- worth, Kans., 5.00. Missionary feast coll. at the congreg. of ?. Richters at Ellisville, Mo., 40.00. H. G. through ?. Nützel at West Ely, Mon., 2.00. ?. Pennekamp's congregation at New Wells, Mo., 10.00. Coll. of St. John's congregation ?. Jungcks at Palmer, Kans., 5.45. Mission Festival coll. of congregations at Baden, New Bielefeld and Columbia Bottom, Mon., 51.95. Of several members of congregation ?.. Biltz's congregation in Concordia, Mo., 11.50. From the missionary treasury of ?. Brandt's church in North St. Louis, 10.00. ?. Lentzsch's church in Craig, Mon., 2.00. Several members from his church, 17.50. ?. Becker's comm. at Fair View, Kans. 6.62. Part of missionary party coll. at comm. ?. Heynes to Lake Creek, Mon., 75.00. (p. K311.22.)

For the Negro mission: Missionary festival of the community ?. Lükers in Aroma, Kans., 6.00. Mission feast coll. of the congregation ?. Richters at Ellisville, Mo., 10.00. From the school children of Teacher Jung at Collinsville, Ills-, 5.50. Part of the Mission Festival Coll. at Congregational ?.. Heynes to Lake Creek, Mo., 30.00. (S. H51.50.)

For heathen mission: Herm. Brundieck in Wisner, Nebr., 2.00. Mission festival coll. of the congregations in Baden, New Bielefeld and Columbia Bottom, Mon., 10.00. (p. K12.00.)

For Jewish mission: Mission festival coll. in the congregation of ?. Richters in Ellisville, Mon., 10.00. Mission festival coll. of the congregation ?. Lükers in Aroma, Kans., 6.00. (p. K16.00.)

For emigrant mission in New Uork: Coll. of the parish of ?. Willes near Brownsville, Mon., 10.80. ?. Spehr's congregation at Appleton City, Mon, 3.00. Mission festival coll. of congregations at Baden, New Bielefeld and Columbia Bottom, Mon, 10.00. Mission festival coll. at congregation ?. Richters at Ellisville, Mon., for New Uork and Baltimore, 5.00. each. (S. O33.80.)

For the deaf and dumb: ?. Spehr's Gem. in Appleton City, Mon., 3.00.

For new construction in St. Louis: ?. Rehwaldt's congregation on Clark's Fork, Mon., 2nd line, 108.00. Mrs. Math. Strübing in South St. Louis, 16.00. ?. Maack's Gem. at St. Charles, Mo., 3rd T., 37.00. Zion's Distr. at St. Louis, 4th T., 1200.00. ?. Matuschka's congreg. at New Welle, Mo., 85.00. Bethlehem's congreg. at St. Louis, 5th t., 80.00. ?. Michels' congreg. in Franklin Co. on Mon. 4th, 45.00. G. Backer in Paducah, Ky>, 2.00. ?. Janzow's gem. in Salem, Mo., 9.75. C. Nagel by ?. Pennekamp at New Wells, Mo., 5.00. Tri-Ing. dist. at St. Louis, 12th Z., 252.00. F. Klauenberg by ?. Meyer at East St. Louis, 3.00. ?. Griebel's St. Paul's congregation in California, Mo., 3rd inst., 15.00. ?. Biltz's comm. in Concordia, Mo., 100.00. N. N. by F. W. Schuricht in St. Louis 10.00. F. Jsenhagen in Swampscott, Mass., .45. ?. Lentzsch at Craig, Mo. 10 a.m. Gem. at New Gehlenbeck, III. by ?. Slater, 3rd Sdg., 17.50. ?. Stöckhardt Gem. in St. Louis, 9th sdg., 500.00. Mrs. Hogen by I. A. Meyer dahier 10.00. (S. $2505.70.)

For the Free Church in Saxony: Gem. ?.. Heynes to Lake Creek, Mon., 6.00.

For the Progymnasium in New Orleans: By?. Biltz in Concordia, Mo-, by Mrs. Meta Frerking 5.00, by?. Sennes Gem. in Alma, Kans., 10.00. (S. $15.00.)

For poor students in St. Louis: Mrs. Geisel in St. Louis .50. coll. on?. Pfotcnhauer's wedding for Dietz 15.05. (p. K15.55.)

For the Macon City, Mo. congregation: by Treasurer Tiarks at Montieello, Iowa, 14.80. by Treasurer Menk at St. Paul, Minn. 15.58. (S. H30.38.)

For the widow's fund: W. Waltke by ?. Brandt at North St. Louis 5.00. Mrs. Geisel at St. Louis 1.00. By ?. Heyne's Gem. to Lake Creek, Mon. 7.00. (S. $13.00.)

For the new organ of the local seminary: L. D. E. at Homewood, III, 5.00.

St. Louis, Sept. 11, 1883, E. Roschke, cashier.

Revenue into the Wisconsin District's coffers:

ForNegermission: From?. Neichmann's congregation-2.00. Part of the mission festival collection in Reedsburg 20.00. E. F. Eggert in Milwaukee 1.00. Coll. on the wedding of teacher C. Schefft 10.00. (Summa -33.00.)

For poor students at Springsield: H. Heinecke in Hancock 2.50.

For the Schumann brothers: ?. Wambsganß' Gem. in Hancock 13.50.

For the Butternut congregation: Triune congregation in Milwaukee 41.04.

For those damaged by hurricane: By ?. Cellars in Racine from ?. Wichmanns Gem. in Freistadt 18.43.

For ?. M. L. Wyneken: ?. Wambsganß' Gem. 6.00.

For student W. Schmidt in Springfield: ?. Wambs- ganß' Gem. 9.26. Wedding coll. bet Joh. Borkenhagen 6.90. (S. -16.16.)

For the Negro Church in New Orleans: Wedding coll. with Mr. Köpke in Kirchhain 10.80. N. N. in Milwaukee .25. (S. -11.05.)

For poor and sick pastors: ?. Wambsganß' Gem. in Adell 5.61. .

For the seminary building in St. Louis: From the Drereirngk. congregation in Milwaukee, 25.00. From the Kreuz congregation, 13.00. ?. Strasen's congregation in Watertown, 4th Sendg., 150.00. (p. -188.00.)

For college debt repayment in Milwaukee: H. A. Koch in Milwaukee 25.00. W. Damköhler that. 10.00. ?. I. Frese 5.00. Mrs. Burlage in Omaha 5.00. From P. Strasen's parish in Watertown 7.60. ?. Wambsganß' congregation in Adell 25.00. (p. -77.60.)

For teachers' salaries and maintenance of the college in Milwaukee: k. Wichmann's Gem. in Freistadt 15.55. coll. at teacher G.'s wedding penalties 9.65. ?. Wambsganß' parish in Adell 18.00. (p. -43.20.)

For the orphanage in Addison: Mrs. M. Schneider in Mequon 1.00. ?. Wambsganß' Gem. in Adell 10.23. (p. -11.23.)

For inner mission of Wisconstn Distr.: H. Heinecke in Hancock 5.00. M. Buch Holz in Shtelds 2.00. Women's Club of Jmm. congreg. in Milwaukee 25.00. Part of Mission Festival Coll. in Reedsburg 38.10. ?. Wichmanns Gem. in Freistadt 14.13. k. A. G. Döhler 1.00. (p. -85.23.)

For the deaf-mutes: Coll. on Joh. Männing's silver wedding 4.30.

For the widow's fund: P. F. H. Reichmann 2.00, his Gem. 2.00. Wedding coll. at Frank Grunewald's in Mequon 3.48. M. Buchholz's in Shields 2.00. Mrs. Bünger .50. (S. -9.98.)

For Jewish Mission: H. Heinecke in Hancock 2.50. Women's Association of Jmm. congreg. in Milwaukee 14.00. Part of Mission Festival Coll. in Reedsburg 15.00. N. N. in Milwaukee .25. (S. -31.75.)

For the synod treasury: Michael Buchholz 1.00.

For the Emigr. mission in Baltimore: part of the mission feast coll. in Reedsburg 15.00.

For inner mission of Minn. and Dakota district: N. N. in Milwaukee .25. baptismal coll. with H. Wagendorf in Wau- kesha Co. 2.42'. (S. -2.67.)

Milwaukee, Aug. 20, 1883. c. Eissfeldt, cashier.

For the "Deaf and Dumb" asylum at Norris, Mich. were received: By F. Geifert, Stillwater, Minn, from Mrs. Goetschel -1.00, Mrs. Schindler 1.00. By H. Tiarks, Monticello, Iowa, 19.50. By C. Eißfeldt, Milwaukee, Wis. 24.47. By E. F. W. Meier, St. Lonis, Mo, 130.E By T. H. Menk, St. Paul, Minn, 44.70. By W. Streißguth, Kenosha, Wis. by E. S. 1.00. By H. Äart- ling, Addison, III, 46.91. By G. Renfer, Wellesley, Ont. 10.00. By Chr. Schmalzriedt, Detroit, Mich. 18.21. By ?. Bock, Antonia, Mo. of sr. Parish, 3.10. By ?. Hueschen, Drake, Mo. of communion-collection sr. Filtalaem. in Red Oak, 1.00. At the wedding of Mr. Liesemeier ges. 7.00. By Chr. Schmalzriedt 67.70. By teacher Fink in Frazer from Joach. Römer .50. by Fritz Reif in Detroit for Becker's pamphlet 5.00. by C. Eißfeldt in Milwaukee 113.70. by C. Zitzlaff in Evansville, Ind. by his school children 12.50. I. Däuble .50. Hel. Richard .25. by C. Schmalzriedt at Detroit 26.95. by C. Grahl at Fort Wayne 161.27. by H. Bartling at Addison 24.10.

Detroit, Aug. 8, 1883, C. D. Strudel, cashier. 207 ckktwrson

Since April 15 of this year, the following gifts of love have been received into the support fund of the Southeastern Missouri Pastoral Conference District: By ?. H. F. Grupe from his congregation 6.00; by Mr. F. Gömann hat collection in the congregational meeting of the local Zion congregation for studying orphans 26.60; by Mr. Theodor Günther from some members of the local Jmmanuels congregation for studying orphans 15.00; by ?. H. F. Grupe, on A. Krieger's wedding, 5.05; by ?. Jmm. Mayer, communion coll. sr. Gem. 5.00; by Mr. John Umbach of the local Jmm.-Gem. for 2 stud. Orphans 50.00; coll. at the foundation feast of the Young Women's Association in the parish of the undersigned for student orphans 8.40. Orphans 8.40; by Fr. I. Proft, part of the mission festival coll. of his congregation, 5.00 for student orphans. Gem., 5.00 for stud. Orphans; by ?. W. Sandvoß 2.00 for student orphans. Orphans ; by ?. Jmm. Mayer, communion coll. sr. Gem. 4.30; coll. at the wedding of teacher H. Waltke and Miss Dor. Hippe 5.65; coll. on the wedding of F. Kostedt u. Frl. Marg. Pog- gemüller 5.85 for stud. Orphans.

In the name of the supported ones cordially thanking and wishing the dear benefactors God's gracious retribution, kindly asks for further gifts of love for the poor students of the prophets, who are to be supported from this fund,

C. C. E. Brandt.

Station A. St. Louis, Mo., Aug. 23, 1883.

Received **for the English Lutheran Mission in the West:** From Mr. I. H. Myers at Ambia, Ind., -10.00. By Treasurer Roschke, Mission Festival Collection of the congregations at Baden, New Bielefeld and Columbia Bottom, Mon., 10.00. By Missionary A. Bäpler, Coll. at Perryville, Mon., 6.85.

St. Louis, Sept. 11, 1883. c. f. Lange, cashier.

509^vk. , 8t,. ?,oul8, Llo.

Since my last receipt, the following have been received for poor pupils: From K. Stock's parish from the worthy Women's Association 6 quilts, and from Chr. Prange a load of hay, worth -6.00. From ?. Kleist's parish from Jos. Brudi L Co. 430 lbs. of lining cloth, worth 5.50. From the worthy women's society of the local St. Paulus parish 5.00 cash and 9 pairs of underpants, and from Mrs. C. Blecke 6 pr. woolen stockings. A. Schu st.

Received for Stud. Dau -25.00 by Mr. Kundinger from the parish of Mr. ?. Hügli in Detroit. G.

Receipt and dauk.

For the seminary organ the undersigned has also received with heartfelt thanks:

Through Mr. I. H. Backhaus of the Singchor derZions-St. Louis Parish-31 .75
By Mr. C. Waschilewsky of the Singchor in Venedy, III., - 4.00
From the singing choir of Bethlehem Parish in Bremen, St. Louis, -10.00
Subsequently by the singing choir of the teacher Pott in Carondelet- 2.00
From St. Peter's Parish in Columbus, Ind., - 5.00
From the singing choir of Mr. Grote, teacher, at Lowell, St. Louis, -10.00
From the singing club of Mr. Lehrer Brase in Crete, III, - 5.25
By Mr. E. Schäfer jun. of the St. George Sänger-bund tn St. Louis-20 .00
By Fr. L. Lochner of the Concordia Men's Choir of the Trinity Church in Chicago-15 .00
By Fr. Fritze of Cowling Parish, Wabash Co., Ind., -15.00

For a chair in the auditorium:

From the Young Men's Association of Trinity Church in Evansville, Ind., -50.00

Paid for furniture: U. Janzow -51.50; ?. L. Lochner 50.00. By U. Succop from the gentlemen: W. Consör 5.00, H. Wasmann 5.00, L. Wagner 10.00, I. Gielow 15.00. Estel and Weinhold 50.00. I*. Biewend 15.00. U. Kern (Saxon Free Church) 50.00. Prof. Peterson 50.00. By P. Gräbner belatedly 2.75.

C. I. Otto Hanser.

For the preacher and teacher "widow and orphan" caste
(of the Illinois District)

have been received:

1. contributions:

From the: I. Heyer -5.00; G. S. Löber and C. F. Th. Eißfeldt 4.00 each.

. 2. gifts:

From Mrs. Kath. Grauer through U. Kühn .50. from Mrs. N. N. through ?. L. Lochner .50. By teacher Brückner from the poor fund of the community in Pleasant Ridge 12.30. By Mr. Treasurer H. Bartling 92.39 were delivered. (Summa -118.69.)

Chicago, III, Sept. 1, 1883. H. Wunder, cashier.

For poor students received with heartfelt thanks from Mr. Christian Volkmann in Clinton, Mo., -4.10. By Mr. ?. Heinicke in Dillon, Iowa, from Mr. Heinr. Wolken 10.00. A church collection on the occasion of the celebration of the 25th anniversary of Mr. U. Fürbringer's ministry in Frankenmuth, Mich. 25.75. From Mr. Hermann Bünger in St. Louis, Mon. 10.00.

C. F. W. Walther.

New print and art stuff.

Who is right in the controversy over the doctrine of election by grace? According to God's Word and the Confession of the Lutheran Church Answered by J. P. Beyer, Pastor at St. John's, Brooklyn, N. Z). New York, printed by H. Cherouny. 1883.

How the dear Lord, the author of this little book, would like it to be regarded, he says immediately at the beginning himself. He writes: "We, my dear reader, you and I, have been quietly listening for three years now to what the leaders of the various camps and divisions of the same had to say and write in a heated dispute over the doctrine of the election of grace revealed in God's Word. Now, it seems, all the reasons for and against the propositions at first put forward have been brought into the field; new things can scarcely be brought forward about the matter: since it now appears to be time for us to be quite clear as to what we must accept, believe, and confess of the disputed truth, and what, on the contrary, we must reject and emphatically repudiate, because it has been falsely led to the immutable truth from impure sources." Thus the Lord author lately intends to show which doctrine has been revealed as gold, and which as dross, in the fire of the doctrinal controversy over the election of grace that has broken out. And in doing so he has in mind both the scholars and the simple Christians. May many, both learned and unlearned, read the booklet, and all who fear to depart from God's Word will no doubt not only agree with the author's final judgment, but will also be grateful to him for having published this dear booklet. Only the following may we be permitted to remark. When it says on page 8: "The word 'called' here (Rom. 8, 28.) has the meaning of election," the author probably means to say that the expression "to be called according to the purpose" has the meaning of being chosen. For this is beyond doubt. That these afflictions are synonymous, the Wittenberg theologians confess in their "Confession" of 1597 *) and refer to the Formula of Concord. The booklet contains, including the title page, 16 pages in paperback format. The price will probably be 5 Cts. per copy.

W. [Walther]

"Gottes Wort und Luthers Lehr vergehet nun und nimmermehr." Male chant for 2 tenors and 2 basses with organ accompaniment by C. F. Baum. St. Louis, Mo. Concordia Lutheran Publishers. 1883.

As rich as we are in ecclesiastical choral songs for mixed choirs, so poor are we in ecclesiastical choral songs for male choirs. And yet there are not a few congregations in which

*) Vergl, die Wittenb. Consllien I, tvl. 627 and 632.

there is only one male choir. We therefore hope that many will be pleased that a male church choir is presented to them here; and this all the more, as it is quite excellently suited for the upcoming Luther anniversary celebration and is so easy that it presents no difficulties even for the weakest choir and the less experienced organist. The delicious words: "God's word and Luther's doctrine vergehet nun und nimmermehr," live already in the heart of every true Lutheran, but sung they sink so deeply into the heart of the listener, as it does not easily happen with mere reading. The piece comprises 4 pages in quarto format. The printing leaves nothing to be desired. The price is individually 10 Cts. the dozen $1.00. W.
[Walther].

Preludes to a Jubilee Service with the School Youth in Celebration of the 400th Anniversary of the Birth of Dr. M. Luther. By A. L. Gräbner. Milwaukee, Wis. Northwestern Book Publishers. 1883.

This excellent template for a children's service on Luther's birthday gives an overview of Luther's life in questions and answers. The song verses chosen and inserted between the sections are taken exclusively from Luther songs. 16 pages stapled, 5 Cts-, the dozen 45 Cts. To be obtained from 1?. Werner, 436 BroacRvazc, Milwaukee, IVis. G.

Two Luther anniversary commemorative coins

have just come into our hands. The first of these coins shows on one side Luther's bust, in the inner ring with the inscription: "Martin Luther geb. den 10. Nov. 1483", in the outer ring with the inscription: "Zur Feier des 400jährigen Geburtstag Luthers in der amerik. luth. Kirche." On the other side, the first coin depicts Hus on the burning pyre with the inscription, "Now you roast a goose, after a hundred years comes a swan, which you will lan unroasted." *) The second jubilee coin also depicts Luther's bust on one side with the same double inscription as the first. On the other side is depicted the new St. Louis Seminary building with the inscription, "Concordia- Seminary. St. Louis, Mo. Sept. 9, 1883." - Both medals are quite excellent in every respect. Good writings excepted, there can hardly be more splendid souvenirs of our Luther celebration than these jubilee commemorative coins minted in the size of a thaler, which latter can be kept for hundreds of years and bequeathed to children's children. The price of each piece of the first coin in pewter is 25 Cts, in bronze with gilding 41.00, in solid silver 3.00. The second coin with the new seminary building costs 30 Cts. Both are to be obtained either from Mr. Pastor C. A. Gräber (Lox369, lAoriclen, Conn.), who has procured the minting, or from the editor of the "Rundschau". The net profits will go to the treasury of the Lutheran Orphanage near Boston. W.
[Walther]

*) About this prophecy of the dear martyr Hus compare the article contained in number 7 of the "Lutheraner" of this year, which bears the title: Luther, the swan prophesied by John Hus.

Two photographic representations of the new seminary building in St. Louis.

have just been procured by Mr. F. Dette (710Franklin c4vo., 8t. ittouis, blo.). One photograph represents the building twice, to be placed in a stereoscope, whereby the surface image becomes a body image, whereby, as is well known, the object depicted stands out in such a way that it appears to be raised. The other photograph represents the building only once, but in the size of the two stereoscopic images. Both photographs are excellently executed. The price of each copy is 20 Cts. W.
[Walther]

Lutherphology for Albums.

It gives us no small pleasure to bring to general notice an excellent photograph of Luther, which, in addition to being an ornament to every family album, has the special merit of being perhaps the most faithful representation of the great Reformer to be found among recent ones, the artist (Gust. Pfau) having worked the original of this photographic record, a lithograph, several years ago after a painting by Lukas Kranach, the famous contemporary and friend of Luther, with masterly hand and scrupulous accuracy. To be obtained this estimable photograph of Luther from Prof. H. Wyneken, Springfield, III. price 25 cents. G. S.

HM" Due to lack of space, the induction, church consecration and mission festival reports, as well as the receipts of Messrs. Festner, Estel, Mezger and Schalter had to be put on hold.

Changed addresses:

Rev. 4V. RuediZer, IVinstod, IckeReod Co., Ickinn.
Rev. il. 8ottmic.lt,,
oor. Collins ^ve. <L 8tation 8tr., R. P. Rittsdur^tt, l?a.
Rev. F. IV. 8ellleettte, Otis, ltta Rorte Co, Ind.
"1. IVl. Crosse, 310 R. Rranlrlin 8tr., Lvansville, lud.
"I. R. RarZens, 400 6ttt 8tr, 8an Franeiseo, Cai.
RrinZel, 635 Filttt 8tr, Liettrnond, Va.
'Win. 8allinann, 177 R. Rratt 8tr., Raltimore, Llcl.
dottn 8ettneider, 15 Franeis 8tr, Cleveland, Ottio.
II. I,. ^Vedekind, 1243 First ^. ve., blerv Oorlc Cit^.

Fntered -t ttte- rust OKee Lt 8t. Ronis, lVlo., as seeond-olass matter.


Und ich ſahe einen Engel fliegen mitten durch den Himmel, der hatte ein ewig Evangelium zu verkündigen denen, die auf Erden ſitzen und wohnen, und allen Heiden und Geſchlechtern, und Sprachen, und Völkern.
Und ſprach mit großer Stimme: Fürchtet Gott, und gebet ihm die Ehre, denn die Zeit ſeines Gerichts iſt kommen, und betet an den, der gemacht hat Himmel und Erde, und Meer, und die Waſſerbrunnen.
Offenb. Joh. 14, 6. 7.
Gottes Wort und Luther vergehet nun und nimmer

Herausgegeben von der Deutſchen Evangel

Zeitweilig redigirt von dem Leh

)th Year, St. Louis, Mo., Oct. 1, 1883, No. 19.

(Submitted.)

On the 400th anniversary of Luther's birth.

Why do the people throng through the streets, as if they could hardly grasp the jubilation that so powerfully swells every heart, so joyfully lights up every eye?
O hear what they sing with joy, Hear what a mighty song they bring To the great LORD God of hosts, "A strong fortress is our God." This is the battle song of the cohorts, Who faithfully stand by Luther's teaching, The song before whose words of wonder The walls of Jericho blow away.

To the house of God the crowd flows, Almost the wide space is too narrow, So it moves in in dense crowds, For everyone wants to be present, Where one remembers the great deeds, Which God the Lord once had accomplished by Luther out of vain grace, When He cast out the Antichrist, Broke the Babylonian yoke, In which His people were imprisoned, And gave them again His word and teaching as clear as day.

The people will remember the deeds, Will lower their spirit's gaze In a hero's face, Who did not tremble before the devil. Upward on invisible wings songs roaring upward penetrate, Accompanied by trombone sound And organ sound to God's throne. And when the sounds have died away In the high vaulted holy place, There flows out the beautiful, the dear word of God.

And mightily, as it is suitable for the feast, Luther's life picture is drawn.
The strong hero of faith begins his life as a poor child, As a poor miner's son, Who often did not know where for today, For tomorrow a piece of bread was offered For their sustenance;
But with prayer to the mercy seat They educate the dear son And confidently send him to school At an early age already.

There, in front of all the boys, little Martin's spiritual gifts show. Soon his diligence and activity bring him far ahead in a short time. But that he may be humble, and be far from vain pride,



Ausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. Oktober 1883. No. 19.

Thus, by God's counsel, early he walks the thorny path: The discipline in the school is severe, Often the cane stains his back red; And at the doors by singing he earns his daily bread.

So under sighing and deprivation And under the pressure of hard teachings The little boy then becomes A youth, and finally a man With serious mind and firm spirit, A man of word and noble blood, A man, tried and well steeled For the work to which God has chosen him; Much fear and hardship and cross and mourning In Magdeburg and Eisenach, In Erfurt, behind monastery walls Gradually awakens his soul.

He sees under struggle and strife, That works bring no peace, That human doctrine and commandment cannot wipe out sin and death: Only he who lives in faith on earth, He can be considered righteous, So teaches the Bible firmly and clearly, And God's word remains eternally true. The dear treasure he has found And presses it rejoicing to his heart, And swings with it in difficult hours From deep trouble heavenward.

And when he sees how Pabst's teachings so shamefully pervert God's word, How Rome at last hounds the poor people with works to despair, Then heavenly thoughts take from him the last barriers of his faith; The Saviour who appeared to him, Will also draw the people to the light: By ninety-five bold sentences, Which zeal dictates to him, He opens to him the treasure of treasures, Which leads to eternal grace.

And rejoicing and with open arms the people Receive the love-warm Saviour from death's distress, The miraculous sweet bread of heaven: "Come unto me, and I will feed you, By me you shall have life, O believe, believe, believe me, I am the way to heaven's door; I am come into your flesh, That I may bear your curse, I have taken away death's power, I have done enough for your guilt."

But Rome sprays flames of fire, That this monk dares to condemn it, To attack it openly And so freely tells him the truth;

That he gives glory to the one Almighty God, and to no other; That this mendicant monk declares the sale of indulgences to be perverse, And brings all the people in such heaps to his heretical faith, That-oh, the shame-no money henceforth rings in the box for buying indulgences.

"Away with this Augustinian!" So cry wildly the pope's servants And show to John Hus what must happen To a monk who destroys With a single blow All that they cunningly devised. "Away! and if he take not back piece by piece "His word and doctrine, "He shall see to his hurt "That every step that is lost "From Rome and its broad ways "Leads to eight and the stake."

But Luther stands a rock in the sea, And takes not an iota of his doctrine Back from his Bible book, Despite the stake, eight, and curse. "If you want to refute me," he says, "Do it from the Scriptures for God's sake, And if it can't be done from the Scriptures, I'll stand by the word. If my doings and struggles are man's work, Truly they do not endure, they fall, But if they are of God, they cannot dampen All the power of the wide world."

Praise be to God that this God's warrior cried Such a "hitherto and not weather" To the enemy, from God's words deep, Mightily; Praise be to God that this manifest messenger of God Has proclaimed to us the clear, The eternal light by word and deed From new aloud; Praise be to God that into the night of the earth God Four hundred years ago today This instrument let be born From grace and mercy.

So let us pay homage to God, Let us praise, let us give thanks, let us sing; God's congregation, praise and sing! To praise God is a thing most dear. Forget it not, from God's mouth Sounds that sweet heavenly tale, Sealed to thee in bread and wine: "Faith alone makes righteous." O hold fast this banner to which Luther's teaching points, Then you will one day reach the goal that God's holy word promises.

H. Ruhland.

(Submitted.)

The "Children of the Prophets" to Springfield, Ill.

In the days of the prophet Samuel there were schools for prophets in Gibeah (1 Sam. 10, 5.), then in Najoth near Ramah (1 Sam. 19, 20.), likewise in the days of Eliä and Elisä in Jericho, Gilgal and Bethel (2 Kings 2, 5. Ch. 3. and 4, 38.), in these partly spiritually dark places. In a kind of seminary, pious and capable young and old, single and married men from Israel lived together as brothers to prepare themselves for the ministry of the Word under the guidance of a man of God, a prophet of the Lord. They enjoyed simple food together (2 Kings 4:38 ff.) and provided for their needs (chap. 6:1 ff.). They practiced the law of the Lord, they searched for the "secret wisdom" in the exemplary sacrifices, and occupied themselves with holy poetry and music. The "man of God" who instructed and guided them, they called "Father" and they themselves were called "the children of the prophets" in Israel.

That our Synod now has such "children of the prophets" in great numbers, though still far from sufficient for the growing needs, in various places of this vast country: in its institutions at St. Louis in Missouri, at Springfield and Addison in Illinois, at Fort Wayne in Indiana. Louis in Missouri, at Springfield and Addison in Illinois, at Fort Wayne in Indiana, to which are now added the district grammar schools at Milwaukee in Wisconsin, at New York and at New Orleans in Louisiana, not to mention a private grammar school up in northern Wisconsin, is certainly a source of great joy to every righteous Lutheran. Since it must also interest him to learn something from time to time about one or the other institution, and since the former children of the prophets, after their necessary annual rest, have gathered or are gathering again in their places, along with their new comrades, for new spiritual work, I will give a little information about those in this place.

Whoever came to Springfield, the state capital of Illinois, yesterday, September 3, and directed his steps to "Concordia College," situated a little to the northeast, was presented with a sight of its own kind in the morning and afternoon. Close behind this practical theological institution of ours, separated only by the northern fence, was "Camp Logan," a camp which had been laid up for several days.

The first of these was a camp for a soldier's reunion. Since the last days of August, not only had drums and music been played, commanded and executed from morning till night, but on the morning of yesterday, the last day of this "long" camp life, a bloodless battle had been staged with cannon thunder, shotgun rattle and cheers. If the visitor then entered the shady college park to have a look at the institution, on whose bell tower the flag of the United States was flying, there was again a peculiar sight, for he saw suitcases, boxes, tables, desks, chairs, etc. standing around, without being able to interpret whether this meant an entry or an exit. But when he entered the building itself, he saw the same picturesque disorder in the corridors, living quarters and dormitories, but in the assembly hall, the large teaching hall, he saw a large crowd of young men, as the students of the institution, gathered around their teachers.

The opening of the school for the new academic year was taking place. The students of the institute sat or stood close together in colorful diversity - faces known and unknown to the teachers, maturing young men and partly grown men, among the latter a few married ones. And this time in such a large number as never before in the 36 years of existence of our practical theological institution! There were 162 of them - not counting those who were vicars away from home. This year's call for workers in the ever-growing field of inner mission in this land of colonization, recently issued in No. 16 of this newspaper, had had an even more desirable success for the institution here than last year's, for more than 60 new students came, one of them even from Placerville in distant California and another from Houghton high up on Lake Superior, also three of them from Germany. And while there was shooting and noise outside in the soldiers' camp, inside in the hall the organ sounded the "Hallelujah, Praise, Glory and Honor" and the director of the institution held his urgent opening speech to the assembled students and explained to them the paragraphs of the house rules.

But how the scene changed again towards evening in College Park! While over the Fenz in the Oamx the soldiers took down tent after tent and marched troop by troop to the various railway depots, in College Park itself one white tent after another grew as if from the earth! When the sun went down to rest, about a dozen larger and smaller tents were counted. A tent camp in the park of a theological educational institution, and that too in the time of full civil peace - that has never happened before in the history of our synodal institutions, so it needs an explanation.

Already in the previous year, the institution could no longer hold the number of students. Since a decision by the Synod of Delegates is required for an actual building for the purpose of expansion, and since the new building in St. Louis also made great demands on the Synod's forces, the supervisory authority rented a nearby residential building for a number of students. When during this year's holidays the incoming registrations increased, one thought of such a help also for this year. Not only was it more difficult this time to find something suitable nearby, since Springfield has been on the increase for a few years now, and the empty rented apartments are becoming scarce, but when a relatively favorable opportunity did present itself on two occasions, the hope we had been given failed each time because of a certain spiteful counter-effect, and that finally when the students arrived one after the other, and among them many whose arrival had not been reported before. So last Sunday the members of the local supervisory authority sat together with the director of the institution and a building expert and pondered back and forth to find the shortest way to help as quickly as possible. It was decided to have a two-story, sufficiently warm wooden building made of rough boards erected to provide sleeping quarters, in order to gain living space in the asylum building. Until this wooden building is finished - and that, God willing, can only take a few weeks, if we can only find enough workers - a small number of students will have to sleep in the dormitories.

However, since most of the members of the congregation live too confined, a number of tents had to be rented for several weeks. Their 36-38 students, almost all of them former inmates of the institution, have their night's rest there on their mattresses with straw underlays, or using their iron bedsteads, protected from the night frost with warm blankets and shielded by the fittest of the almighty guardian of Israel. Thus it has come to pass that some of the Springfield children of the prophets are sleeping in tents, a practical preliminary for many a one who is to preach the gospel to his brethren in those regions of the West where some still dwell in earth huts.

By the way, the tents will soon be taken down again and a number of students can be accommodated both in the confirmation room of the parish and elsewhere in the parish for sleeping until the emergency building is finished.

I now take the liberty of expressing a twofold concern, since in addition to my parish office I not only help a little in teaching, but am also one of the creators of the institution.

In the 2nd book of Kings we read the following: "When Elisha returned to Gilgal, there was famine in the land, and the children of the prophets dwelt before him. And he said unto his lad: 'Set a large pot and cook a vegetable for the children of the prophets.' - And there came a man from Baal Salishah, and brought unto the man of God firstling bread, even twenty loaves of barley bread, and new corn in his garment. And he said, Give it to the people, that they may eat. And his servant said, What shall I give to an hundred men? He said, "Give it to the people, and they will eat. For thus saith the LORD, They shall eat, and be left. And he set it before them, that they might eat, and remain over yet, according to the word of the LORD." We were also able to learn last year that a special blessing rested on the gift of the man of Baal Salisa, which lay here and there in Illinois for the local institution, since it was brought out of love for the children of the prophets and in consideration of their poverty. But because such a man came to the local Gilgal in the last year in all seldom, so you dear farmers, especially you from the rich arable state of Illinois, also want to be the more diligent with your "first-ring bread and new grain", along with potatoes and also meat, so that the "man of God", who not only has to teach the children of the prophets with his brothers, but also has to provide them with food and drink, can say to the steward: "Give to the people that they may eat." Consider, they are 162 people, most of whom have a healthy appetite-and may they only retain it in spite of all their strenuous study! But you have now mostly taken in the fruit of the field, and this is a year of blessing and not of dearth. So much the more do we look to you, since now once the Lord wants to make use of merciful love in the planting of his kingdom. The more of you there are like the man from Baal Salisa, the easier it will be for the students to pay the board; for the more food that is given to the institution, the lower the board can be.

Of course, the students here, like all others, need not only food and drink, but also clothes and shoes, plus a variety of books. Since most of them are impecunious, the city dwellers in particular - country people not excluded - want to have

but above all, the members of the communities from which young people study at the institution here, to consider the support fund administered by the director of the institution, or to take special care of the upkeep of this or that student.

This would be my other, but not yet whole, request. A prophet's child is not allowed to wear clothes, but he must have clean and whole linen. It is true that here, too, poor disciples find one or two families who take care of their laundry. But because the number of poor students grows from year to year and the number of members of the community is relatively small, a so-called laundry fund has been set up with the help of the local women's association and several other women, from which a number of poor students receive as much as the fund can afford to pay for laundry, and whose administrator is currently my dear wife. However, in order that this much-needed benefit may be shown to a few more needy people, I turned to our pastoral conference of Central Illinois a year ago, and my request was noticeably successful. And so I am not only renewing my request of last year, but in view of this year's growing need, I am turning to the members of other conferences, especially those of Northern and Southern Illinois, to see if they will not send me something for our laundry fund from time to time through the help of their respective women's associations or by some other means.

But I do not want to take up the patience of the readers any longer. But who does not rejoice and thank the Lord that in Springfield the "Children of the Prophets" have grown in number from year to year and that their number has increased so much that this momentary but soon temporary need for shelter has come to pass? For the growing work of the inner mission our synod needs just the local institution for the quick relief of the most urgent need. Ten students from the second class of the seminary had to be held back during the holidays and taught during them, so that instead of being sent out next summer, they could already be sent out this fall, because there is imminent danger for the fields of work to which they are to go. And now there are already a number of requests for temporary help from vicarious students! But let us pray with one accord that the students of the local institution may be and become true children of prophets, anointed with the spirit of wisdom and knowledge, of grace and prayer, of power and strength, of sanctification and the fear of God, so that, as once in our earlier days, God may prepare for them a power "to destroy the enemy and the avenger of vengeance. (Ps. 8, 3.)

The Lord is not yet nor ever parted from his people, He remains their confidence, their blessing, salvation and peace I

Springfield, September 4, 1883.

F. Lochner.

(Sent in by resolution of the Northwest Teachers' Conference of L .... e.

What are the disadvantages of an overcrowded school class for teachers and students?

If our Lord God brings to a congregation a great multitude of children who are to find their way to heaven in their Christian schools, this is a great blessing of God that is inexpressible. The more our congregations gratefully recognize this, the more abundantly

this stream of blessing flows. If we compare our present school system with that of twenty centuries ago, we must confess: From the little tree has grown a great tree, spreading its branches over a great part of our confederacy. The Lord has done great things for us, of which we are glad. Our Christian schools are a glorious missionary work, through them good books are brought not only into the homes of the church members, but also into the homes of the unbelievers who entrust their children to us. The children talk at home of what they have heard in school from God's Word, they sing Christian hymns, and so on. Through the schools strangers become acquainted with our congregations, and not a small number of the members have the children become signposts for their parents into the congregation. Matth. 21, 16 - Through the influx of a large number of children our school rooms become overcrowded, if the congregations do not provide sufficient rooms and teachers at the right time. Overcrowded schools are a hindrance to their prosperity, and the blessing is partially lost. But that an overcrowded school class is generally disadvantageous for teachers and pupils, no one will deny who is only somewhat acquainted with our school conditions. What these disadvantages are, however, can only be correctly judged by those who have to work under such conditions. If 4 children can sit comfortably in a school bench, 5-6 must often be pushed into it. In short, a remedy is only thought of when every nook and cranny is filled, so that one can hardly turn around in the schoolroom. Yes, the teacher who admits the largest possible number to his class without objection is often held in the highest esteem by some members of the community; any surplus gained by overcrowded schools is pocketed, unconcerned about what teachers and pupils have to suffer under such conditions. But just as Christian parents, out of natural love, keep away from their children everything that is harmful to their physical and spiritual well-being, so a congregation should be anxious to remove from its spiritual child, the school, everything that hinders its prosperity. How large the number of pupils in a class should be depends on the demands made on it and on the various subjects to be taught in it. A lower school class can probably accommodate a larger number of children than a higher one. In orderly conditions the number of pupils in a class should not exceed 60-80. In our public schools the number of pupils varies between 40 and 60, and in the city schools of Germany between 60 and 80. When can one say that a school class is overcrowded? When a skilful, industrious, and faithful teacher is unable to devote to each individual pupil the necessary supervision and time for his education and training. Finally, it should be noted at the outset that in discussing the question at issue here, it may seem to some that teachers long for rest and comfort. This is not so; we have only the welfare of our schools in view. A godly teacher works just as diligently and faithfully among a small group of children as among a larger one. On the other hand, experience teaches that an unfaithful teacher makes himself just as comfortable in a large class as in a small one; he can often stay in one place for a long time, if he only urges it, some to teach the children mechanically, or, as the American expresses it, to "show" them. After these introductory remarks, let me now go into the answer to the above question in more detail.

Order and quiet are indispensable to the prosperous progress of a school; but this is difficult to achieve in an overcrowded class, especially when the external facilities of the school, as benches, desks, blackboards, etc., are very inadequate.

If, however, the teacher, with all his efforts, cannot bring his class into the right direction, he himself often becomes restless and boisterous; this, however, does not prevent disorder and unrest, but rather promotes them.

The teacher's own calmness conditions that of the children. Oh, if only the teacher could always control himself! How many sins we commit through our agitated nature! How many wrongs to ourselves and to our children! It is wonderful that we teachers have a place of rest in the wounds of Jesus for our school sins, where we can flee after our day's work is done, find rest and peace there, and the next morning enter our class refreshed. If parents were to realize the difficulty of school discipline in a lively way, they would often judge the conduct of the faithful teacher more mildly. Parents come to this realization best by visiting the school, consulting with the teacher, and reflecting on their own youth. - In order to have a beneficial influence on the education and upbringing of the pupils, it is also necessary that we observe the individual pupils diligently; but the teacher has no time for this in an overcrowded class. A superficial knowledge of the pupil's character and educational ability often results in the teacher treating the pupil wrongly. It is not uncommon for a child to make little progress with one teacher, or even to show himself stubborn and sluggish, while with the next teacher the opposite often occurs. What is the reason for this very often? Obviously it is because the latter has a better understanding of the character and educational ability of the child, and treats him accordingly. We teachers are very inclined, in the case of such children who give us a great deal of trouble and work, to look at their doings and activities through tinted glasses. What disadvantages this has for teachers and pupils is probably unnecessary to describe in more detail. - Recurring public sins of individual pupils against a commandment of God should be tried before the whole class. But this can hardly be handled properly in a crowded class, since the teacher is pressed by his day's work, and must devote every minute to the direction of it. Indeed, under such circumstances the teacher often overlooks the fact that the offender receives even a reprimand for his misdemeanor; this certainly does not promote discipline and godliness in a class. Let the teacher refrain from all prolixity in dealing with the case just mentioned; let the process be short and to the point. This requires great wisdom, which the teacher must ask God for. - In an overcrowded school class it is not possible even for the most skilful teacher to supervise his pupils sufficiently in the individual subjects and especially to help the individual; there is not enough time for this because the number is too great. And yet it is necessary for the prosperous progress of a class that the teacher should know exactly how the individual pupils of a section stand, so that the more gifted are not held back by the others, and the less gifted may progress with them. The tutoring of

The education of the weaker pupils is very necessary in our American conditions, since the school attendance of the children and the supervision of the parents at home are usually very inadequate. That this is not possible with a mass of 120-140 pupils will become clear to us if we take some subjects as examples.

1. statements of the memorized catechism pieces, songs, Bible verses 2c. Our children should testify a small amount every day, and more than half an hour cannot be spent on this. For example, if 100 children were to testify during this time, each child would need 3/10 of a minute; or if 120 children were to testify, each would need 1/4 of a minute. That this time is insufficient is obvious to everyone. What is the consequence of such inadequate listening? The children learn their things only superficially, become sluggish and unenthusiastic; especially when the parents at home take little care of the children's schoolwork.

2. the teacher cannot check the written homework thoroughly with an overcrowded class. What is the consequence? The students do the same poorly, carelessly and often not at all.

3. reading. If 100 children are to read in hours, there is a minute for each child, or, if there are 120, a minute. Where does the teacher gain the time to make the pupils understand a piece of reading? If the pupils are really to profit by reading, it is absolutely necessary that the reading should be intelligible. How does the teacher manage to give proper consideration to the written work done by the individual sections in a reading lesson? What is the consequence of such inadequate reading instruction? The children learn to read mechanically, but there can be no question of comprehensible reading, of reading with expression, which is called beautiful.

4. arithmetic. Arithmetic is above all a matter of intellect. This subject requires the most time, because of explanations and arguments on the part of the teacher. Is it possible for a teacher to teach 100-120 pupils, who are so different in their conception and aptitude, in a sufficient number of hours, even if he has only three departments? I say: no. It often takes the teacher more than a quarter of an hour to explain an example to an untalented child. What is the consequence of such defective arithmetic instruction ? The majority of our pupils make little progress in this subject. Others become despondent because they lack the proper understanding. And instead of the number in the lower departments decreasing, it increases.

5. beautiful writing. The teacher can't quite monitor a number of 100-120 in a writing lesson. What is the consequence? Only individual students achieve a beautiful legible handwriting, most remain bunglers.

A diligent and faithful teacher may try to help himself by helping the individual after school hours, by correcting work at home, by using so-called monitors, by having the pupils read and testify in chorus; all this is not to be rejected under such circumstances, but is worthy of imitation. But how very different would be the state of a school if the teacher had a reasonable number which he could more easily overlook, and therefore more successfully teach! With such a large number of pupils, only the gifted children usually get on well, the others lag behind. Oh, how many a child, whose gifts are only

The children who develop slowly in such circumstances lack the necessary care! In an overcrowded school, where the community in question does not sufficiently provide for the necessary rooms and teachers, the rush of children is first after the lower classes. Because of the lack of space, the pupils often have to be transferred earlier, before they have mastered the workload of the previous class. This not only hinders the progress of the pupils, but also makes it more difficult for the teacher to teach, so that he cannot achieve his prescribed workload with his class, despite all his efforts. The whole school then suffers; especially if a curriculum has too many levels. A curriculum should not have more than 3-4 levels; parallel classes are already recommended in 4-5 class schools. Students can then stay in a class longer, and the teacher can also provide better material for the next class. - In an overcrowded class, the teacher cannot monitor the students carefully enough in terms of their attitude during the lesson. However, it is unnecessary to discuss further how detrimental a slouching and crooked posture is to the health of especially weak children. The crowded sitting together of the pupils also has its disadvantageous consequences for them.

In such crowded classrooms there is usually a thick, heavy air that has a corrupting effect on the mind and body of both the teacher and the students. When one enters such a schoolroom during a lesson, the question inevitably arises in the mind of the visitor: How is it possible that human beings can exist in such an air? Certainly some of our classrooms would be declared harmful to health if it came to the attention of the authorities concerned. It is undeniable that nowadays, when new school buildings are erected, our communities pay more attention to good ventilation of the classrooms than in the past. The discomfort caused by an overcrowded school class also has a detrimental effect on the mood of the teacher. - An ambitious teacher would like to bring his pupils as far as possible, but everywhere he is hindered in his endeavours. The thought that he cannot make much progress with his school robs him of the necessary joy, and he gets into all sorts of foolish thoughts. The depressed mood also prevents the teacher from appearing in his class with courage and decisiveness, but also in the right fatherly manner. In short, the relationship in which he should stand as a friend and father to his students is clouded.

A godly teacher, who has got into a bad way through the above, will, by God's grace, get his way again. But a teacher who is not yet firmly grounded in the truths of salvation, nor has he yet come to a lively knowledge of the divinity of his profession, often comes, through the wiles of the devil, to the point where he becomes disloyal, and withdraws his hand from the plough, and takes up another profession in life. - The much labor, care, and toil which an overcrowded school imposes on a teacher also has a detrimental effect on his physical condition. His nerves are weakened, his throat and lungs suffer. How many a young teacher has had to resign from our ranks in recent years, has either become incapable of continuing in his office, or has been carried off by death. Do not often think of the heavy workload that an overcrowded school class places on him.

chuld? The faithful teacher, who will soon go to his heavenly rest, makes a good exchange, but the school loses a faithful teacher, whom we need so much in our times.

Oh, if only our dear congregations would come to the realization that a school can only flourish properly with a moderate number of pupils.

(Submitted.)

The Canada District

of our Synod was assembled from the 12th to the 18th of September in the beautiful, spacious church of the congregation of Mr. Pastor Halboth. Unfortunately, the Synod could not be opened by the sermon of the Reverend General Herr Präses; but he arrived the following day from St. Louis to the joy of all of us and held the same (for once exceptionally) on Sunday morning. Text: Galatians 3, v. 19. It dealt with the threefold use of the law as a bar, a mirror, and a rule. By decision of the Synod it will be published in the "Lutherisches Volksblatt". The doctrinal discussions were based on theses and a paper by Pastor Andres, namely, on the words of our confession, "I believe an eternal life. Amen." These negotiations were very faith-strengthening, as well as promoting in the knowledge of pure doctrine. As these will be read in the Synodal Report, reference is hereby made to the same. In the afternoon sessions, in addition to business, a written paper by Pastor Kirmis was discussed, in which the question was answered, "By what means do our Evangelical Lutheran churches and congregations, especially here in Canada, remain?" - These proceedings will also be reported in the excerpt in the "Lutherisches Volksblatt".

Of course, the Reverend General had to inform us of what his eyes saw and his ears heard at the dedication of our new seminary in St. Louis.

Since the synodal report will bring everything in detail, I will conclude herewith. But not only were our souls abundantly fed, but the food and necessities of the Synod guests were also abundantly provided for by the dear congregation in whose midst the Synod was held. The Lord be their recompense. A. Chr. G.

To the ecclesiastical chronicle.

From the report on the inauguration of our new seminary in the Norwegian Synod's newspaper, Kirketidende, we learn the following: "Several preachers and professors from our Synod, mostly those who had received their theological training in St. Louis, could not deny themselves the pleasure of being present on this occasion to see their old teachers and friends in St. Louis once again, and to visit their old school, the unforgettable Concordia. Louis, had not been able to deny themselves the pleasure of being present on this occasion, in order to see once more their old teachers and friends in St. Louis, and to see their old school, the unforgettable Concordia, as it has now risen again by the builder's art in a rejuvenated splendid form."

Bible societies. They number some 80, with several thousand branch Bible societies. Since 1804, over 170,000,000 Bibles, Testaments, or portions of the Bible have been distributed by them. The Bible is now printed in 298 languages or dialects.

Luther's Songs.

I have no doubt that through Luther's one little song "Nun freut euch, lieben Christen g'mein" (Now rejoice, dear Christians) 2c. many hundreds of Christians will have been brought to faith, who otherwise would not have heard Luther's name before, but Luther's noble dear words won their hearts that they had to fall in with the truth; so that in my opinion the spiritual songs have helped not a little in the spreading of the Gospel. (Heshuß.)

The stronghold.

Melanchthon recounts: In 1531, when Count Ernst of Mansfeld first heard the song sung, "Ein feste Burg ist unser Gott," he cried out angrily, "I will help to shoot down the castle, or I will not live." Three days later he died suddenly, but the castle still stood, and it still stands today.

W. [Walther]

Obituary.

On September 6, teacher Julius Heinicke died gently and blessedly at his parents' home in Kahla in Saxony-Altenburg.

Collinsville, III. L. Jung.

Ordinations and introductions.

On the 12th Sunday after Trinity, Candidate L. Müller was ordained and installed in his congregation in Boyer Valley. F. Schug.

Address: Rev. D. Lluvller, Oäsbolt, 8se 60th, lorvu.

In accordance with the commission received, Candidate TheodorKohn was ordained and inducted by the undersigned at Dallas, Texas, on the 14th Sunday after Trinity. I. Trinklein.

Mr. Candidate H. Ehle, called from the congregation at Brier Hill, O., was ordained and introduced on the 12th Sunday after Trin. byI . H. Niemann.

Address: Rev. 8th Ltils, Lrlsr 8iII, 0.

By order of the President of the Michtgan District, the undersigned ordained and installed Candidate W. Schumacher in his congregation at Kilmanagh on the first Sunday after Trinity. The same will also take the preaching places of Case- ville and Oliver. I. L. Hahn.

Address: Uev. Sedums-eker,
LilmLnuZii P. O., Huron Oo., Llwd.

On the 14th Sunday after Trinity, Candidate Theodor Möllering was ordained and inducted by order of the Honorable President of the Nebraska District in the midst of the congregation at Bazile Mills, Nebr. A. Leuthäuser.

Address: Rev. Ddso. L4oeIwrwA,
Luxlls L41II8, Lvox 6o., 8ebr.

Candidate C. Sorg was ordained on August 15 by Mr. President Schmidt tnHemlock, Saginaw Co., Mich. and installed there, while the installation of the new pastor in his other congregation at St. Louis, Gratiot Co. (Aug. 26) by the undersigned, by order of the President.

I. F. Müller.

Address: Rev. 6. 8orZ, Uemloek Cit^, Llieli.

On the 29th day of August, 1883, Mr. Richard v. Niebelschütz, candidate for the office of preacher, was ordained by order of the Presidency of the Michigan District, by undersigned, assisted by Mr.?. H. Tornetz ordained and inducted in the midst of his congregation at Benona, Mich. H. Lemke.

Address: Uev. Uielmrä vov Rwbkweduetr,
. O66UV8, Co., Low.

On the 16th Sunday after Trin. the candidate of theology Mr. G. Franke, called by the congregations in Algiers and Gretna, La. was ordained by the undersigned under the assistance of Messrs. ??. G. Mödinger and I. M. Matsch, ordained at Algiers, and inducted into his office. T. Stiemke.

Address: Rev. 6. ?ravke,
dlo. 16 Lartvolomerv 8tr., ^IZiers, La.

Candidate F. Schrtefer was ordained by the undersigned on the 14th Sunday after Trinity by order of the Honorable President Clöter. He was assisted by L. G. Rumsch.

E. I. Which.

Address: Rev. R. 8edr!6ker,

klulü Vlerv, vouAlL8 Oo., vulr.

By order of the Honorable President of the Minnesota and Dakota District, the candidate Mr. Chr. W. Otto was installed in office by the undersigned on the l2th Sunday after Trinity. E. G. Starck.

Address: Rev. Okr. Otto,

Box 5, V7eutrvortd, lautre Oo., OuL.

On the 14th Sunday after Trinity, Aug. 26, 1883, Candidate M. Albrecht, assisted by Mr. L. L. Schütz, was ordained and inducted by me at Lebanon, Dodge Co, Wis. C. Penalties.

Address: Rev. Ll. ^Idreedt, Lebuuon, voäZe Oo., HVi8.

By order of the honorable Presidency of the Minnesota and Da- kota Distrtct, on the 16th Sunday after Trin. the candidate of the sacred preaching ministry, O. Clöter, Jr. was ordained and installed in his office by the undersigned. T. Hinck.

Address: Rev. O. Oloeter, Jr.,

Huron, Leuäle Oo., vulrota.

On the 16th Sunday after Trin. Mr. Candidate H. F. Eggert was ordained and inducted by the undersigned in his congregation at Cottonwood Falls and Strong City, by order of the Honorable President Western District. I. H. F. H oyer.

Address: Rev. 8.R.

8tronx Oitz^, OdL8e Oo., Xun8.

On the 17th Sunday after Trin. the candidate of theology Mr. I. Schwoy was ordained by the undersigned in the midst of the congregation at Warda, Texas, assisted by LL. G. Buchschacher and G. W. Behnken, and was ordained and installed in his office as traveling preacher for West Texas. T. Stiemke.

Address: Rev. ä. 8elirvo^, IVeinrur, Ooloruäo Oo., Dexu8.

* * *

If there are any readers who have fellow believers here in Southwest Texas, they are asked to send me their addresses so that I can visit them.

I. Schwoy.

By order of Mr. President Biltz, Mr. L. C. Bock, called from St. John's parish at Corning, Mo. was introduced on the 17th Sunday after Trin. by C. H. Lentzsch.

Address: Rev. 0. Loelr, Oorninx, Holt Oo., Llo.

On the lOth Sunday after Trin. Mr. L. L. Daib, assisted by Mr. L. G. Spiegel as pastor of Zion church in Adams county, Ind. inducted by W. Sihler.

By order of the Presidency Eastern District, Mr. L. H. Schmidt 86ü. was installed on the löten Sunday after Trin. at St. Petrt Lutheran Parish (formerly belonging to the Pittsburg Synod) tn Pittsburg, hitherto served by me, by the undersigned, assisted by LR. F. A. Ahner and K. Walz inaugurated into office. F. W. Rtchmann.

Address: Rev. 8. 8edm1ät,

eor. Oollin8 ^ve. <L 8tution 8tr.,

19td V7urä, Litttdurxli, Lu.

Rev. I. Grabarkewitz, heretofore of Wellington, Minn. was installed by the undersigned in the congregation at Blue Earth City, Minn. on the 16th Sunday after Trin. by order of Pres. O. Clöter.

I. Schulenburg.

By order of the Honorable Mr. Praeses Crämer, the Rev. G. A. Lohr was installed in his congregation at Sherrills Mount, Iowa, on the 17th Sunday after Trin. by the undersigned. F r. Brust.

Address: Rev. O. Lolir,

8derrUl8 Ickount, Vuduyue Oo., lo^u.

.... <

On the 17th Sunday after Trin. Mr. L. A. Claus was introduced into the midst of his new congregation with the assistance of Mr. L. I. List. F. W. M. Arendt.

Address: Rev. 0l "U8, Iltleu, läueomd Oo., LlieL.

Church consecration and ordination.

The newly formed Jmmanuels congregation in Lockwood, Dade Co., Mo. celebrated a beautiful double celebration on the 17th Sunday after Trinity. It was not only to consecrate the friendly little church (24X50, with tower and bell) to the service of God, but at the same time to ordain and introduce candidate Wilhelm Schuft there. On behalf of the Presidium Western District officiated undersigned. Mr. L. Thornburg of the English Conference preached in English in the afternoon and evening.

Joh. Roschke.

Church dedications.

On the lOth Sunday after Trin. the newly built church at Hammond, Ind. Mr. L. Lange of Valparaiso preached in the forenoon, and the undersigned in the afternoon. John Holiday.

On the 12th Sunday after Trinity, my congregation here in Richford, Waushara Co, Wis, which had hitherto had to hold their services in an English school house, were able to consecrate their newly built beautiful little church, 40X26, with beautiful tower 70 feet high, to the service of the Triune God. L. C. Seuel and L. E. Theel preached. This may well be regarded as a pleasing sign, as this is the third new church built in my new congregations within two years. I. I. Oetjen.

On the l3th Sunday after Trin. the new church of St. Paul's congregation in Adams county, Ind. was dedicated. Mr. L. H. G. Sauer preached in the morning, and Mr. L. C. Franke in the afternoon. G. Spiegel.

On the 13th Sunday after Trinity, the Lutheran Zion congregation near Hampton, Franklin Co., Iowa, dedicated their new church to the service of God. In the morning U. I. Horn preached, in the afternoon in EnglishC . W. Diederich.

On September 2, the 15th Sunday after Trinity, the Lutheran Zion congregation in Monroe County, Ark. consecrated their new church with praise and thanksgiving. In the morning Missionary Meiländer preached in German. In the afternoon the undersigned held an English service. Thanks be to the Lord, who has helped us so far! I. Switch.

In the spring of last year, the stately church of St. Paul's Parish in Indianapolis, Ind. was destroyed by fire. J., the consecration of the magnificent new church of the same, built at another place, could be carried out, for which a large crowd of guests from 10 sister congregations had gathered. The consecration prayer was said by the "pastor of the congregation" C. C. Schmidt; in the morning L. Jüngel preached, in the afternoon the undersigned, and in the evening, in English, L. C. A. Frank. The church is 54X74 in cross, 130 feet deep, with steeple 166 feet high.

Ph. Schmidt.

On the 14th Sunday after Trinity, the Lutheran Ztons congregation in Pope County, Ark. consecrated their newly built church (44X26, one frame building) to the service of the Triune God. In the forenoon L. P. German, of Fort Smith, preached in German, in the afternoon undersigned in English. F. W. Herzberger.

On the 14th Sunday after Trin. the Lutheran Emanuels congregation at Fort Gratiot, Mich. celebrated the feast of their happy church dedication. In the forenoon Mr. L. Partenfelder of Bay City preached in German, in the afternoon Mr. L. C. Franke of Jackson in English. H. W. Schroeder.

On the 15th Sunday after Trinity the new church at Helvetia, Minnesota, was dedicated. Mr. L. W. Rüdiger preached in the morning and Mr. S. Hertrich in the afternoon.

On the 15th Sunday after Trinity, the church built for the Lutheran Zion congregation in Stockton, Cal. was solemnly consecrated. The sermon was preached by Mr.)?. Buehler of San Fran- cisco. C. L. W.

On the 15th Sunday after Trin. the new church of my branch congregation in 'Wellmay) Iowa, was dedicated to the service of the Triune God. In the morning the undersigned preached, in the afternoon Mr. L. G. Retsinger of Wilton.

Johannes Thurner.

On the 15th Sunday after Trinity, the Lutheran congregation of St. Peter's in Peabody, Whitley County, Ind. consecrated their new church (a frame building with an altar niche and a tower) to the service of the Triune God. The German sermon of celebration was preached, in the forenoon, by Mr. L. I. H. Jox. While in the afternoon Dir. R. A. Bischofs preached an English sermon to the many Americans in the new church, a German service was held in the orchard of the neighbor's farm, with Prof. F. Zucker preaching.

The aforementioned congregation (formerly a part of the St. John's congregation, whose church is only half a mile away from the new St. Peter's church) had to lose its church, which was built only five years ago, because it could not accept Ohio's doctrine of the election of grace and conversion for reasons of conscience and did not want to deprive itself of the certainty of its blessedness. We thank the faithful God with all our hearts for his undeserved grace and love; may he continue to keep his dear word pure and unadulterated for us! Traugott Thteme.

On the 9th Sunday after Trin. the Lutheran Trinity Church at Town Btngham, Huron Co, Mich. was dedicated to the service of the Triune God. W. Schwartz.

On the 15th Sunday after Trinity, St. Peter's Lutheran Church in Cleveland, O., was dedicated to the service of God. The sermon was preached by Fr. Kolbe, and the dedicatory prayer was said by M. A. Treff.

On the 17th Sunday after Trinity the Ev. Lutheran Jmma- nuels congregation at Grand Rapids, Wis. dedicated their newly built frame church (30X65 with steeple) to the service of the Triune God. In the forenoon Rev. Chr. W. Schilling preached, in the afternoon Rev. Lang in English and undersigned in German. F. Leyhe.

Mission Festivals.

The Lutheran congregations in Dwight, III. and the surrounding area celebrated their annual mission festival on the 13th Sunday after Trinity in the congregation at Goodfarm, III. In the morning Mr. P. Reinke from Chicago preached, in the afternoon Mr. Müller from Kankakee City. The collection was -65.00, which was given partly to the inward mission, partly to the Negro and Jewish mission. C. W. R. Frederking.

On the 13th Sunday after Trin. and Monday following, the Benton and Morgan County congregations celebrated their joint mission feast in the midst of the congregation of the undersigned (Lake Creek, Mo.) On the first day, Prof. Schalter and Mr. U. C. Vetter preached; on the second day, in the forenoon, 8tucl. tlieol. H. Kuntz, and in the afternoon, Mr. P. I. Ne- thing delivered a mission address and Mr. P. O. Mencke a historical lecture on the mission to the Jews. The collection, intended for missions, amounted to -117.00. W. Heyne.

On the 13th Sunday after Trin. my congregation at Caldwell, Gage Co. Nebr. celebrated their annual mission feast. The festival sermons were preached by Messrs. kk. R. H. Biedermann and G. Bürger; a historical lecture by the undersigned. The collection was -100.95. Tr. Häßler.

The congregations of Altamont and Blue Point, III, celebrated their joint mission festival this year on the 15th Sunday after Trin. The festival preachers were KU. Schlechte, Lewerenz and Wegener. The collection was -64.15. The feast was held in the midst of the congregation of D. Gräf.

On the 14th Sunday after Trinity, my congregation in Bloomfield, Wis. celebrated this year's mission festival. In the morning Prof. E. Hamann preached on inner mission and Prof. Huth gave a lecture on mission history. In the afternoon Messrs. kU. A. Rohrlack and I. Sauer preached. The collection was -100.00. C. Damm.

On the 14th Sunday after Trin. the congregations of Champaign County and Danville, III. celebrated their mission feast atSo- dorus. In the morning Fr. G. Blanken preached, in the afternoon k. L. Frese. The collection was -80.00, to which was added -9.05, which the Danville congregation had spared from their extra. F. Schröder.

On the 14th Sunday after Trin. the congregation in Pal- myra, Mo., in fellowship with the congregations in Hannibal and West Ely, celebrated their mission feast. The festival preachers were Messrs. kk. S. Rabe, of Warsaw, III. on outward mission, and S. Bartels, of St. Louis, on inward mission. Collection -77.50.

E. Schülke.

On the 14th Sunday after Trin. my congregation at Chandlerville, Cass Co, III, celebrated their mission feast of this year. Rev. Schieferdecker preached in the morning, undersigned in the afternoon. The collection was -60.00. M. Cämmerer.

On the 14th Sunday after Trin. the congregations of ck. Aron and Reinhardt celebrated their first community mission feast in the church of the latter (in Eldorado Township, Benton Co., Iowa). Festive speakers were Bro. Brewer and undersigned. The collection was -75.00, which will go into the inner mission fund. C. W. Baum yards he.

On the 13th Sunday after Trin. the congregation of the undersigned celebrated a mission feast at Aroma, Dickinson Co, Kansas. The festival preachers were G. Tönjes and H. C. Senne. The collection was -62.00. Of this was designated for the Kansas Mission -50.00, for the Negro Mission -6.00 and for the Jewish Mission-6.00. C. H. Lüker.

On the lOth Sunday after Trin. my congregation here in Jefferson City, Mo. celebrated its mission feast, in which celebration the congregations of 1^. Vetter and Proft joined in. The festival preachers were Messrs. UU. Link, Better and Grimm. The latter preached an English sermon. The collection amounted to -77.39.

H. Wesche.

On the 14th Sunday after Trin. the congregations 'at Grant Park and Town Sumner, III. celebrated their first mission feast. The festival preachers were ck. Burfeind and Müller. Of the collection -14.50 was for the inner mission, -28.50 for the institution in Milwaukee. Fr. Gräf.

On the 14th Sunday after Trin. the congregations of Cape Girardeau, Gardenville, Hanover, Egypt and Scott County celebrated their annual mission festival on the fairgrounds at Cape Girardeau, Mo. The festival preachers were Rev. H. Birkner in the morning, and U. B. Sievers in the afternoon. The collection was -93.75.

H. Birkner.

On the 15th Sunday after Trinity, the congregations in and near Boone, Iowa, celebrated their community mission feast. The festival preachers were Father C. Weber and the undersigned. Collection: -46.78. I. P. Guenther.

On the 14th Sunday after Trin. the congregations of the honorable Presidents Biltz, ?. Wille and U. Nohlfing celebrated a mission feast in La Fayette County with numerous participants, namely in the congregation of the latter. On the first day in the morning Messrs. UU. Wille and Falke, and on the second day in the morning Mr. P. Jehn, of Kansas City. The collection was -118.20. Fr. Rohlftng.

On the 14th Sunday after Trin. the congregations in Baden, Black Jack and Columbia Bottom celebrated a joint mission feast. The festival preachers were Messrs. Uk. Richter and I. A. Mayer. The collection was -108.65.

O. S. Zimmermann.

On the 13th Sunday after Trin. my congregation in Concord, Wis. celebrated its second mission feast. The festival speakers were U?. Kothe and Holst. Collection: -34.00. G. A. Feustel.

On the 14th Sunday after Trin. my St. Paul's congregation at Town Hartland, Shawano Co, Wis. celebrated their mission feast of this year. Mr. P. P. H. Dicke and U. Ph. Wambsganß juu were the festival preachers. Collection -48.00.

C. F. Ebert.

On the 13th Sunday after Trin. the congregations of Stewardson and Strasburg, III, with numerous attendance from the congregations of Blue Point and Sigel, celebrated their joint mission feast in the church of the undersigned. The festival preachers were UU. Goesswein and Ponitz. Collection -70.70.

F. W. Schlechte.

On the 15th Sunday after Trinity, the Lutheran Trinity congregation at Oshkosh, Wis. celebrated their annual mission feast in fellowship with the dear Grace congregation of Mr. U. Dowidat of the Hon. Wisconsin Synod. The festival preachers were Wichmann and Schutte. The collection, after deducting traveling expenses, was -57.78, of which -47.78 was for inner mission in the State of Wisconsin, and -10.00 for the negro mission. '

I. G. Nützel.

The congregations of Revs. I. Fackler, F. Düver, W. Hattstädt, A. Ch. Bauer, H. W. Quer! and the undersigned celebrated their joint mission feast at Monroe, Mich. at which k?. Fackler and Bauer preaching. The collection was -447.35. which sum is for inner mission, for poor students, for the East-Saginaw Mission, and for Negro and Jew mission.

Ch. A. Weisel.

On the 9th of September the congregation of the undersigned (Buckley, III.) celebrated their mission feast. In the morning Mr. k. Frese, in the afternoon Mr. P. Schroeder, in English. The collection was -30.50.

G. Blanken.

On the 15th Sunday after Trin. the congregation of Bro. Moravian in Ellsworth County and that of the undersigned in Lincoln County, Kansas, celebrated their first mission feast at the latter's branch at Sylvan Grove. Bro. Moravian and undersigned preached. The collection of -18.35 was designated for inner mission. C. R. Kaiser.

On the 16th Sunday after Trin. my three congregations in Town Wausau, Marathon Co, Wis. celebrated their first mission feast. Guests from Bro. H. Erck's congregation were present. Rev. W. Rehwinkel preached in the morning, and the undersigned in the afternoon. The collection was-48.00. Martin Bürger.

On the 17th Sunday after Trinity, the congregations of Pastors Seemeyer, Stubnatzy and Franke, with the participation of the congregation in Van Wert, celebrated their joint mission festival in Leslie, Ohio. The festival preachers were Professor Zucker and Father Seemeyer. Collection -45.42.

F. W. Franke.

On the 17th Sunday after Trin. the congregation at Far- mington, Mo., celebrated their first mission feast, with a large attendance from the congregations at Jron Mountain and Pilot Knob, Mo. Pastors C. Obermeyer and R. Smukal preached. The collection was 57,10. U. Jben.

On Sept. 2, the congregations of Kk. Adam, Öt- ting and Harms at West Point, Nebr. celebrated their mission feast. The festival preachers were Hofius and Hoffman." Collection -91.00.

W. Harms.

On the 17th Sunday after Trin. the congregations of? Brakhage, Henkel and Kretzmann celebrated a mission feast at Farmers Retreat, Ind. at which the kk. Pohlmann, Henkel and undersigned preached in German and U. Henkel in English. Collect: -76.00. C. Kretzmann.

The congregation at Watertown, Wis. celebrated their annual mission feast on the 17th Sunday after Trinity, with a large attendance from the congregation at Lebanon. The festival preachers were Messrs. Nützel, M. Albrecht and I. Schütte. Collection: -85.22. C. Penalties.

On the 14th Sunday after Trin. the congregation celebrated their first mission feast at Kimmswick, Jefferson Co, Mo. The festival preachers were Messrs. Uk. Brandt and Bock. Collection: -78.00. P. Wesel oh.

On the 14th Sunday after Trin. the St. Paul's congregation at Kingsville, Baltimore Co., Md. celebrated their annual mission feast. Undersigned preached on outward mission in the morning, and inward mission in the afternoon. Collection -15.00. I. Her.

On the 17th Sunday after Trinity, the Cross congregation in Ward, Texas, celebrated a mission feast. The festival preachers were Pastors Behnken, Kohn and Trinklein. The collection, intended for inner mission in Texas, amounted to -85.55.

G. Buchschacher.

On the 17th Sunday after Trinity the congregations of Pastors Sauer, Kühn, Schultze and Mertz celebrated a mission festival in Brownstown, Ind. The festival preachers were Pastors Hiller, Sauer and Schultze. The collection was -79.00.

M. Mertz.

The congregation of the undersigned (Uniontown, Perry Co., Mo.) celebrated on the 17th Sunday after Trinity in fellowship with the congregations of the kk. Albrecht, Janzow, Köstering, Pennekamp, Weber and Demetrio, as well as the vacant congregation at Dissen, their mission feast of this year. In the morning Father H. Birkner preached on inner mission, in the afternoon Father K. W. Weber on outer mission. The collection was -190.00.

W. G. Polack.

On the 16th of Trin. the congregations at Accident and Cove, Md. celebrated their mission feast of this year, in which a large number of members of the congregations at Johnsburgh and Pine Hill, Pa. and some of the congregation at Cumberland, Md. participated. The festival speakers were Messrs. kk. Lauterbach and Hanewinckel. The collection was -54.00.

E. I. Fleckenstein.

On the 17th Sunday after Trin. the Zion congregation at Lincoln Creek, Seward Co., Nebr. celebrated a mission feast, in which, besides members of the Butler County branch and the Seward congregation, members of Father Gruber's congregation took part. Father Grüber preached in the morning and the undersigned gave a historical lecture on heathen mission in the afternoon. The collections yielded -62.76. G. Weller.

On the 17th Sunday after Trin. the congregations of Messrs. Schug, Müller and the undersigned in "Granter Busch", Sac County, Iowa, celebrated their first community mission feast. The festival preachers were Father Schug and the undersigned. The collection, for inner mission, was 23.26. I. Seßler.

The Western District

of the Synod of Missouri, Ohio, et al. St. will, God willing, hold its synodal sessions this year in Altenburg, Perry Co. Mo. from Oct. 10-16. This will be followed by a district pastoral conference on Oct. 17. - Messrs. Pastors are requested to send in their parochial reports.

Subject of the negotiations: The last of the 12 points of doctrine, from which it is especially evident that "only through the doctrine of the Lutheran Church alone is all glory given to God," namely, the point of obedience to men in matters of faith and conscience.

A discount on the boat line fare will be given to any pastor upon presentation of a permit or letter envelope.

Immediate registration with P. J. F. Köstering is desired. The boat leaves St. Louis on Monday evening at 4 o'clock. For further information, please contact Mr. C. H. Rohlfing, your ok Lrc>8." 8t. Louls, Llo. but do not forget to enclose a three cent stamp. I. A. Mayer, Sekr,

For your consideration.

Pastors and deputies who will be traveling to Perry County for Synod are requested to report immediately by letter to the undersigned.

1st Deputies will not get a discount from St. Louis to Perry County on the Steamer.

2. the gentlemen pastors have to show their vlsrMwsu'Z ?srmit before they get on the steamer course.

3. the steamer leaves the Anchor Line yards at the foot of Pine Street at 3 o'clock in the afternoon of Tuesday, October 9.

4. all who travel by the LIo. ?aeillL east of Kansas City must have a certificate from the undersigned to receive the usual discount.

(5) Those pastors who travel by this railway (Mo. Uncille) are hereby requested to do so not on their permit, but on their certificate. The price is the same, and thereby also benefits the gentlemen deputies or those who otherwise travel with them.

6. the pastors are cordially requested to write the names of their deputies and the stations where they enter quite accurately and clearly.

There is no discount in Kansas, as an act of the legislature does not permit it. All pastors and deputies who must travel through Kansas City may obtain cheap rates by subscribing.

C. H. F. Rohlfing,
your ok Sro8., 8t. I-ouis, LIo.

Urgent request.

The undersigned congregation is compelled to make a call for aid in their distress to their dear fellow believers. The Christians who make up this congregation have left a large New Uork Ministry congregation for the sake of conscience. Namely, the person who still stands as pastor at this large congregation is a morally depraved man and wicked worker, who also asked the congregation to be utterly ruined in a moral sense. He has gathered around him such a bunch of lodge-glorifiers and obviously unbelievers that whoever wanted to speak a word for Christian discipline and order was dispatched with threats and rudeness. The complaint brought against the pastor at the New York Ministry only resulted in both pastor and congregation being lost even to the ministry, and now both walk together, unchecked, in deep spiritual depravity.

But for those who were seriously concerned about the truth and their salvation, there was nothing left to do but to turn their backs on such a desolate mob and otherwise look for the bread of life. They then came together and formed a new congregation, which was now without a church and schoolhouse, and had to hold its services and school in an Irish schoolhouse. The gracious God gave the congregation courage and joy to look for a home of their own for church and school in this desolate place. But in order to obtain only a modest home, the congregation was compelled to an outlay of more than $5,000. This sum was raised by the congregation's own subscriptions and by the charity of some congregations in New York and Brooklyn, of which St. Matthew's congregation in New York should be mentioned here in particular, down to a remainder of 3000 dollars. Accordingly, the small congregation still has a debt of 3000 dollars, and since the current expenses for preaching and school are already very oppressive for them, the burden is made even heavier by this debt. This debt lies like an alp on the little congregation and that is where the request for help comes from.

There are only about 35 families of them, all poor people, who have to bear this burden. In addition, there is the burden of hatred, which is thrown at us as apostates, Missourians, etc., whereby people are kept away from us. As a result, strangers are very slow to come to us. But praise and thanks be to God! The little group feels happy in the fellowship with which it has become acquainted through this bitter experience and in which the rich treasures of our most holy faith are being revealed to it more and more. Under the burden, the people have learned to thank God for this salutary school of the cross.

Now, dear brothers and sisters, fellow members of the kingdom, "If one member suffers, all members suffer with it." Here a tender and sore member suffers; partake of our affliction, as ye may partake of our joy, that we also, by God's grace, have come to the pure confession of his word. He brought us out of Babel, where we had splendid houses for church and school; but now we had to start all over again. Strengthen our hands, then, with your prayers and with your bountiful gifts.

Offerings may be sent to the Hon. Secretary, L. I'sllrins.QU, 235 Oolumbia 8tr, or to the Rev. 6. ck. Oell^eklusZsr, 5 VarcksQ 8t., bltiea, N. sent.

The Evangelical Lutheran Church of the Holy Trinity in Utica, N. A-
C. I. Oehlschläger, Rev. Geo. Eddinger, chairman. L. Fehrmann, secretary. Gus. Görtng, treasurer.
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The undersigned knows from a recent visitation there that the situation of the congregation in Utica is presented above in a manner that is entirely true. He hereby testifies: This congregation is worthy of support and in urgent need of it.

New Uork, Aug. 29, 1883, F r. King, Visitator.

I too would like to endorse the above request.

I- P. Beyer.

Income to the Illinois district treasury:

For the synodal treasury: From ?. Heumann's parish in Farina -7.85. ?. Hansen's parish in Worden 10.00. ?. Schröder's congregation in Ruma - 2.50. Communion coll. from ?. Flachsbart's congregation in Dorsey 5.55. (Summa -25.90.)

To the new construction in St. Louis: ?. Döderlein's congregation tnHome- wood 25.00. By ?. Lochner from the Trinitatis congregation in Springfield, 1st line, 245.25 and from the Joh. congregation near Chatham 50.00. From Chicago: By ?. Succop by H. Schröder, 3rd line, 15.00, teacher Ch. Lücke, 2nd line, 10.00, Fr. Wolf 7.50, I. Wolf 7.50, P. Studtmann 5.00, F. Behrens 5.00, H. Weltmann 10.00; by ?. Wunder by A. Wäscher 5.00; by ?. Lochner by Mrs. N. N. 17.00; by H. C. Zuttermeister by ?. Wagners Gem. 28.75. by L. Volkening by Christoph Fischer in Staunton 10.00. coll. on Sept. 9 by ?. Steeges Gem. in Dundee 13.31. Joach. Becker at Hill 5.00. (S. -459.31.)

For inner mission: By ?. Comber in Chandler- ville, part of the Mission Board, 25.00. ?. Lochner in Springfield, 5.00. By ?. Schroeder at Sodorus, part of missionary festival coll... 9.10. ?. Schieferdecker's church in New Gehlenbeck 11 a.m. Through ?. Bartling in Chicago by Bro. Wolfs 5.00. ?. Mueller's compound in Ehester 8.50. From Chicago: By ?. Wagner from A. Bedubn 5.00, C. Lübke 2.00; by ?. Hölter by N. N. 1.00 and N. N. 1.00; by ?. Engelbrecht by L. .50; by ?. Succop by F. Wakendorf 1.00. ?. Nuoffers Gem. at Eagle Lake 10/16. ?. Hansen's parish of Worden 16.00. By ?. Noack of Dalton township 14.54, Lansing township 6.53. By ?. Blanken at Buckley, part of the Missionary Festival Coll., 16.60. ?. Flachsbart's Gem. in Dorsey 1.50. Ad. Buchholz in Addison, .50. ?. Grupes' congregation at Rodenberg, 12.00. By I. Lunow of ?. Lewerenz's comm. at Effingham 8.45. (p. -166.32.)

For inner mission in the West: Through ?. Kleppisch, two-thirds of the Missionary Festival Coll. in Troy, 64.47.

For Jewish mission: By ?. Cämmerer in Chandler- ville, part of the missionary festival coll., 10.00.

For Heathen Mission: By?. Willner in Quincy from Mrs. Klauenberg 2.00.

For Negermission: By ?. Cämmerer in Chandlerville, part of the mission festival coll., 9.00. ?. Grupe's congregation at Rodenberg, 12.00. By ?. Kleppisch, one-third of mission festival coll. in Troy, 32.23. (p. -53.23.)

For poor students in St. Louis: By ?. Wagner in Chicago by I. Brockmann 1.00 and Thank Offering by H. Zuttermeister 5.00. By ?. Cämmerer in Chandlerville by N. N. 5.00. (S. -11.00.)

For the Springfield household, Durck ?. Comber at Chandlerville, part of Missionary Festival Coll., 10.00. ?. Schroeder's comm. at Ruma, 3.00. (S. -13.00.)

For poor students in Springfield: ?. Schroeder's Gem. in Ruma 3.00. By ?. Wagner in Chicago for D. Kosche, thank offering by H. Zuttermeister 5.00 and by the Women's Association 15.00. By ?. Engelbrecht in Chicago from the Women's Association for O. Lugenbain 7.00 and L. Bendin 11.00. By ?. Lochner in Chicago from Mrs. Cohrs for W. Walter 10.00. By ?. Blanken, part of the Mission Festival Coll. in Buckley, for W. Langehen- nig 10.00. Durck ?. Cämmerer in Chandlerville by N. N. for Dorpat 5.00. (S. -66.00.)

For poor students in Fort Wayne: By ?. Wagner in Chicago, thank offering by H. Zuttermeister, for P. Eickstädt 5.00. Widow Mönch in Addison for Ad. Bartling 1.00. Young Men's and Young Women's Association in Addison for W. Bäder 10.00. (S. -16.00.)

For poor students in Addison: By ?. Wagner in Chicago, thank offering from H. Zuttermeister, 5.00 and from the Women's Association for R. Erdmann 7.00. By ?. Engelbrecht in Chicago from the Women's Association for A. Eichmann 15.00. ?. Röders Gem. in Arlington Heights for M. Singer 10.00 and I. Voigt 10.00. By ?. Willner in Quincy from Mrs. Klauenberg for M. Groß 2.50. By cashier Neldner in Saxony for E. Riedel 4 Mark 50 Pfennig ---1.10. (p. -50.60.)

For poor students in Milwaukee: From Chicago: By ?. Lochner from the Women's Association for Bernh. Hinz 10.00 and F. Jaap 20.00 ; by ?. Wagner for Pöschel and Mahnke 50.00 and for A. Grambauer, thank offering by H. Zuttermeister, 5.00. (p. -85.00.)

For the Progymnasium: From the community in Addison: by teacher Clüver from F. Dammeyer, F. Kahle, D. Kahne, Eversmann and H. Wiebe each 1.00, H. Licht .50, F. Kuhlmann 5.00, C. Schnake 3.00, F. Göllner 2.00, D. Dammeyer 6.00, H. Heitmann 2.00; by teachers Baths of F. Graue, E. Balgemann, W. Höpner, L. H. Balgemann, F. Gansberg, W. Marwede & A. Troyke 1.00 each, Widow Ahrens 5.00, L. Balgemann 5.00, H. Plagge 2.00, Ed. Graue 3.00, L. Heinemann 2.00, A. Graue 1.50, W. Hahnebut.50.; W. Asche.50; by teacher Greve of widow Heinberg 5.00. By ?. Roeder at Arlington Heights from D. Luehrs 5.00, and namely 3.00 for a bookcase and 2.00 to pay professors. (S. -60.00.)

For the widow's fund: Durck ?. Strikter in Proviso, wedding coll. with Christoph Meyer, 8.45. Mrs. N. N. in Rock Island 2.00. Contribution of ?. C. Schrader in Ruma 2.00. (S. -12.45.)

For the deaf and dumb: By ?. Miracles in Chicago by N. N. 1.00.

For college-bound orphans from Addison: ?. Heumann's Gem. in Farina 9.75. By ?. Wagner in Chicago, half of coll. at Ch. Bröckers silver wedding, 12.80. G. Goehringer in Accident, Md, 2.00. By ?. Nuoffer in Eagle Lake, wedding coll. at Dietr. Waßmann's, 10.00. (p. -34.55.)

For the congregation of Waterloo, Ont. Wagner in Chicago from the board of sr. Gem. 2.00.

For the church in Rockville, Conn.: ?. Schrader's comm. in Ruma 2.50.

All dear friends who send me funds are cordially requested to observe the following: Of the new ones, I can only accept as payment those which can be cashed at Elmhurst, III, because the bankers in Chicago have refused to accept all such notes. If funds are sent in Orckers. I will give my name, and have them made payable at Chicago, III. Of bills of exchange, those which are drawn on a bank at Chicago, III. or New York City, N. U., incur the least expense. Funds may also be transmitted to me in registered letters.

Addtson, III, Sept. 18, '83. H. Bartling, treasurer.

Incoming to the Michigan District Coffee:

For the synodical treasury: from the congregation to Tandy Creek - 5.88. ?. Moll's congreg. in Detroit 20.00. C. M. in Monroe, placed in mission festival collection, 5.00. ?. Schwartz, contribution, 2.00. (p. - 32.88.)

For the new building in St. Louis: congregation in Ruth, 3rd plat, 12.00. Etl. members of the congregation in Roscville 11.00. congregation in Frankentrost, 8th plat, 15.50. congregation in Amelith 21.75. By ?. Cunning of M. Forester 2.00. N. N. 5.00. (S. -67.25.)

For inner mission: 1) general coffee: congreg. inBay City 15.00. Mrs. Spengler 1.00. congreg. in Frankenmuth 12.82. 2) Michigan: congreg. in Frankenmutb 12.83. S. Rie- del, proceeds from ?. Lemke's sermons, .55. congregation at Montague 5.00. congregation at Miller 12.36. congregation at St. Clair 6.25. congregation at Tawas City 7.00. congregation at Bingham & Ruth 6.50. missionary festival coll. at Norris 243.51. congregation at Roseville 5.32. congregation at Adrian 23.00. congregation at Burr Oak 9.00. congregation at Sturgis 3.00. Cong. in Amelith 8.25. Cong. in Saginaw City 14.50. Cong. in Burr Oak 2.50. Mrs. M. Hildebrandt, thank offering, 1.00. Cong. in Big Rapids 7.00. Youngster W. in Monroe 2.00. C. M. in Monroe, placed in mission feast coll. 5.00. Cong. in Rtckville 7.50. A member there .50. By ?. Cunning of M. Forester 4.00. Part of Mission Festival Coll. at Monroe 150.00. 3) East Saginaw: part of Mission Festival Coll. at Monroe 100.00. Cong. at Hillsdale 6.40. Cong. at Tandy Creek 4.75. 4) Traverse City: Cong. at Montague 2.25. Cong. at Grand Rapids 34.07. Cong. at Lansing 5.00. Cong. at Jonia 5.13. 5) ?. Karrer: St. Joseph 10.25. ?. Fackler 2.00. ?. Feddersen 3.00. (p.-738.24.)

For the widow's fund: ?. Schwartz 4.00.

For the deaf and dumb: On Mr. Helmreick's wedding coll. 5.25. Congregation in Walz 4.00. Congregation in Frankenmuth, Kirchweihkoll., 31.00. (S. -40.25.)

For the Negro Mission: part of the Mission Festival collection at Monroe 25.00. C. M. there, placed in coll. 5.00. (S. -30.00.)

For the emigrant mission inNewYork: Gem. inBay City -12.00.

For the orphanage near St. Louis: On Mr. Helmreich's Hockzeit in Frankenmuth coll. 5.25.

For the student Simon Gempel in Addison: Gem. in Adrian 13.00.

For the municipality of Planitz, Saxony: municipality in Monitor 2.15.

For Jewish Mission: part of Mission Festival Coll. in Monroe 25.00. C. M. das., placed in collection, 5.00. (S. -30.00.)

Detroit, 15 Sept 1883, C. Schmalzriedt, cashier.

Entered the Coffee of the Nebraska District:

For the synodal treasury: By ?. I. Meyer of sr. Bethlehem parish - 1.45. By ?. H. Flscher of sr. Gem. 13.37, by ?. A. Baumböfener 2.00. (p. - 16.82.)

To the seminar building: By ?. Bergt Jr. by I. Rink 8.00, H. Mosemann 3.00, G. Niemann 2.00. (G. -13.00.)

For the seminar library: By ?. C. H. Becker by W. Lauppe 5.00.

For chandelier: By ?. Tr. Häßler by G. Barthel 20.00, Joh. Scbeve 10.00. (S. -30.00.)

For the orphanage near St. Louis: By ?. Leut- käuser, coll. on the golden wedding anniversary of Mr. C. F. Degener, 10.00.

For the widow's fund: By ?. Oetting by Mrs. Widow Rabe 1.00. By ?. Häßler by C. Barthels 5.00, Joh. Scheve 15.00. (S. -21.00.)

For inner mission: Through ? E. Flach, missionary coll. sr. Congregation, 24.00. By ?. A. Baumhöfener, after hours, 1:00; F. R., St. Paul, Minn., 1:00; by ?. Leuthäuser, mission coll. sr. Commun. of, 80.00; by ?. Oetting, mission coll. sr. Gem., 9.55. by Dr. Walther of M. R. in Baltimore, 1.00. by ?. C. H. Becker of sr. Cong. at Falls City, 6.00, by the Woman's Club, 5.00. By ?. Häßler of sr. Congregational 53.51. By ?. Harms, missionary coll. of ??. Oetting, Adams and Harms to West Point, 70.00. (p. -251.06.)

For Negro mission: By?. Tr. Häßler of sr. Gem. 31.44.

For mission to the Jews: By?. Tr. Häßler by I. Scheve 10.00.

For the Progymnasium in Milwaukee: By ?. Tr. Häßler by Joh. Scheve 15.00.

For the Omaha congregation: By Mr. Treasurer H. Tiarks 12.60. By ?. Weller by W. Dähling 3.00, C. Kaufmann 2.00, H. Barklan, I. Lutte, W. Maak, H. Schart 1.00 each. (S. -21.60.)

For external mission: By ?. Harms, mission festival coll. of ??. Oetting, Adams and Harms to West Point 21.00.

Omaha, Sept. 5, 1883, F. C. Festner, cashier.

Entered the Coffee of Wisconsin District:

For the budget of the Progymnasium in Milwaukee: From ?. Hartmann -2.00.

For the Negro mission: part of the mission festival collections in Milwaukee 25.00, in Herman, Theresa and Horicon 14.00, in Bloomfield 10.00, in Oshkosh 10.00. By ?. Kuechle from Fr. Ue. 2.00. (Summa - 61.00.)

For the orphanage near St. Louis: From Lieschen Welzien in Sheboygan 1.00, Fritz Ruhe das. .55. parish of ?. F. B. Arnold 2.00. (p. - 3.55.)

For the Emigr. mission in New Uork: part of the mission feast coll. in Bloomfield 10.00.

On seminary building in St. Louis: O. Pagel in Milwaukee 5.00. Jmm.- Gem. das. 24.25. (S. -29.25.)

For teachers' salaries and maintenance of the Progymnasium in Milwaukee: Mrs. Woller in Milwaukee 2.00, teacher I. Hammer 1.00, Marie Seidel 5.00 and Friedericke Lätsch 1.00. ?. I. H.

Witte 5.00. part of Mission Festival Coll. in Bloomfield 25.00, in Calumet, Mich. 10/28 (S. -67.10.).

For Wisconsin District Inner Mission: E. B. in Allouez 10.00. ?. Mueller's church in Kirchhain 6.50, in Jackson 13.50. Part of the mission festival coll. in Milwaukee 346.50. Zion church in Caledonia 3.30. Teacher I. Hammer 1.00. Mission festival coll. in the church of ?. Feustel 34.00. ?. Wesemann's congregation at Grafton 9.65. Part of mission festival collections at Oshkosh 47.53, at Bloomfield 50.00, at Theresa, Hermann & Horicon 48.00, at Calumet, Mich. 10/28 ?. Plehn's comm. in Chippewa Falls 5.37, in Deutsch Settlement 2.95, at "front" Uellow Rtver 4.25, at butt Uellow River 2.20. (S. -612.85.)

For the deaf and dumb: By ?. Bading by Gottfr. Röder 2.00.

For the widow's fund: ?. Plehn 4.00. Teacher I. D. Fr. Meier 2.00. N. N. 5.00. P. G. Hilds Gem. 9.00.

For Jewish mission: part of mission feast coll. in Bloomfield 5.00, in Theresa, Herman & Horicon 10.00. (Summa -15.00.)

For the organ at St. Louis Seminary: net proceeds of an excursion by the Men's Choir of Trinity Parish to the Mission Festival in Racine, 26.25.

For W. Grade in Addison: ?. Goehringer's comm. in Sheboygan 15.00.

For W. Brauer in Milwaukee: ?. Goehringer's parish in Sheboygan 19.00.

For Emil Schäfer in Milwaukee: Women's Club in Sheboygan 10.00.

For widow Ruhland: N. N. in St. Louis 5.00.

For students List in Fort Wayne: Gem. des ?. Wambs- ganß sen. 13.72.

For poor Wisconsin students: wedding coll. at J. Bor- kenhagen 11.76.

For the building and debt redemption fund of the Progymnasium in Milwaukee: N. N. from the Stcphansgeni. in Milwaukee 5.00. ?. Erck's congregation in Wausau 35.00. F. F. in Milwaukee 10.00. Jmm. congreg. that. 30.00. A. Kurth that. 15.00. (S. -95.00.)

For professors' apartments in Milwaukee: By?. Präger of W. Treichel 3.00, H. Hackbarth 2.00. (S. -5.00.)

Milwaukee, Sept. 19, 1883. c. Eissfeldt, cashier.

For the Lutheran Orphanage at St. Louis, Mo." received since July 9: From the Women's Association at St. Charles, Mo., 7 little dresses, 8 towels, 25 aprons, 11 boys' shirts, 12 girls' shirts, 10 white and 1 woolen overskirts, 11 pr. woolen stockings. Stockings. From Mrs. Erke in Balerin, Mo., 4 remnants of calico and 2 pieces of gingham. From Mr. Banke there, 1.00. From Mr. Schuricht in St. Louis, 50. From the Dreieinigk. district, by Mustard, 6.50. From Mrs. Leop. Gast, 5.00. By Hänichen, 5.60. From Mr. Haseköster, 5.00. From the Zion district, by Gehner, 9.75. From the Christ parish, by Dopp, 6.80. From the Jmm. district, by Günther, 1.75.Distr.: Through Günther 1.00. From the Kreuz-Distr.: Through Schumann 2.50. From Mrs. Marie Peters in ?. Winkler's congregation in Rinkleville, Mo. Delivery 5.00. From ?. Lehmann's parish in Jefferson Co, Mon, 6.18. From Dr. Schade in St. Louis 10.00. By ?. Pennekamp, Kindtaufkoll. at Gust. Heumann in New Wells, Mo., 2.50. By ?. Wesche at Jefferson City, Mo., by Reinh. Fischer, 1.50. Gratitude offering from Mrs. Schmidt, 5.00. From the Jmm.District: by Huning 7.75, by C. Wilhardt 3.00, by Günther 5.45. From the Cross District: by Schumann 6.30, by teacher Körner 4.00. From the Christ Congregation by Dopp 3.90. From the Zion Congregation by Goehmann 8.00. From the Bethlehem Congregation by Hörmann 4.25. From Jos. Diehm in Des Peres, Mo., 10.00, along with 6 straw hats and 6 neck ties. From Ernst Brtnkmeyer at Dreieiniak.-Distr. 5.00. From Mrs. Geisel the. .50. coll. at the children's party at Gem. ?. Jungcks in Palmer, Kans. 6.14. From Henry, Vogel in Sherrills Mount, Iowa, 1.00. From Unnamed in Dreteiniqk.-Distr. 5.00. From H. Dedecke Sr. in?. Willes Gem. in Concordia, Mo. 5.00. From the Woman's Club in Collinsville, III. 12 boy's shirts and 1 piece of mos- quitobar. Mrs. N. N. in St. Louis, 1 quilt, 1 dress & 1 shawl. From Zion's Distr. by Hackmann 12.50. By ?. Bar- tels in St. Louis, sent at W. Hamel's wedding, 4.00.

Received by?. Brandt received: A part of the Mission Festival Coll. at Stringtown, Mo., 5.00, by Widow Kautsch the. 1.50, by ?. Mayer's coll. in Bremen, III, 4.65, Emma Albrecht 1.00, by Kopp, Weffel, Schlüter and Birnbaum 20.00, by ?. Zschoche, Koll on the wedding anniversary of Mr. H. Krön- ning in Atchison, Kans., 6.15.

Warmly thanking all dear friends in the name of the orphans and wishing them God's rich blessing

St. Louis, Sept. 8, 1883, I. M. Estel, cashier, before. 36 L RutMr 8ts.

For poor Iowa students

the following gifts have been received by the undersigned: By ?. Studt, sent at the wedding of Friedr. Klüß, -5.56; by ?. Weber from Mr. G. Eckert 3.00; by cashier Tiarks 15.43; by ?. Crämer from some young people s. Gem. (for A. Böhm) 30.00; by ?. Mallon, sent to K. Michael at the wedding of his daughter, 2.65 and sent by ? Tochter, 2.65 u. ges. bei F. Voß auf der Hochzeit sr. Tochter, 2.75; by ?. Herrmann, Pentecost collection s. Gem., 10.25; by ?. Brandt 2.00; by ?. Maaß, Pentecost coll. of his congregation, 4.00 (for Th. Stephan) ; by ?. Crämer, one third of the coll. sent to Mr. Telschow's wedding, 3.20, and sent to the wedding of Mr. ?. Grumm 9.50 (especially for A. Böhm) ; by ?. Strobel 2.00; by ?. Studt by N. N. 1.00, by Mr. Völz 1.00; coll. at the meeting of the District Synod of Iowa at Homestead, 26.02; by ?. Horn by sr. Gem. 8.50; by ?. Stephan by F. Mummelthet 1.80; by Treasurer Tiarks 5.00 (of which 3.00 for Ph. N. Berkhalter).

Waterloo, Iowa. G. Mezger, cashier.

For poor Michigan students

has arrived since April of this year: From the congregation in Manistee - 10.00 ; by ?. Arendt, wedding roll at Hugo Kunisch, 4.00; by ?. Bohn, wedding roll with Jak. Rupp, 4.25, with C. Dietrich 7.20, with Lud. Walther 6.35, by K. Jäkel 6.70; by ?. Witte for O. List 2.00; by ?. Sievers Sr. for Drögemüller 5.00; Wedding Coll. at Lud. Zapf in Lake Ridge 3.00; by ?. Jos. Schmidt by Mrs. M. B. White 5.00; by N. N. in Mt. Element .75; by ?. Speckhard by Mrs. Emmet 2.00, Gem. in Lutherbura 3.00, by N. N. 1.00; for Friedr. & Herm. Hahn from God's box ver Gem. in Sebewaing 2.00, by Mrs. Auch das. 5.00, by I. Strikter 1.00.

In thanking the dear donors in the name of the recipients and wishing them God's blessing, the undersigned at the same time announces that the treasury is again completely exhausted and that since the beginning of the new school year three poor pupils have already asked for support, which, however, could not yet be given to them because there is nothing in the treasury.

Therefore, my heartfelt request: Help, dear brothers, help our poor students, some of whom are quite impecunious, to obtain the necessary support! It would be sad if one or the other had to give up studying for lack of support, because they do not have the means themselves. Here too the word of the Lord applies: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Roseville, Mich. 21 Sept. 1883. I. List.

Received **for the English Lutheran Mission in the West:** By Treasurer Roschke. Mission festival collection of Cape Girardeau and vicinity congregations, -13.75, from the congregation of ?. Jbens at Farinington, Mo. part of mission feast collation, 3.25, from the congregation of ?. Polacks at Uniontown, Mo. part of missionary festival coll., 31.25.

St. Louis, Sept. 24, 1883. C. F. Lange, cashier.

509 ?rauk1iQ 8t. Louis, dlo.

-10.00 from the mission festival collection at Farmers Retreat, Jnb., on Sept. 16, 1883, for the payment of the church debt of my congregation, certifies with heartfelt gratitude

Louisville, Ky. 21 Sept. 1883, F. W. Pohlmann.

With heartfelt thanks against God and dear givers, undersigned received as part of the Misstonsfest collection at Alma, Mo. -60.00 for the support of Misston in Kansas City, Mo.

_____ E. Ten.

From the congregation of Mr. ?. Schroeder in Macoupin Co, III, I received a collection in the amount of -17.25 for the Zion congregation in Monroe Co, Ark. Sincere thanks are expressed to the Christian givers.

I. Schaller.

The undersigned has also received the following gifts for the support of his congregation: Through Mr. ?. Lüker from sr. Gem. i" Aroma, Kans., -4.00 and by Mr. Treasurer Roschke 19.83. Vergelts Gott!

Lincoln, Kans. in September, 1883, C. R. Kaiser.

For poor students received with heartfelt thanks by Mr. ?. H. Horst in Hilliard, O., from Mr. Chr. Völlpert -7.00. By Mr. ?. Rehwaldt in Lone Elm, Mo., collected at the wedding of Mr. Wilh. Meyers (especially for student Kunz) 10.00.

C. F. W. Walther.

For the local seminar library

received:

1. by an unnamed Concordian: ?. Bickeubnoil, Oousilioruin tlieol. Vvonckes, 2 vols; Dante Alighieri, Divine Comedy of Philalethes, 2 vols; Writings concerning the OueiclL dommunit^; La 8aera Biblia, trackotta iu linZua Italiaua, 6 eommeutata 6a 6iovauui I)io6ati 6u Uatiou Lueobese. 86eou6a L6ition6 miAliorata. 1641.

2. by Mr.?. A. Claus: Stang" M. Luther; Pfaffs Bibelwerk; Scrivers Seelenschatzes Kern und Stern; Layriz, Kern des deutschen Kirchengesangs; Neues Magazin für Prediger; Das Ende des Glücks 2c.; Unglenck, Bußpredigten; Hordorff, ?romx>tuarium; Fleuter, Historischer Katechismus; Dr. M. Lutheri Katechismus; Katechismus nebst Fragestücken L4. Bo- benii; Döring, Predigten; Löw, Kanzelandachten; Spal- chauer, die 7 Bußpsalmen; Biblische Geographie.

3. by an unnamed person: Leipziger Gesangbuch. G.

New printed matter.

American calendar for German Lutherans for the year 1884.

This calendar will be ready for shipment in the course of a few days.

Numerous orders stand in the way

Concordia Publishing.

Second Synodal Report of the Minnesota and Dakota Districts of the German Lutheran Synod of Missouri, Ohio, &c. St. 1883.

This report brings negotiations on the first commandment. "It might, of course," says the Reverend President in his synodal address, "arouse astonishment in some people that we want to deal with the children's catechism, and specifically with the first part of it; one would think that there would be much more important things that we would have to discuss, and that we should not spend our time discussing, as it were, the beginnings of religion. But it would certainly be a very bad sign if a synod were ashamed to discuss the first commandment. For the first commandment is, as it were, a brief epitome, a brief summa of holy Scripture." In the proceedings, first, the abominations of heathen idolatry are shown; then it is proved that the religion of the Jews and Turks, and of all who deny the mystery of the holy Trinity, is nothing but shameful idolatry; that the atheists also are idolatrous, and that the antichristic papacy is a world full of idolatry; finally, every kind of finer idolatry is also represented as a damnable abomination.

The report comprises 84 pages and can be obtained from the Coneordia publishing house on receipt of 25 Cts. G,

Evening School Calendar for the Christian Home for the Leap Year **1884.** Published by the Editorial Board of the Evening School. St. Louis, Mo. Printed and published by the Louis Lange Publishing- Company.

There are still three whole months left of the present year 1883, and already the calendars for the year 1884 are flying out and asking to enter our homes and families. We can therefore only praise the fact that the "Evening School Calendar" has also set out so early. It is, after all, one of the main purposes and blessings of our dear "Evening School" and all its companions, which cannot be praised highly enough, to forestall, wherever it can, worthless and harmful reading and to offer Christian families something better in its place. Rightly, therefore, has this calendar also this year hastened to block the way of the many bad calendars in times. This year, like the earlier ones, deserves to be recommended to all Christians; indeed, it seems to us to surpass its predecessors in many respects. With even greater care than before, the editors have taken care to indicate which persons and events make each day of the year a day of commemoration especially dear to Christians. The narratives included therein are as exciting as they are instructive. The statistical notes therein given concerning our adopted fatherland will be of value to every German-American. The review of the most remarkable events of the past year, which is found therein, will be read by everyone with great interest and benefit. The interspersed humorous articles with their corresponding caricature pictures will be enjoyed by even the most serious Christian as an addition of harmless jest. At the end of the booklet there is a so-called "diary", namely a blank page for each month, each with a wonderful memorial verse, for the purpose that the owner can record the most important events of his life in writing on the blank pages. Besides all this, the whole is adorned with a wealth of good illustrations. Including the "Diary", the calendar comprises over 200 pages in large paperback format. The price of a copy is 30 cents. W. [Walther]

A Luther Album,

containing the photographs of Luther, his wife Katharina, his mother and his father, his daughter Magdalena, as Currerrdschüler, his monastery cell in Erfurt, preaching in Möhra, his living room, in the inn at Jena, his wedding, at the Christ-giving, in the circle of his family, at the departure from Wittenberg in 1545, has just been published by Mr. Dette here. The photographs are excellent and the whole arrangement is very tasteful, so that the really most charming booklet is excellently suited as a gift for everyone to whom one would like to give something beautiful that is at the same time meaningful. Price: 40 Cts-, the dozen -3.60. W.

Song Stories. Edited by **W. W.** Second volume, treating the history of songs from Speratus to Herberger. With 30 pictures and initials. Reading, Pa. Pilgrim Bookstore. (207 pp.) We can only repeat the former praise. Price: 50 cts. W. [Walther]

The walk to Worms. On the 400th anniversary of Luther. Brobst, Diehl A Co. Allentown, Pa.

Herewith the mentioned bookshop offers the finale from the oratorio "Luther in Worms" by Ludwig Meinardus. The value of this piece of music is guaranteed not only by the name of the composer, but also by the fact that the oratorio from which it is taken will be performed in no less than 28 places in Germany during the upcoming Luther anniversary.

Singing choirs that are able to manage the piece in the short time available will contribute not a little to the exaltation of the jubilee celebration by performing it. - It comprises 14 pages in the usual music sheet format. The price is not given. H. E.

Correction.

In the previous issue it was reported that the price of the Luther Jubilee commemorative coin, on which our new seminary building is depicted, is 30 cents, and that the price of the one on which Hus is depicted at the stake is 25 cents. **This is an oversight.** The price of the former commemorative coin is in fact 50 cents, the price of the latter 30 cents. We should be sorry indeed if this higher (and yet lower) price kept anyone from buying one or the other of these commemorative coins. Both are excellently executed and worth to be purchased as a lasting souvenir of our Luther celebration. Both are without a handle, but with little effort an opening can be drilled under the rim, a small silk ribbon can be pulled through this opening, and so the medal can be fastened to the chest during possible festive processions. W. [Walther]

Changed addresses:

Rev. b'r. LerZou, (Islesburx, III.

R "v. LV. 8eflust, Loekrvoock, Ducke 6o., Llo.

Uev. Ll. Drekk, 511 8ooviU ^ve., 61evels,uck, 0.

3. Lackernuefler, 870 21 st 8t., (ütüeuAO, III.

ll. x. Lreuer, 286 8seouck 8tr., Is. V.

I'r. Uieek,
1237 ^Fullrum 8tr, Dorvu ok Luke View, OkieaZo, III.

Lutersck st tfls kost OLos ut 8t. Louis, Llo,, ss seeouck-olsss rustter.


Und ich sahe einen Engel
fliegen mitten durch den Himmel,
der hatte ein ewig Evangelium
zu verkündigen denen, die auf
Erden sitzen und wohnen, und
allen Heiden und Geschlechtern,
und Sprachen, und Volkern.
Und sprach mit großer Stimme:
Fürchtet Gott, und gebet ihm die
Ehre, denn die Zeit seines
Gerichts ist kommen, und betet
an den, der gemacht hat Himmel
und Erde, und Meer, und die
Wasserbrunnen.
Offenb. Joh. 14, 6 7.

Herausgegeben von der Deutschen Evangel
Zeitweilig redigirt von dem Leh

39th Year, St. Louis, Mon., Oct. 15, 1883, No. 2.

How Luther is blasphemed by the papists.

The commemoration of the 400th anniversary of Luther's birth causes the papists no small anxiety. The fact that Luther's name appears almost everywhere fills them with fury. The old Roman lies about Luther are brought out again, as at earlier jubilee celebrations, poured over with new sauce and spread in newspapers and pamphlets. In Germany, a certain John Janssen, whose invective and distortions are reproduced in the local Jesuit newspaper, the "Herald of the Faith," is particularly popular.

The papists thereby give themselves the appearance of honest historians. They refer to Luther, but how? They twist his words, take them out of context, cite the words of others as Luther's words, cite passages from writings of earlier years, when Luther had not yet come to full knowledge. They also refer to works of history, but which ones? To those which honest historians consider to be writings of lies and blasphemy, e.g. the writings of Cochläus, who also spread the most terrible, most palpable lies orally during Luther's lifetime.

Faithful Lutherans are not misled by this. They know what God has given them in the chosen armor of Luther. All these invectives are delicious, shining pearls in Luther's crown of honor. Joyfully Luther sang and we sing with him:

> "They let one lie, after all, They
> have no pious one. We shall thank
> God in this, His word is come
> again."

Not only do the papists blaspheme Luther's teaching, but also his person, his birth, his life, his marriage, his death, they throw dung at him. They accuse him of the most terrible sins and vices, of blasphemy, of perjury, of communion with the devil, of falsifying the Bible, of fornication, of sedition 2c.

Even during Luther's lifetime, the lie was spread that his father was the devil incarnate and his mother was



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. Oktober 1883. No. 20.

a bathmaid. Luther himself mentions that Cochläus called him "a changeling and Bademagd's son." (Erl. Ausgabe, vol. 60, 312.) Other papists said that Satan had come to Wittenberg in the shape of a merchant dealing in precious stones, and had begotten Luther in a burgher's house. Luther himself wrote about the first blasphemy mentioned: "These are such lies, when the devil can do nothing to the doctrine, then he lies against the person, denies, reviles, curses, and rages against the same; just as the papist Beelzebub did to me: since he could not resist my Gospel, he wrote that I had the devil, that I was a changeling, and that my dear mother was a whore and a bathmaid. As soon as he had written this, my gospel was not accepted, and the papists had won. So John the Baptist and Christ himself had to have the devil and be called a Samaritan; before long John and Christ's teaching were wrong and the Pharisees' teaching right. This is what happened to all the prophets. . . Therefore he that would gain an evil thing, let him also do so... ...scold and lie confidently upon the person, and the cause is won." (Erl. ed. vol. 32, 219 f.)

History presents Luther to us as a brave, undaunted hero. He was not afraid of the whole infernal empire, not of the pope and his ban, not of the emperor and his eight. When he was on his way to Worms, he wrote to Spalatin, "I hear that an imperial command has gone out to terrify me; but Christ lives, and we shall enter Worms in spite of all the gates of hell." "And if there were as many devils at Worms as there are tiles on the roofs, yet I would enter." Yet the papists cry him out as a fearful, desponding man-why? because he had desired imperial escort for the journey! Is not this fine? Did not the apostle Paul also invoke the emperor? Apost. 25:11 Was it not great heroism that Luther, reminded of the bloodthirst of the papists, nevertheless went joyfully to Worms? What did the papists ask for letters of safe conduct? Did they not burn Johann Huss in spite of the imperial escort letter? Do they not teach that one need not keep the promise made to the heretics?

Luther exhorted Germany to repentance because of the Turkish War and declared himself against the way in which the Pope conducted and used the Turkish War. Because of this, he was proclaimed by the papists as a patron of the Turks and an opponent of the Turkish war. They did not notice that he explained himself precisely and wrote, among other things: "Now I have not written this article in such a way that we should not argue against the Turks, as the holy heretic, the pope, interprets it to me here; but we should first mend our ways and make God a merciful God, not plump into it, relying on Pabst's indulgences, as he has seduced the Christians up to now and is still seducing them. ... The pope does no more with his cross, indulgences, and promises of heaven, than to lead Christians' lives to death, and their souls to hell in great heaps, as is fitting for the true Christian of the end. God asks not for crosses, indulgences; he wants a good life. There the pope flies before with his own more than any other, and yet wants to eat the Turk." (Erl. ed. vol. 24, 141.) This they did not heed, that in the writing: "They did not notice that in the same year he had a "Sermon against the Turk" preached, - they did not notice all this, but cried out - and even later they raised the cry - that "he had carried a living Turk in his bosom, that all his skin, hair, and heart had been entirely girded, girded, girded over, and adorned after the Turk; if Luther had had a yearly pension and salary from the Turkish Emperor Soliman, he could not have served him better, and the Turkish Emperor had had great cause to be especially favorable to Luther with imperial graces." As to the latter, it is related in the "Table Talks" that the Turkish Emperor inquired of an envoy about Luther, saying, "I would that he were still younger, for he should know a gracious master in me." The Papists, who refer to this, do not wish to see what is further related, namely, that Luther struck the cross and said, "God preserve me from this gracious Lord!"

A very often repeated blasphemy is that Luther was a rebel and revolutionary. But with what do they want to prove this accusation? Listen and be amazed - from a writing in which Luther warns quite seriously and faithfully against sedition. The title of this writing is: "A faithful admonition to all Christians to guard against sedition and outrage." 1522 He begins by saying, "that it is to be expected that sedition will occur," and he is not exactly grieved that the clergy, monks, and bishops, with their evil consciences, live in constant unrest and fear; but after that he begins to warn in his powerful, eloquent manner against sedition against the tyrannical regime of Popery. "The scripture," saith he, "giveth the pope and his own many other ends, than bodily death and rebellion. Dan. 8, 25. saith, He shall be contrite ohn hand, that is, not with the sword and bodily violence. And St. Paul, 2 Thess. 2:8, saith of him thus, Our Lord Jesus shall kill him with the spirit of his mouth, and shall destroy him with the light of his coming. .. From these sayings we learn that Pabst's end-Christian regiment will be disturbed with him to this extent, namely, that by the word of Christ, which is the spirit, rod, and sword of his mouth, his deception, deceitfulness, mischievousness, tyranny, and seduction will be exposed and put to shame before all the world. For the lie and seduction will be disturbed by this alone, when it is revealed and known." (Erl. Ausg. Bv. 22, 46 f.) The following reasons should move a Christian to beware of sedition: "First, that ... it will not come to pass ... For God Himself will and will be the punisher here, and they are not at all worthy of such light punishment.... Secondly, even if it were possible for a riot to occur and God so graciously wants to punish them, the way is nevertheless of no use, nor does it ever bring about the improvement which one seeks with it.... Third, rebellion is forbidden by God... Fourthly, in this matter sedition is a peculiarly sure inducement of the devil." (id. 48 f.) What then does Luther counsel those who groan under tyranny? "Thou shalt do three things. The first: You shall recognize your sin, which God's strict justice has plagued with such endchristian regiment. . . The second: Thou shalt humbly pray against the papal government. . . The third, that thou let thy mouth be a mouth of the Spirit of Christ.... Look at what I have done; have I not broken off more from the pope, bishops, priests, and monks with my mouth alone, without all the stroke of the sword, than all the emperors and kings and princes have broken off from him with all their power? ... It is not our work that is now going on in the world. It is not possible that one man alone should initiate and lead such a being. It has come so far without my concern and counsel; it shall go forth without my counsel, and the gates of hell shall not hinder it. It is another man who drives the robbery; the papists do not see him, and blame it on us; but they shall become it inside." (ib. 52 f.) - Another writing, from which the papists want to prove that Luther was a rebel and revolutionary, is the writing "Wider den falschgenannten geistlichen Stand des Pabstes und der Bischöfe. In this writing he first shows the necessity of punishing the high heads, especially the ecclesiastical ones. Then he contrasts the figure of a right bishop according to 1 Timothy 3 and Titus 1 with that of a papal bishop according to 2 Timothy 3 and 2 Peter 2. And it is true that the scourge in Luther's hand does not fall gently on the lazy, stingy, lecherous papal bishops who plunge poor souls into ruin. He then continues: "All who do this, risking life, property, and honor, so that the bishoprics may be disturbed and the bishops' regiment be destroyed, these are dear children of God and true Christians, keeping God's commandment and fighting against the devil's order; or if they are not able to do this, they condemn and avoid the same regiment. Again, all who hold above the bishops' rule and are their subjects with willing obedience are the devil's own servants, and contend against God's order and law." (Erl. Ausg. Vol. 28,178.) According to this, Luther is supposed to be a revolutionary. But what do the dishonest papists do to accomplish this? They simply omit the important words that follow soon after: "But this destroying and annihilating I do not want to be understood in any way, that one does it with fist and sword (for they are not worthy of such punishment, nor is anything done with it), but as Daniel 8:25 teaches: "Without hand shall the end-Christ be destroyed, that everyone may speak, teach, and hold against it with God's word, until he be put to shame and fall to pieces, forsaken and despised by himself. This is a right Christian disturbing, on which all things are to be set." (ib.)

G.

(Conclusion follows.)

(Submitted.)

Train from the lives of our traveling preachers in the Northwest.

In Christ beloved Lutheran readers!

As you will remember, our Reverend General, Mr. Praeses, recently pointed out in these pages, in very moving words, how our dear traveling preachers have to carry out their difficult ministry under so many strains and privations. At his and other brethren's urgent request, one of our traveling preachers has now written a special report to illustrate this point a little, without creating the idea that a traveling preacher only has to endure such hardships, while it is a fact that he also experiences many refreshing things in his ministry through God's grace. Here is his report:

"Dear Lutheran reader, you have already learned many things from these pages about the glorious work of our inner mission, how this work extends its blessed and loving arms ever further, to the north and south, as well as to the east and west. Certainly, it is a blessed and God-pleasing work, our inner mission, through which many, countless poor, abandoned fellow believers, who are in danger of going astray, are kept on the path to the blessed goal, or even degenerate and cold ones are won again for the Kingdom of God.

"But the purpose of these lines is not to report triumphs with which God everywhere crowns his glorious work. The 'Lutheran' has often reported on this, and you have certainly praised God with all righteous Christians, who has given His almighty word a

victory after victory. No, this time I would like to acquaint you a little more closely with the circumstances of the men who are doing the pioneer work at the front of the Kingdom of God on earth.

"I have two horses, and a wagon and sleigh too,-will you perhaps accompany me? Of course, you say quickly, who would not like to go out? - But, my dear fellow, it is through hunger and thirst, through rain and sunshine, through swamps and snowdrifts, in which we easily get stuck; no thunderstorm, no snowstorm and no cold shall keep us indoors; even when the mercury shrinks to 45° below zero, we want to ride merrily in the sleigh, - do you still want to come along? No, you say, if that's the case, I'd rather stay home and be told something. -

"Well then!

"Where the Red River, winding from south to north, forms the boundary between Minnesota and Dakota, our synod has about a dozen young men standing, from south to north, a handsome line of outposts, waging the Lord's wars against unbelief and false brethren, and helping to hold together and strengthen the band of the faithful in their part. The individual areas to be visited have an extent that counts in the hundreds of miles. They are mostly newly settled areas, and an easily explainable characteristic of the settlers is that they are mostly poor, anemic. From this it is easy to explain why the travelling preachers are more or less dependent on the willingness of Christians in the south and east to make sacrifices. The country is mostly open, treeless and flat prairie. Germans, Norwegians, Danes and Swedes, Frenchmen, Scotsmen, Jordans and Englishmen live there in a colourful mixture - in short, it is a gathering of the people, as colourful as once at the Pentecost festival in Jerusalem. To seek out our Germans, to serve them with Word and Sacrament, and to gather them into a cohesive group, that is the noblest duty of a traveling preacher. But this requires a lot of ripening. So much for the introduction; now comes the traveling itself.

"It is spring. In the south or east the apple trees may already be in blossom; but up here winter, with ice and snow, is still struggling mightily against the stirrings of the warm spring air. The sleigh has lost most of its air for gliding, but the wagon does not want it. The traveling preacher must serve a distant place, and chooses of two evils, as traveling agents, the lesser, - the sleigh. He arrives happily on the spot, and the people are happily surprised that the pastor has come this way after all. The sun, meanwhile, has worked hard against the sledging. A meager remnant of dirty snow still adorns the paths; it has completely disappeared from field and meadow. Now it is a matter of haste day and night, that only the sledge comes home. It is night, dark night and bitterly cold. During the day, puddles of water have formed in the roadbeds, and the cold of the night has covered them with a crust of ice. Over it goes. The horses break through and fall; the travelling preacher rushes to the aid of the poor beasts and finally gets them back on their feet, even though they are wading up to their hips in the icy elements. Then he runs along, teeth chattering, beside his galloping horses, while his dress freezes to the bone on his legs and his shoes on his feet. The same one

The story of the break is repeated a few more times until, after a shorter or longer period of time, the traveling preacher stops in front of his apartment. Shivering, he crawls under the feather blanket and tries to gradually warm up his frozen limbs, thanking his God that he has once again been so graciously protected, - and the next morning he can still be glad if he has escaped with a good cold. - After some days another settlement has to be visited. In funny jumps the wheels purr over the frozen ground. But the sun does not stand idle; it melts the last remnants of snow that had piled up to 10 feet high in many places. The rivers swell mightily from the snow-water, and on their broad backs the beams and planks of the bridges swirl airily downstream. There the travelling preacher stands before the roaring waters, and every possibility of getting across is cut off. And yet he wants so much to go where he has ordered worship. The people are in such need of the bread of life, and many, thank God, are eager for it! Is there no way out? Yes, there is. One steers the vehicle to the next railway station. There it is left with acquaintances or, if that is impossible, in a livery stable, where, however, it costs heavy money. How smoothly the train flies over the rails, how comfortably one sits in the railway carriage! - The station is reached. Now it is still a foot journey of 5 or more miles. The snow water has not been able to seep into the hard frozen ground, so it stands from 2 to 12 inches high on the flat prairie and waits for a favourable opportunity to disappear. A pair of water boots - and the travelling preacher would be helped! Carefully he checks the wrinkled purse, - the money is just enough for the return trip - he must go on without water boots. From above the sun burns and lures the sweat from his brow, while his foot wades through the ice-cold water desert. At last the destination is reached, and the travelling preacher finds a place behind a crackling stove fire where he can rest a little with comfort. Soon, however, carriages drive up, and timid voices ask if the pastor has come. "Oh yes, he is here!" - and great is the joy.

"Onward advances the season. The battle with swamp and mire begins. The horses sink to the body in the festering mass. The ropes must be loosed. The horses leap to the mainland; and the wagon? Well, Mr. Traveling Preacher may see how he plumbs it out. If at last the wagon is also on dry land, the swamp below has become a boot or two richer.

"So summer and autumn approach, two seasons especially suited for further travel. For weeks the traveling preacher has been driving through dust and rain. At every bump of the wagon the haggard body winces painfully. The income is very small, the expenses considerable. A lone dollar still ekes out its existence in the vest pocket. It may be luncheon time as the mission wagon pulls slowly through a small town. From the kitchen windows of the hotel the lovely smell of fried potatoes, beefsteak, and fresh bread draws so tantalizingly to the nose. Already the travel preacher wants to give in, - then the lonely dollar in the vest pocket speaks its weighty word, and - a pipe of tobacco must take the place of the midday meal. Evening approaches, there beckons a house. The weary wanderer asks for a night's lodging.

He is mercilessly turned away from the threshold. Tired and hungry, he must, wrapped in a horse blanket, be carried under the cart with death-beating thousands of mosquitoes. Or, even if he gets quarters, he may have to struggle in a filthy camp with other bloodsuckers who spoil his rest. A refreshing night's rest is seldom to be thought of in summer.

"Thus summer and autumn fade away. Winter approaches, wielding its icy scepter From November 1, and holding the field With tenacious endurance till mid-April. Nose, hands, and feet are unfortunate limbs when a stiff northwest wind or a day 40 degrees below zero meets the traveling preacher in the open air. The past winter was exceedingly severe, stormy, and snowy. There the traveling preacher was never allowed to go out without a shovel. The case that he had to work horses and sledges out of snowdrifts happened more than once. And then the dreadful snowstorms! I 'know some of our traveling preachers personally who despaired of life more than once last winter. But the faithful God always graciously helped them through, even though it was not without frostbitten limbs.

"And now, in conclusion, dear reader, one thing more: your pioneers also have to do without a comfortable family life. Some, I suppose, have their own homes, but lie on the country road nearly two-thirds of the year. Another has hammered together a miserable hut out of rough boards, through which the wind whips rain and snow without restraint. Some others have to be pushed around in other people's houses, and have their home wherever they happen to be. Now put yourself in the place of that hut-dweller. Late one winter evening he comes home, tired and frozen. Once he has fed his team, he opens his own hut and thinks to himself: "How nice it would be to have a blazing stove fire, how cozy it would be to sip a cup of steaming coffee! But - there in the corner stands the stove, cold and frosty; beside it lies half a loaf of bread frozen as hard as stone; and outside the storm wind has buried the wood in the snow. Tired and hungry, the traveling preacher seeks his camp, in this case his best earthly friend. He sweeps and shakes the snow that still rushes in from the beds, covers the joints with some clothes, and crawls under the blankets. For a while the teeth still chatter, the heart lifts in the body, until at last fatigue wins the day.

"Now, dear reader, do not think that your travel preachers are hanging their heads because of these hardships, privations, and toils. If you could see the weather-browned figures looking so cheerfully at the world, you would doubtless think they were bedded on roses. This cheerful courage of theirs is for a good reason. I think I may tell thee... For there is a strong saying among them, which goes: God does not abandon his travelling preachers! - And so it shall be."

So much for the report of our travel preacher. Following on from the end of it, we certainly all want to shout out to him: You are right: "God does not abandon his traveling preachers." But this does not mean that we only want to say in our hearts to him and his comrades, "God advise us. warm yourselves and satisfy yourselves" - while we ourselves would not be willing to give them what is necessary for the body (Jam. 2, 16.). May the Lord keep this mind away from us!

Besides, let us not forget to lift up holy hands and, in the petition of the holy Lord's Prayer, "Thy kingdom come," also present the affairs of the mission to the gracious and merciful Lord, who alone can promote the work of our hands, send faithful laborers into his harvest, and give prosperity to the planting and watering of his servants in every place.

May the Father of all mercies powerfully draw all our hearts to his dear Son JESUS CHRIST through the power of the Holy Spirit, and fill us with fruits of righteousness that endure to eternal life, Amen!

By order of the Missionary Commission of the Minnesota - and Dakota - Districts of the Synod of Missouri, Ohio, &c. St.

Minneapolis, Minn, Aug 30, 1883.

Friedrich Sievers.

(Submitted.)

My dear John!

What you write and lament to me in your last letter is perfectly true: the godlessness that denies, against obvious perception and thus against better knowledge and conscience, that there is a God, a living, personal God, until at last one's own heart becomes quite mad, confused, deaf and obdurate, - this godlessness spreads more and more, takes more and more hold and takes possession of the masses of the people. You are right. But if you think that it is therefore necessary and in keeping with the times for our pastors to prove often and at length in sermons that there is a living God, I think you are a little on the wrong track. That there is a living God is a simple and immediate perception. If our preachers - and, of course, other Christians on occasion - poke their noses at the scoffers and remind the children of God of this in the most simple way, they have, in my opinion, done all that can be done. The lie has here the broad elaborations; the truth has the simple self-refuting fact.

Let me show you what I mean by a perhaps somewhat crude example.

The other day I was walking through the streets of the poorer part of the city with an unbeliever with whom I am more closely connected by certain relations. D., as he is called, is a learned, thoughtful, and, as far as an unbeliever can be, excellent and amiable man. As we walked, he sought to make it clear to me, in a deeply scientific and long-stemmed manner, that it was not necessary to suppose the existence of a living God. Then, of course, he finally said himself and sighed: "I wish I could see clearly that there is a living God and that everything the Christian religion teaches is true, but I cannot.

Me: What's in the corner?

D.: Where?

Me: There!

D.: An old, moldy, stinky boot! *)

*) The reader must not forget here that the sender did not consider his atheist worthy to bring him nobler examples.

Me: *Well*, now pay attention! Now I will also be learned and show you what wisdom you can get out of an old boot. From this old boot you can recognize, take off, notice, smell with complete certainty that there must have been a living and, on top of that, quite skilful man, called a cobbler; for every thing has its maker.

D.: Is that the wisdom?

Me: That's the wisdom.

D. (laughing): And you are a fool. For to "serve up" a thing so basely self-evident as wisdom is foolishness.

Me: Beautiful, my boy. What lies there?

D.: A dead cat. Ugh! Where are the police? There's filth all over the place!

Me: Let the police go for now and tell me: what is the "so lowly self-evident thing" here?

D.: What do you mean?

Me: O, you have called it a "wickedly self-evident thing" that every thing has its maker. Who is the maker of this dead cat?

D.: Ha ha ha! I can easily tell you that, though. The maker of this cat is a -.

Me: Come on! I don't care about lazy jokes now. Tell me most gravely and freely..: Who made this carrion, this dead cat? You know better than I what tremendous, inconceivable art is to be seen in abundance in this organism, even though it is decaying. Take a piece of muscle and put it under the microscope: wonders, wonders you see there, and more wonders are there that you cannot discern. Who did this? Who thought this up and put it into action?

D.: Yes, 'tis the wonders in nature.

Me: No, defiant heart, you shall not evade - not me and not yourself. Know I will and you shall tell me: who has this dead cat, who has the wonders all that are in nature, who has the wonders and works that are comprehended under the name of "nature," - who has made these? Speak like a man and say: who has all the wonderful organisms, who has all nature, who has all the great and small life in it, who has all the power, all the wise and glorious order in it, who has all this most astonishing and so exceeding great world that only one, namely, its Maker, can be greater; who has made you and me that we now live and are in this world, sensible living beings in this great ever-stirring life? **God,** my friend, **God** has devised, set in motion, made all things.

D.: But what is God?

Me: O, I understand. You think it is only a word for an inconceivable concept when I say that God made everything. And it is true that we cannot fathom and investigate God. But this shines brightly and glaringly in our eyes: God, the Maker of heaven and earth, is a Designer and a Maker; a Person; apart from all, above all, over all; a living, omnipotent, omniscient Lord. That, my friend, is "basely self-evident."

D.: Why do I doubt it? I, who would like to know for sure? I am made of the same stuff as you, aren't I?

Me: You're insane. No, don't get excited! You're insane. And it's This is the accursed madness of pride, which wants to understand this God, and, if it does not understand him, therefore denies him, doubts him, or makes him a distorted image of weak, creaturely, and in addition deathly ill reason. - And this arrogance and prideful madness is their own fault, and leads cheaply to eternal hell. -

Here our conversation ended, as far as it belonged. My dear John, that there is a living, personal God does not need to be proved in a learned way; and to prove it does not need learning; neither does it need understanding. The whole world shouts it in our ears, preaches it to our hearts, shines it in our eyes. Yes, it is only the aforementioned madness of that arrogance that clogs, blinds, and obdurates ears, eyes, and heart.

"That it is known that God is, is manifest unto them; for God hath revealed it unto them, that the invisible nature of God, that is, his eternal power and Godhead, might be seen, if it were known by works, even by the creation of the world: so that they have no excuse." Rom. 1, 19. 20.

In Christo

Your

Karl.

(Submitted.)

On the mission to the Jews.

The undersigned has to report on behalf of the Jewish Missionary Committee that on the 19th Sunday after Trinity the first two Jews were baptized in the church of the Rev. Fr. It was an uplifting celebration, to which not only the congregation was present in large numbers, but also other guests. Pastor König based his sermon on the scriptural passage 1 Petr. 2, 9: "You are the chosen generation 2c." and spoke in the first part of his sermon about the honor of a Christian and in the second part about the calling of a Christian. The whole sermon corresponded to the celebration in every respect. This was followed by an address by the undersigned, who spoke of the importance and difficulty of the mission to the Jews and called upon them to support this work properly. The catechization of the two candidates for baptism, which now followed and which Pastor König held, turned out to be completely satisfactory, and we expressed among ourselves the most ardent wish: If only all our confirmands were so grounded in the Holy Scriptures, and so at home in the catechism! In the presence of the committee members of the Jewish Mission and the missionary Mr. Daniel Landsmann, Holy Baptism was then administered to the two young people Moritz Bercowitzsch and Joseph Mahler, and we were able to welcome them as our brothers in Christ. The celebration concluded with the blessing of the Lord, which made an uplifting impression on all. These were, after all, the first fruits that we and the whole church with us reaped from this work, and which, in the opinion of all of us, have also become ripe enough. It happened relatively quickly with these two, for our faithful missionary worked on them for only 3 months under the Holy Spirit's guidance. Nevertheless, they have received thorough instruction in the Old and New Testaments from our missionary and in the catechism from Pastor König, and both have given them a good report. Yes, we may add: They have received the

They learned to know the difference between law and gospel and their connection, so that they found the Messiah and had a true desire for holy baptism. May the faithful God, who still has many in the people of Israel whom he wants to make blessed and glorious, keep them in his grace and encourage us to vigorously pursue the work of the mission to the Jews. The dear Synod certainly rejoices with us in this success. We urge all our congregations in the East and West to support us vigorously with gifts. At first we did not know or believe that the mission to the Jews would be so costly, but it is a very unique and new work. Not only do we have to pay the missionary's salary and rent, but we also have to provide room and board for most of the Jews who come to us. In addition, we have the special care of providing them with work. We must not let them go to the Jews; most Christians do not want to take them. Therefore, dear brothers in the East and West, help and advise us, for our work would be half, perhaps in vain, if we were no longer concerned about the baptized. Edmund Bohm.

To the ecclesiastical chronicle.

I. America.

"Birds of a feather flock together." This proverb is also true in the church and has recently been remarkably true in this area. The Ohio Synod, as we can see from the "Witness to the Truth" of September 15, has recently taken the first steps towards unification with the Iowa Synod. After the Ohio Synod had left the Synodical Conference, everyone expected that it would first throw itself into the arms of the Iowa Synod and of course be received by it with open arms. And in this they were not mistaken. On August 8, 9, and 10, members of both synods met in Richmond, Ind, as the Iowans report, to "see if they might not stand on the same ground of faith and confession, and acknowledge one another as brethren in the faith, notwithstanding differences existing in things not pertaining to our faith and hope," and behold, it soon appeared "that unanimity in the pure (?) doctrine of the gospel did exist, that they stood on the same ground of faith and confession, and that this unanimity was not disturbed by the differences existing in subordinate things." Present at these successful negotiations from the side of the Ohio Synod were Professors Stellhorn, Loy, and Böhme, and Pastors Werder, Heller, Trebel, Schulze, Schuh, Wickemeier, Dingeldey, and others, but from the side of the Iowa Synod were Professors Gebrüder Fritschel and Pastors Kröncke and Deindörfer. The "Witness of Truth", who took this from the Iowa Church Gazette, makes the following remark: "The above extract from the Iowa Church Gazette shows where the Iowans are now looking for kindred spirits and, according to their report, will also find them. The Ohioans have as yet published nothing about this meeting. I wonder if they have any shame left? The Iowans report: that .unity in the pure doctrine of the gospel does exist', namely between Ohio and Iowa. And yet no union? And: what does Iowa call 'pure doctrine' ? Iowa and Ohio! The link with the General Council is found. It will make a nice cake. " W. [Walther].

From the so-called Lutheran General Synod. "Herald and Magazine" writes: Of Dr. Brown, the well-known late Gettysburg professor, a Quaker by birth, Dr. Stork writes that at first he had an aversion to the Lutheran doctrine of baptism and the Lord's Supper, afterward he tolerated it, and finally, in his last days, he was attracted to the Lutheran doctrine and substantially embraced it. No wonder that few confessional Lutheran preachers were raised at the feet of such a teacher.

Freethinkers. From August 29 to September 2 the Freethinkers held a convention at Rochester, N. Y. The association now numbers 2280 members; of whom there were in New Dort 1257, in Michigan 370, in Pennsylvania 480, in Ohio 120, in Wisconsin 159, in New Jersey 116, in Illinois 98, in Jndiana 48, in California 42, in Massachusetts 43, in Iowa 70, in Kansas 60, in Louisiana 31, in Nebraska 36, in Texas 112, in Colorado 42, in Maine 14, in Minnesota 18, in Wyoming 25, and in Canada 52. The purpose of the association is to cultivate "free thought" and to stimulate its own reflection on scientific, religious, and political questions, and to support the National Liberals in their efforts to bring about the separation of church and state. The association accordingly agitated for the abolition of the tax exemption of church property, the abolition of chaplains in the service of the government, the removal of religious ceremonies from all public institutions, the banishment of the Bible from the elementary school, the abolition of religious holidays ordered by the government, and the overthrow of the Sabbath laws. - At one of the evening sessions, "Ex- Reverend" George Chainey of Boston lectured on "the clergy." He said that the number of clergymen in the United States was 70,000, and that he had no objection to them as individuals; it was only a matter of principle. Science has already triumphed over superstition. Science is a messenger of love, theology a demon (evil spirit) of fear. The schoolhouse must take the place of the church. - Let the freethinkers quack merrily away in their mire, yet the city of God will remain fine and merry with its little fountains within. But when Mr. Chainey says that science has already won the victory over superstition, i.e., according to him, over God's word, this is nothing more than sheer buffoonery. A. Ch. B.

The Methodists are temperance warriors with very few exceptions. Among these exceptions is Mr. W. Ahrens, German Methodist preacher in Indianapolis. The same has recently published a tract, "What Says the Scriptures?" or, A Word for the Sacrament of the Altar and Liberty of Faith and Conscience against the Encroachments of the Modern Temperance Movement." It will interest our readers if we share with them something from Scripture. "Many of the prohibitionists no longer see any difference between the consecrated wine on the communion table and the hooch on the tavern table. They consider wine, like rotgut, a beverage accursed of God, and labor with great zeal to perpetuate it in the use of the sacrament." (p. 1.) When asked why he did not make his voice heard in the paper of the Methodist Church, the "Christian Apologist," he replies, "Its editors positively refuse to include in the 'Apologist' any criticism or complaint of the taking away of wine in Holy Communion, and its substitution by must, sugar water, and other things, contrary to the will and conscience of the communicants." The gradual action against the wine of the Holy Communion is thus described, "In the action against the wine of the Holy Communion it was" (the press

especially also of the Methodist Church) "pioneer, advocate, proponent, and defender . . . . The first practical step taken against sacramental wine is the declaration, .Intoxicating wine is not ACCEPTABLE in Holy Communion." It was made in the great meeting of delegates of all Methodist denominations and others in London, England. . . . . The next step is the recommendation of the Supreme Authority of the Methodist Episcopal Church to all its congregations in all parts of the world: 'To use unfermented grape juice instead of wine in the Holy Communion.' . . . From recommendations it gradually went into practice, with preachers in small or large meetings 'deciding' to continue to use unleavened grape juice instead of wine in Holy Communion. It seems that it did not even occur to them that the communicants also had a word to say in the matter. The resolutions were published. We give the following as an example: "Resolved, That we request our Elders to refrain from consecrating any more wine in the Lord's Supper in this district, after the congregation has been informed thereof. On this the Editor remarks: .We thank Brother H. for sending it in. It is a proceeding in the right direction. Grape juice or raisin juice is easily obtained, and at any rate preferable to wine.'" We list a few more blasphemous utterances of the modern temperance movement from the scripture: '"The intoxicating cup is not the blessed, but a cup of cursing.' It is not the cup of the LORD, but of the devil.' .When JEsus made alcoholic wine, it was a wicked manifestation (revelation) of His power. There was no glory in it, but shame. It was the production of a substance which God, his Father, had cursed as the fruitful source of woe, sorrow, strife, lamentation.'" Surely, every reader will be appalled at such blasphemy! G.

Papal Indulgence. The "Katholische Volksblatt" of New York reports that the Pope has graciously (!) granted extraordinary indulgences to the oldest German Catholic parish in the East, the St. Nikolausgemeinde in New York, for its 50th anniversary (in September). The Cardinal Archbishop of New York has graciously (!) granted the following indulgences and privileges: 1. In exercising the powers graciously granted to us by the Holy See, we declare the High Altar of St. Nicholas Church to be a privileged one. 2. 2. an indulgence of one hundred days, which may be obtained once a day, is granted if the invocation: "Pray for us, O Saint Nicholas" is devoutly pronounced. (3) An indulgence of thirty days is granted, which may be obtained once in each day of the triduum. 4th Do we certify the permission already given that the particles of the most holy cross U. H. J. Chr. may be publicly exposed for the veneration of the faithful.

The papists know that they are lying when they make the simple believe that Luther "in bright moments" held to papist doctrine, when they therefore collect passages from Luther's writings that are supposed to prove this. But these are passages from the writings which he wrote in the early days, when he did not yet know the abominations of the papacy as he did later, or they are passages which have been torn out of their context and twisted. With such writings of lies they have ever and ever sought to support the Pabacy. Thus, in 1589, the Jesuits at Mainz published: "Enchiridion, the small catechism of Luther for the common pastors and preachers, improved and corrected from D. Martini Lutheri's writings and books printed at Wittenberg." In the year 1626 appeared at Neuburg: "Morgenstern, da by which every good-hearted person can soon and easily come to the knowledge of the bright day of truth"; in which tract likewise passages from Luther are falsely quoted. In 1736 appeared and was reprinted in 1868 at Münster: "The Catholic Lutheran, that is, palpable proof from Luther's writings that a Lutheran can accept and publicly confess the true Roman Catholic faith without deviating a nail's breadth from Luther's teaching." - To soften the impact of the present Jubilee, the Jesuits are now busily disseminating such writings of lies. The Papist "Ohio Orphan Friend" of Columbus publishes, "True Words on Dr. M. Luther's Religious Change. A booklet of peace for all lovers of truth, containing the striking proof that Luther, in the midst of his innovations, nevertheless at times taught and proclaimed the old true Roman Catholic faith to the end of his life. Compiled ages ago and newly prepared, improved and increased by I. I. On the four hundredth anniversary of Luther's birth. 1883." In Bavaria such a work of lies is also distributed under the title: "Roman Catholic Catechism by Dr. M. Luther, former professor in Wittenberg. A Festive Gift for the Jubilee Year 1883." - We add only the words of Luther on such knavery, found in the preface to the Schmalkaldic Articles, "What shall I say? How shall I lament? I am still alive, writing, preaching, and reading daily, and such poisonous people are still to be found, not only among the adversaries, but also false brethren who want to be of our part, who presume to lead my writing and teaching straight against me, let me watch and listen, whether they well know that I teach differently, and want to adorn their poison with my work and seduce the poor people under my name: what will become more and more after my death! Yes, I should justly answer for everything, because I am still alive. Yes, again, how can I alone shut all the devil's mouths? especially to those (as they are all poisoned) who do not want to hear or notice what we write, but only practice with all diligence how they may most shamefully pervert and corrupt our words in all letters. To such I will give the devil's answer, or at last God's wrath, as they deserve."

G.

Freemasonry. An address was recently delivered at the Convocation of the Grand Lodge of the Order of Harugaris in Cleveland, which expressed the purpose of the Lodge as follows: "Our cause, too, as I understand it, is to assist in the establishment of a better future, of better, more humane conditions in family and state, and that by the redemption of mankind, by the elevation of the individual to free, independent thought, to self-consciousness, to the consciousness of all our full human dignity, by renouncing all petty, narrow-minded strife for the sake of faith, recognizing that it is not faith that determines the worth of man, but his moral character. Our task is to bring about a union of all those to whom religion stands higher than denomination, the moral man higher than the mere confessor of a sect, a great human union in which those who are separated by religion or politics reach out to each other - the foundation of the religion of humanity. Let us show the world that we not only wear the religion of love and humanity on our lips, but that we stand up for it with our whole personality, that we feel and sense the high moral self-responsibility which it imposes on every one of our actions.

slain." In the face of such confession, surely one would think that no true Christian could join such company. And yet, again and again, individuals allow themselves to be seduced. They are like the fly which, attracted by the magic glow of the candlelight, circles around it until it falls into it. Consider, however, that disobedience - against God's word - is a sorcerer's sin. The Oddfellows are also worshippers of this light. The inclination to this sorcerous sin is often expressed in the curiosity, aroused by evil desire, as to what the Freemasons might be doing. This is a trait from the depths. The true Christian, the true child of God, adheres to Him, and Him alone, who has said: "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." Joh. 12. All other lights that seek to lead to life apart from Christ lie and deceive. They come from hell and lead to - hell. A. Ch. B.

II. foreign countries.

"The end justifies the means" is, as is well known, the supreme principle of the Jesuits. Unfortunately, however, the Jesuits are not the only ones who pay homage to this shameful principle. It happens all too often even by those who want to be the best Protestants. An example of this is given by Pastor Meeske in his paper "Concordia" of September 1, where we read the following: "In order to found and endow an Anglican bishopric in Berlin, the so-called Christian Englishmen have had Indian magicians come to London and perform all kinds of pagan magic tricks on the people, in order to inflame the poor gimpels to buy quite a lot from them in their bazaars in the interest of the Anglican bishopric in Berlin. O shame on such godless corn! It is not in vain that the Holy One said: For your sake the name of God is blasphemed among the heathen. O Kyrie eleison! O that you should be damned with such money, who think you can build God's kingdom in this way! Every Christian who still possesses a shred of shame should be appalled at such ungodliness. " W. [Walther].

(Submitted.)

A Jewish Saga of Dr. Luther's Birthday.

The time of the vesper prayer, for which the Jews gathered in the synagogue at Ssafed in Upper Galilee, was over, and one of the Lurias stood pondering and motionless, with his eyes cast down, in the place where he had performed his prayer. He attracted the attention of the assembly in this position. One at last found himself impelled to interrupt his silent musings, which were conspicuous after the time of prayer had elapsed, and asked him, "Rabbi, what is the matter with you?" Then he awoke as from a deep dream, from a prophetic vision, and began to speak: "About this time a man has been born in the distant West, for the salvation of the world, for our salvation; a dawn has risen for us." It was November 10, 1483. (Evg. Kzt. 1854. p. 1006.)

A story about fighting back against worry.

When Martin Luther was afflicted by the emperor's eight and the pope's ban, he met a monk one morning in the monastery garden at Wittenberg, who was not a little surprised to hear the outlawed and banished man singing a happy song. "Are you in such good spirits, Doctor Martin? Has not the message come against you?" - "The message has come," answered Luther, "but it is none of my business. That is the business of my Lord Christ alone."

(Narrated by Rocholl.)

What Luther testifies of his monastic life.

It is true that I was a pious monk and kept my order so strictly that I may say so: If ever a monk went to heaven by monasticism, I also would have gone in; all my fellow monks who have known me will testify to that. For I would (if it had lasted longer) have martyred myself to death with watching, praying, reading, and other work." (XIX, 2299.)

The hat in the church.

Duke Ernst the Pious of Gotha, about the middle of the 17th century, ordered his sons to take off their hats in church as often as the name JEsu was mentioned. It was therefore still the custom at that time for the men in church to have their heads covered during the service. But as the name of JEsu was not seldom mentioned, the many taking off of the hat may have had its two sides, and may have contributed to the fact that the head was everywhere left uncovered. But this does not seem to have been the only reason. In the church at Sonneburg, directly at the southern entrance door, hangs an old coarse felt hat. Underneath it says: "Here the hats and caps of all the coarse ones, who, when one calls upon the Most High with song, praises and thanks, let them sit on their heads without respect, are to be posted." At an earlier knight's feast, a countryman came into the church with his head covered. As punishment, his hat was taken off and hung up there. The reason given was the respect owed to the Most High, and therefore the uncovered head was required during the entire service. The taking off of the hat at the name of Jesus was then replaced by bowing, which later disappeared more and more. Even into the 18th century, it took a lot of effort to get people out of the habit of their "coarse morals" in church, as Joh. Arndt complained in his time; and how it went in the churches, which were always open, except for the service, is lamentably described. To prevent scandals, the churches were finally closed. Respect for the consecrated place came only with the time of Pietism and perhaps also through its influence.

(Delayed.)

Obituary.

On the 29th of August, after a prolonged flattering affliction, Rev. Joh. Kamin, of Waltz, Wayne Co, Mich, died gently and blessedly in Christ his Lord. The dear brother was destined to have but a short time to labor in the house of the Lord. Only 2 years did he officiate in Waltz and New Boston. At his funeral, Pastors K. Moll of Detroit and F. Schatz of Spring Wells were also present to give the dear brother his last honorary service.

A. Ch. Bauer.

Ordinations nnd introductions.

Candidate O. Hohenstein, who had received a regular call from the congregations at West Prairie and Clear Point, Arkansas, was ordained by the undersigned by order of the Reverend Mr. President Biltz on the twelfth Sunday after Trinity, assisted by the Rev. E. Meiländer, in the midst of the congregation at Little Rock. C. F. Obermeyer.

Address: Rev. O. Hodensteiv, Llis8ionar^, Ooläman Station, Arkansas 6o., Lrlc.

According to commission, Rev. Th. F. F. Finck was installed at St. Paul's Lutheran Parish, Cascade, Sheboygan Co, Wis, on the loth Sunday after Trin. by

I. Herzer.

Address: Rev. 111th R. Rinek,

(üaseacke, Süedo^Aan 6o., ^Vls.

By order of Mr. President Beyer, Rev. Geo. H. Zimmermann on the 18t "n Sunday after Trin. in Trinity Parish at Smallwood, Carroll Co, Maryland, and in St. John's Parish in the same County by the undersigned. C. H. F. Frincke.

Address: Uev. Oeo. 8th Ximmermann, LmLllwoocl, Oarroll Oo., Llck.

Mr. ?. I. G. Schliepstek was introduced on the 16th Sunday after Trin. in the midst of his congregation at Caledonia on behalf of the Presidency of the Michigan District by

H. Koch.

Address: Rev. I. O. Seüliepsiek,
Oaleclonia, Lent Oo., L8eh.

Commissioned by President Beyer to do so, I introduced 8th H. Schröder on the I9th Sunday after Trin. in Eden. I. Steck.

Address: Rev. 8th Sekroecker, Lcken Valley, Lrle Oo., X. X.

By order of Mr. President Schmidt, on the 9th Sunday after Trin. Mr. ?. C. A. Geyer was installed in his office at St. Paul's Lutheran Parish, Unionville, Tuscola Co, Mich, byI . L. Hahn.

Address: Rev. 6th Oe^or,
DnionvIIIe, Nu8eolu Oo., Lliek.

Church dedication and thanksgiving.

On the 18th Sunday after Trinity, the Lutheran Jmma- nuels congregation of Fenton, Kossuth Co., Iowa, was privileged to dedicate their new church to the service of the Lord. In the morning, Mr.?. E. Wtegner in German, in the afternoon Mr. ?. C. Weber in English. The consecration prayer was said by the undersigned.

On behalf of the congregation, I would like to express my sincere thanks and praise to all those who have contributed to the building of our church. C. F. W. Maaß.

Mission Festivals.

On the twentieth Sunday after Trinity, the churches in and around New York held their annual mission feast. Speakers were Messrs... Henkel, Keyl and Ebendick, as well as our missionary to the Jews, Mr. Landsmann. The collection was -303.00.

Otto Hanser Jr.

We celebrated a mission feast in Racine, Wisconsin on August 19. Professors Huth and Hamann were the preachers. Collection-111.63. F. Keller.

On the 14th Sunday after Trinity, the Jmmanuelsgemetnde tn Mt. Olive, III, celebrated tn fellowship with its neighboring congregation, that of Mr.? Schröder, a very blessed mission feast. Collection K103.00. H. Weisbrodt.

On the 16th Sunday after Trin. the congregations of Messrs ??. Holst, Rathjen and Kothe celebrated their common mission feast in the river congregation of the undersigned. The festival preachers were Messrs ??. Holst, Rathjen and Gehrmann. Collection-72.00. D. Kothe.

On the 16th Sunday after Trinity, the Lutheran St. Paul's congregation in Woodworth, Jroquois Co, III, celebrated this year's mission feast. The collection was -49.50. One third of this was for the negro mission, one third for the inner mission and one third for our seminary in Springfield.

C. F. Hartmann.

On the I7th Sunday after Trin. the Zion congregation at Tandy Creek, Jefferson Co., Mo. celebrated their second mission feast, with a large attendance from the neighboring congregations. The festival preachers were Messrs. ??. H. Maack and I. A. Mayer. Collection-34.37. E. Lehmann.

On the 17th Sunday after Trinity, the congregations of Appleton City and Prairie City, Mo., celebrated their first mission feast together. Preachers in the morning were the undersigned and ?. I. Nething; in the afternoon preached ?. O. Mencke gave a long historical lecture on the mission to the Jews, after which ?. C. Umbach closed the celebration with an English address. Collection -52.20. W. Heyne.

On the 17th Sunday after Trin. the congregation of Pastor Koenig and the congregation of the undersigned at Middle Creek, Seward Co, Nebr. celebrated their joint mission feast. The feast speakers were ?. King and undersigned. The collection was -47.35. C. E. B ode.

On the 17th Sunday after Trin. the congregation tnGolden, Adams Co, III, celebrated their annual mission feast. The festival preachers were??. Haake, Willner and Eggrrking. The collection was -59.80. L. E. Knief.

On the 17th Sunday after Trinity my congregation here in Beardstown, III. celebrated their annual mission festival. The festival preachers were Messrs. ??. C. C. E. Brandt, H. C. Witte and I. Drögemüller. Collection-105.00. F. P. Merbitz.

On the 7th Sunday after Trinity, the congregation in Petersburg, III, celebrated its first mission festival in association with the neighboring congregations. The festival preachers were Messrs. Dorpat and Meyer, students. The collection made at this feast was -59.50. C. G. Hähnel.

On the 18th Sunday after Trin. the congregations in Staunton, Gehlenbeck, Worden and Brunswick, III, in which also some families in Prairie Town took part, celebrated their common mission feast in the congregation of the undersigned, whereby the ??. Lochner, Bergen and Karth abundantly fed and refreshed the congregation with the dear Word of God. Collection -144.50. I. M. Hahn.

On the 18th Sunday after Trinity the congregation in Waterford, RacineCo., Wis. celebrated their first mission feast. The festival preachers were ??. Löber, Jr. of Milwaukee and Keller of Racine. Collect -17.00. F. Schumann.

On the 9th Sunday after Trin. the parishes of the
Wilder, Wischmeyer and the undersigned held their community mission feast, with the participation of some guests from Houston, at LittleCypress, Texas. The festival preachers were ??. G. Kühn and I. I. Trinklein. Collection -103.10.

G. W. Behnken.

On the 19th Sunday after Trinity the congregation of the undersigned celebrated its annual mission feast in Nokomis, III. The festival preachers were Messrs ? Wrisbrodt and Student Grimm. The collection was -70.00.

L. Zahn.

?. 8. subsequently received -2.00. D. O.

On September 17, the churches of the undersigned celebrated their first mission feast at Eldora, Iowa. ?. Herrmann and the undersigned preached. One third each of the collection (-15.00) was earmarked for the mission to the Negroes, the interior and the Jews.

A. C. Dörffler.

On the 7th Sunday after Trin. the congregations of Mr ?. Hilgendorf and the undersigned celebrated their mission feast. The festival preachers were Messrs. ??. Schülke and W. Harms. The collection for inner and outer missions amounted to -75.60.

A. Hofius.

A correction

of my mission report in No. 16 of the "Lutheran" concerning the mission in Los Angelos, Southern California, I would like to take the liberty herewith in a few lines. To my great sorrow, I forgot to mention the faithful preparatory work and assistance of Pastor Martin Wyneken, who came to Los Angelos five years ago as a result of his severe chest disease. It was he who founded there the mission station in Orange, 20 miles away, which is now served by Father Kogler, and in Los Angelos itself had begun to gather the church Germans and had preached here and there. And after Herr k. Bühler had accomplished the final organization of the congregation by regular preaching, Father Wyneken served the congregation with great self-denial, as much as his suffering condition permitted him, during the whole year, until he was relieved by the arrival of Father Runkel.

I believe I owe this brief correction and recognition to the dear brother all the more because he was only able to accomplish this work with the exertion of all his strength and with the greatest effort, and his heavy and long-standing cross of illness is made even more painful for him by the fact that he is condemned to such inactivity in the face of the great need for preachers and his zeal for love to work for the kingdom of his dear Savior. Unfortunately, the latest news about his health is also very sad. May he then be urgently recommended to the intercession and active love of all the brethren, and may God fill him with the rich consolation of his Holy Spirit.

C. I. Otto Hanser.

Entered the Sasse of the Illinois - District:

For the synod treasury: From Fr. Zahn's congregation in Nokomis K8.00.

For the new building in St. Louis: By L. Brauns in Chieago, proceeds for the sale of 594 Chicago & Alton R. R. tickets at the time of the dedication of the new seminary in St. Louis, 594.00.

For inner mission: Through ik. Lenk from Dreieinig- keits-Gem. in Millstadt 11.75, Kreuzgem. near Millstadt 8.25. By Eißfeldt in South Chicago from Hermann Wüstenfeldt 1.00. By P. Kowert's Gem. in Montrose 15.75. By P. Winter, collection at mission festival near Hampton, 170.00. By P. Dorn's Gemeinde in Pleasant Ridge 8.77. By P. Bartling in Chicago from Emil Reinhardt 2.00. Mission festival coll. by ?. Schwartz at Mount Carroll 12.50. By k Hahn, part of the Mission-.

Festival collection of the congregations in Staunton, New Gehlenbeck, Worden, Brunswick & Prairie Town, 65.00. By ?. Knies in Golden, part of a mission festival collection, 10.00. By ?. Hartmann in Woodworth, one-third of mission festival coll. 16.50, from widow Lücke 1.00. By ?. Brueggemann from Trinity congregation in Lyonsville 14.00. R. from Chicago's suburb?, first pension from new house 25.00. By ?. Zahn in Nokomis, part of mission festival collection s. St. Paul's congregation, 30.00. (p. -391.52.)

For Gentile Mission: Through ?. Knees in Golden, part of the Missionary Festival Coll., (designated by the giver himself) .60.

For Negro Mission: By ?. Hahn, part of mission feast coll. of Gemm. at Staunton, New Gehlenbeck, Worden, Brunswick, and Prairie Town, 21.00. By ?. Knies, part of a mission festival coll. of the Gem. at Golden 5.00. One-third of the mission festival coll. of ?. Hartmann's comm. in Woodworth 16.50. By ?. Zahn in Nokomis, part of mission feast coll. of St. Paul's congreg. 10.00. (p. -52.50.)

For Jewish Mission: By ?. Hahn, part of mission festival coll. of congregations at Staunton, New Gehlenbeck, Worden, Brunswick & Prairie Town, 9.00. Part of mission festival coll. of ?. Knief's Gem. in Golden, 1.40. By ?. Zahn in Nokomis, part of mission festival coll. of St. Paul's congregation, 10.00. (p. -20.40.)

For Emigrant Mission: By ?. Hahn, part of the Mission Festival Coll. of Gems in Staunton, New Gehlenbeck, Worden, Brunswick & Prairie Town, 21.00.

For emigrant mission in New Uork: By ?. Knief in Golden, part of a mission festival coll. 4.00. By ?. Zakn in Nokomis, part of mission feast coll. sr. St. Paul's parish, 12.00. (S. -16.00.)

For Emigr. -Baltimore Mission: By ?. Knief in Golden, part of mission festival coll. 4.00. By ?. Tooth in Nokomis part of mission feast coll. sr. St. Paul's congregation, 8.00. (S. -12.00.)

For poor students in St. Louis: By ?. Knief in Golden, part of a missionary festival coll., 4.00 for F. C. Drögemüller 5.00. (p. -9.00.)

For the household in Springfield: one-third part of the Mission Festival Coll. of?. Hartmann's Gem. in Woodworth 16.50.

For poor students in Springfield: Durck ?. Miracles in Chicago by the Young Men's Association, 5.00. Durck ?. Knief in Golden, part of the missionary festival coll., 4.00. ?. Zahn's church in Nokomis for Munff, 2.00. Durck? Knief in Golden, part of mission festival coll., for F. Kümpel, 5.00. (S. -16.00.)

For poor students in Fort Wayne: Durck ?. Knief in Golden, part of a mission festival coll. for C. Drögemüller, 5.00. From Addison for Ad. Bartling: from the Young Men's and Young Women's Society, 10.00, W. Buchholz, 1.00, Widow Mesenbrink, 1.00; for W. Bäder from the Gem. das. 20.00. (S. -37.00.)

For poor students in Addison: Through?. Steege in Dundee from Joach. Heidemann and F. Albrecht .50 each, Chr. Ehlert 2.00 and from the piggy bank of ?. Steege's children 1.00. By ?. Knief in Golden, part of a missionary party coll. 4.00. From Chicago: I. M. for Paul Messner 16.00; ?. Loßners Gem. for Rud. Geisemann 10.00; by ?. Wunder from the Young Men's Association for Th. Deffner 10.00. By Treasurer Eißfeldt in Milwaukee for W. Grade 15.00. By Treasurer Birkner in New York for A. Frincke 50.00 and E. Brust 8.00. Cong. in Addison for C. Roßmann 20.00. (S. -137.00.)

For the household in Addison: Durck P. Steege in Dundee from Teacher Hicken, F. Wäscher, Bro. Wollbrecht and K. Ehlert 1.00. each (S. -4.00.)

For poor students in Milwaukee: From Chicago: Durck ?. Succop from the Young Fr. Association for Alb. Harlof 15.00 and Karl Abel 15.00; by ?. Wunder from the Young People's Association for A. Leut- heußer 5.00. (p. -35.00.)

For the Progymnasium in Milwaukee: From Addison: by Teacher..Baths from Widow Monk 1.00 ; by Teacher Rosen from Widow Ohlerking 1.00; by H. B. from A. Wolkenhauer 5.00. Durck ? Halln, part of the Mission Festival Coll. of Gemm. at Staunton, New Gehlenbeck, Worden, Brunswick and Prairie Town, 23.00. By ?. Miracles in Chicago by L. Hacker for building 5.00. (pp.-35.00.)

For the widow's fund, H. C. Buchholz in Addison .50.

For the deaf and dumb: ?. Zahn's congregation in Nokomis 5.00.

For Studious Orphans of Addison: By?. Miracles in Chicago by Mrs. N. N. 2.00.

For the community of Rochester, Minn..: By?. Miracle in Chicago by N. N. 1.00.

For the comm. in South Bend, Ind.: ?. Large Gem. in Addison 10.00.

For Francis Buszin in St. Louis: By?. Knief in Golden, part of a missionary festival coll., 5.00.

Addison, III, Oct. 2, 1883; H. Bartling, cashier.

Entered the Iowa caste - district:

To the new building in St. Louis: By ?. Brandt in Clarinda, 2nd Sdg. by W. Gundermann 7.00. By ?. Strobel n. tr. by H. Horstmann 10.00, L. Borchert and H. Bote each 5.00. By ?. v. Strohe of the St. Johannisgem. at Monticello, 5th Sdg., 35.00. By ?. Heinicke of H. Wollen 10.00. (S. -72.00.)

For inner mission: By ?. Zürrer of the Trinity congregation south of Marcus 5.23. By F. L. Weiß of the St. Pauls congregation at Fort Dodge 8.20. By ?. Runge, sent at the mission festival in Sioux City, 23.65. By ?. Aron from Widow Kniper 1.00. From ?. Brandt 5.00. By the same from Mrs. Knost .50. By ?. Miller of sr. Wall Lake 4.10. ?. Strobel's congregation at Bauer 5.00. Durck ?. Reinhardt, missionary feast coll. at Van Hörne, 75.00. By F. L. White of St. Paul's parish at Fort Dodge 8.25. ?. Dornseif's St. John's congregation, 10.80. By ?. Dörffler, part of the mission festival collection of the congregation to Hubbard and Eldora, 5.00. Durck ?. Guenther, part of mission festival coll. at Boone, 38.18. Through ?. Mallon, part of mission festival coll. at his church, 11.00. By ?. Seßler, missionary festival coll. at Grant City, 23.26. Evening meeting coll. of the congregation at Sheridan Tshp. 6.80. (p. -230.97.)

For Jewish mission: ?. Studt 1.00. By ?. Dörffler, ! Part of missionary festival coll. on Hubbard & Eldora, 5.00. ! By ?. Guenther, part of mission festival coll. in Boone, 10/13.

By ?. Mallon, part of the mission festival coll. sr. Gemeinde, 2.00. By ?. v. Strohe from Mrs. Scheer 3.00. (S. -24.10.)

For Negro mission: Durck ?. Dörffler, part of the Mission Festival Coll. on Hubbard and Eldora, 5.00.

For the deaf and dumb: ?. Wiegners Gem. bet Clear Lake 6.00. By ?. Brandt in Clarinda, ges. at children's party sr. Gem., Jan. 16. by ?. Guenther in Boone by s. School children 3.00. By ?. Bräuer in Elkpvrt by H. Watermann 5.00. (S. -30.01.)

For the orphanage in Addison: By ?. Horn in Denver, at the children's festival s. Congregational, 17.50. By ?. Guenther in Boone from N. N. out of the congregation's collection bag, 1.00. By ?. Reinhardt in Vinton by A. Bröndel 2.00. (p. -20.50.)

For the orphanage near St. Louis: By ?. Günther in Boone from F. Krug in the Landgem. (Thank offering s. wife) 1.00. By ?. Wiegner in St. Ansgar from H. Dietrichs 2.00. By Anna Drame from the orphan's fund of the school Hrn. ?. Dörfflers 1.50. By Frl. L. Strobel from the women's association of the community in Bauer 5.00. (p. -9.50.)

For poor students from Iowa: By ?. Baumhöfener in Homcstead, collected at the wedding of D. Schwarting, 7.00.

For poor students in Springfield: by ?. Brewer in Elkport by H. Watermann 5.00.

For student Drögemüller in St. Louis: By ?. v. Strohe from Mrs. Scheer 3.00.

For the University of Wittenberg, Wis.: By ?. v. Strohe from Mrs. Sckeer 4.00.

For the congregation inMacon City, Mo.: By?. Dornseif of St. John's congregation in Maple Valley Tshp. 8.80.

For the congregation at Fenton, Iowa: by Treasurer C. Grahl at Fort Wayne 12.53.

For the congregation in Davenport, Iowa: a) Gifts: ?. Brandt's comm. at Clarinda 9.20, ?. Baumhöfener's comm. at Homestead: ?. Baumhöfener 2.00, Teacher Hild 1.00, N. N. & Bernhard Sandersfeld .50 each, D. Wiebold 1.00, G. Trimpe 86o. & H. Hüdepohl 5.00 each, H. Tietje 10.00, Chr. Busch 5.00, D. Maas u. D. Otte each 1.00, I. H. Ahrens 5.00, Gerd Maas 2.00, communion collection 16.00, total 64.20; d) non-interest bearing loans: by ?. Baumhöfener in Homestead by G. Trimpe jun-, H. F. W. Neuenkirche u. I. H. Maas 25.00 each, together 75.00. (S. -139.20.)

Monticello, October 1, 1883, H. Tiarks, Cassieter.

Entered the Middle District caste:

To the seminary building: From?. Niethammer's parish in La Porte, 3. Z., -185.00. ?. Franke's parish of Leslie, 7.00. From?. Huge's parish of Vincennes, 5.00... Schumms' compound in Kendallville, 7.00. Off 25.00. ?. Daib's parish in Adams Co., 3rd line, 127.00. Seemeyer's Gem. near Willshire, 2nd line, 166.50. ?. Bethke's Gem at Reynolds & Goodland, 15.00. (Summa -530.50.)

For the congregation in South Bend: One sixth of the mission festival collection of the 3 congregations in Fort Wayne 100.00. ?. Rosenwinkel's congregation in Bielefeld 6.50. ?. Stubnatzy's congregation in Con- voy 5.35. (p. -111.85.)

For the Chemnitz comm.: H. Claus in Cleveland 12.50.

For the community in Planitz: H. Claus in Cleveland 12.50.

For the Rochester, Minn. congregation: ?. Rosenwinkel's parish in Bielefeld 6.00.

For the organ in the new seminary: Juftus Scheiderer in Neu-Dettelsau 3.00.

For emigrant mission in New Uork: ?. Werfelmanns Gem. in Neu-Dettelsau 9.91. Part of the Mission Festival Coll. in Van Wert 10.00. ^S. -19.91.)

For emigrant mission in Baltimore: ?. Werfelmanns Gem. in Neu-Dettelsau 9.91. F. Dinse in Cleveland 1.00. (S. -10.91.)

For poor students in Fort Wayne: Wedding coll. at W. Baade by ?. Sauer in Fort Wayne 6.50, by R. Cummerow 7.80. ?. Bethke's Gem. in Reynolds for W. Brink 9.85. (p. -24.15.)

For inner mission: 1) for the West: Mrs. Lay in La Porte 2.00, Chr. Herpolsheimer in New Carlisle 1.00, ?. Weseloh's congregation in Cleveland 42.00, ?. Sieving's parish of Fairfield 30.70, Mr. Henke of La Fayette 1.00, ?. Schöneberg's congregation das. 3.40; 2) for Nebraska: one-sixth of the mission festival coll. in Fort Wayne 100.00, from the mission box of Dr. Sicher's congregation das. 20.00; 3) in general: ?. Werfelmann's congregation in Neu Dettelsau 29.00, K. Beyer in Cleveland 2.00, ?. Franke's congregation in Leslie 7.00, Mission Festival collection in Seymour 46.90. ?. Schaefer's church in Waymansville 6.75, ?. Huge's congregation at Vincennes 16.75, ?. Mohr's comm. in Jnglefield 8.30, proceeds of Misstonsfest in Akron 93.17, part of Missionfest coll. in Van Wert 24.64, 2 thirds of Missionfest coll. in Fort Wayne 400.00, comm. in Lanesville 9.00, F. Wachs Jr. in Cleveland 1.00, ?. Schlefselmann's Gem. at Woodland 6.20, George Mueller at Stony Ridge 1.00, A. Erdmann at Columbia City 7.90, Julie Schaper's. .20. (S. -859.91.)

For sick pastors and teachers: ?. Schmidt's congregation at Seymour 9 a.m. ?. Seemeyer's parish at Willshire 3 p.m. (S. -24 a.m.)

For the mission to the Jews: Wedding collection at I, Witte in Friedheim 5.24. From ?. Huge's parish in Vincennes 1.00. P. Lothmann's parish in Akron 13.51. ?. Schöneberg's parish in La Fayette 5.60. (p. -25.35.)

For negro mission: W. Rebber in Seymour.50. part of mission feast coll. in Van Wert 10.00. ?. Bethke's comm. at Goodland 3.17, at Monticello 2.03. (p. -15.70.^

For poor students in St. Louis: C. Hunghans in Vincennes 2.25. ?. Schroeder's Gem. to Gar Creek 2.11. F. Wachs Jr. in Cleveland .50. proceeds of a bequest by ?. Daib in Adams Co. 6.00. (S. -10.86.)

For poor students in Springfield: F. Wachs Jr. in Cleveland .50. wedding coll. at W. Dreyer by ?. Sauer at Fort Wayne for Mueller 9.00. (p. -9.50.)

For the synod treasury: ?. Stubnatzy's congreg. at Convoy 5.35. Teacher S back at Fort Wayne, contribution, 2.00. ?. Zagel's church, Fort Wayne, 6.50. Fischer's comm. at Elkhart, 6.00. Off ?. Sieving's comm. in Fairfield, 2.00. Mr. Schtn-

nerer by Seemeyer 10.00. ?. Querl's Gem. in Toledo 10.05. (p. -41.90.)

For the deaf and dumb: P. Schmidt's Gem. in Elyria 9.75. Wedding Coll. bet F. Blomberg in Friedheim 7.76. (p. -17.51.)

For the widow's fund: 1st gifts: P. Schumm's parish in Kendallville 5.00, N. N. through P. Gross in Fort Wayne 5.00, P. Seemeyer's parish near Willshire 15.00. 2nd contributions: ?. Jungkuntz at North Judson 2.00, P. Heintz at Crown Point 2.00. (S. -29.00.)

For the orphanage in Boston: Jda Stegemann in Cleveland .50, Auguste Lipstreuer this. .50. (S. -1.00.)

For the orphanage near St. Louis: Through teacher Strieder in Fort Wayne from sr. Class 1.00, from the piggy bank of the little deceased H. Rodenbeck 1.00. (S. -2.00.)

Fort Wayne, Sept. 30, 1883, C. Grahl, cashier.

Incoming to the Coffee of the Eastern District:

For the synod treasury: From Wellsville congregation -13.50. St. Matthew's congregation in New Uork 200.00. Springville congregation 2.30. North East congregation 4.50. (S. -220.30.)

For widow's fund: comm. in North East 4.67. k. Leemhuis 4.00. Trinity Comm. in Buffalo 17.25. (S. -25.92.)

For inner mission: Mrs. Rosine Körber in Paterson 1.00. Cong. in Philadelphia 13.87, Mrs. El. Mull 1.00. Mr. v. Etta in Roxbury 2.00. Women's mission ver. in P. Frey's congregation in Albany 10.00. (S. -27.87.)

For the college building in St. Louis: congregation in Johnsburgh, Pa. by inst. 6.00. Fr. Ahner's congregation in Pittsburgh by inst. 89.00. Fr. Frey's congregation in Albany, 3rd Sdg. by inst. 64.00. For the decoration of a room for the bl. E. G. W. Keyl by k. T. Körner by himself 10.00, P. C. Germann 5.00, P. F. Germann 5.00, teacher Ernst Keyl 5.00, Hrn. Wm. Keyl 5.00, **H.** Oldenburg 5.00, H. Rathjen 5.00, von Ochsen 5.00, H. Rügen 5.00, together 50.00. (S. -209.00.)

For the Progymnasium in New Nork: N. N. from St. Matthew's congregation in New Nork 8.00. Offertory box in Fr. Körner's congregation 10.00. Congregation in North East 3.10. (S. -21.10.)

For mission in Eric: mission feast coll. in Little Valley 8.85. comm. in North East 3.10. (p. -11.95.)

For college maintenance: St. John's congreg. in Williamsburg 12.55. congreg. in New York 12.10.

For the orphanage near Boston: Mrs. Sophie Boßler in Pittsburgh 1.00. By ?. Sieker by Widow Peters 1.00. Widow H. 5.00, I. Eberhard .50. by the "Kinderblatt" ges. 25.00. Mrs. Rosine Körber in Paterson .50. by Helena Körber from her piggy bank .50. comm. in Springville 2.00. (S. -35.50.)

For the deaf and dumb: Congreg. in Wellsville 4.00. St. Paul's Congreg. in Baltimore 15.75. (S. -19.75.)

For the orphanage at Addison: Through the "Children's Journal" 25.00.

For the orphanage near St. Louis: Through the "Children's Journal" 25.00.

For poor students in St. Louis: Mrs. El. Mull in Philadelphia 1.55. Virgin Society of St. Martinigem. in Baltimore for Chr. Merkel 8.00. For Th. and C. Engelder, coll. on Bro. Schrader's wedding by Father Hohn 9.00. Wedding coll. at H. Krüger 3.50. Gem. at Basswood Hill 9.50. (S. -31.55.)

For poor students in Addison: Virgin Society of St. Martinigem. in Baltimore for Ed. chest 8.00.

For the Luther monument in St. Louis: By ?. Beautiful in Lyons by Mr. Grimm 5.00.

For inner mission in Dakota: Mrs. Rabold in'Pittsburgh 5.00, B. H. Succop 1.00.

For the traveling preachers' fund in the West: Congregation in Paterson 7.25. Congregation in Johnsburgh 4.00. N. N. by P. Lindemann 5.00. Joh. Hoffmann in Bayonne 1.00. N. N. in Baltimore 10.00. Congregation in Cumberland 11.42. St. Matthew's congregation in New Uork 46.76. Benevolence fund of same congregation 50.00. Congregation in Lonaconing 3.36. Congregation in Barton 4.62. Congregation in Bück Valley 5.00. A. F. W. Fedder in Sbarps- bvrg 3.00, Bro. Heinz 5.00. Gem. in Haverstraw 5.61. Etlicke members from P. Walker's Gem. 22.00. From the missionary box of his. 10.00. Virgins' club in ?. Richmann's congreg. 7.00. congreg. in Schenectady 5.00, A. Dettelborn.1.00. (S. -207.02.)

For the Jewish mission: Through Fr. Sieker from Mrs. Fleischmann 1.00. ?. Dr. Gotwald 1.50. Missionary Festival Coll. in Little Valley 8.85. Through the Children's Journal 15.00. Mrs. El. Mull in Philadelphia 1.00. Virgins' Association in Fr. Rickmann's parish 7.00. St. Paul's parish in Baltimore 15.75. Through Treasurer Bartling 38.00. (p. -88.10.)

For negro mission: Miss M. Fleischmann bySieker 1.00.

For the congregation in Niederplanitz: Member of St. Matthew's congregation in New Uork 1.00. I. P. 1.00. W. Thomä 2.00.

For Danbury congregation: Springville congregation 3.00. St. Paul's congregation in Baltimore 18.00. Treasurer Tiarks 3.00.

For Macon City congregation, Mon: St. Paul's congregation in Baltimore 6pm.

For theGem. in Rockville: By TreasurerTiarks 12.60.

New York, Sept. 6, 1883. I. Birkner, cashier.

Entered the Coffee of the Western District:

For the synodical treasury: From?. Germann's congregation at Fort Smith, Ark. -6.15. P. Willes' congregation at Brownsville, Mo., 7.55. From the Triune Kettle Distr. at St. Louis 8.35. Coll. of the congregation of P. Mahrs at Ellsworth, Kans., 2.00. Coll. of the congregation of P. Freses at Hanover, Kans., 9.45. From the Zion Distr. at St. Louis 15.00. ?. Krämer's congregation in Humboldt, Kans., 7.85. From the Dreieinigk.-Distr. here 5.85. (p. -68.20.)

For,inner Misston: Jebns congreg. in Kansas City, for Kansas City, Kans., 30.00. Mission feast coll. of congreg. in Cape Girardeau and vicinity 40.00. Mission feast coll. in congreg. of ?. Weselohs near Kimmswick, Mon., 50.00. Mission festival coll. of the parish of ?.. Mähr and Kaiser at Lincoln, Kans., 18.35. ?. Miller's congregation at Wellsville, Mon., 6:00. ?. Bode's

B. Judge by Bro. Griebe! in California, Mon., 1.00. Mission Feast Coll. of Appleton City & Prairie City congregations, Mon., 20.00. Mission Feast Coll. in Bro. Jbens' Farmington congregation, Mon, 35.00. Thanksgiving offering of N. N. by Bro. Polack in Uniontown, Mon., 2.00, Firstfruits offering of new crop of N. N. by Bro. Polack the. 2.00, Mission Feast Coll. in Bro. Polack's congregation the. 77.50. Mission Feast Coll. of the congregations of ck. Sauer, Mertz, Kühn and Schulze in Jackson Co, Ind, 71.45. Bethlehem's congregation in St. Louis 10.00. Mission festival coll. in the congregations in North St. Louis 466.43. L. I. by Fr. Nütze! in West Ely, Mo, 2.00. Coll. of congregations by Bro. Griebel in California, Mon., 7.25. Bro. Matuschka's congregation in New Melle, Mon., 43.00. Zion Distr. in St. Louis 5.70. Mission Festival Coll. of congregations of UU. Lentzsch & Bock in Holt Co, Mon, 14.70. By Bro. Lentzsch in Craig, Mon, 1.50. (S. -914.48.)

For negro mission: mission feast coll. of comm. in Appleton City and Prairie City, Mon., 10.00. mission feast coll. in comm. of P. Jbens in Farmington, Mon., 10.00. first offering of new crop of N. N. durck P. Polack in Uniontown, Mon., 1.00, mission feast coll. in comm. of P. Polacks that. 31.25. mission feast coll. of comm. of Uk. Lentzsch and Bock in Holt Co, Mon, 7.30. (p. -59.55.)

For Jewish Mission: Congregational ?. Heynes in Lake Creek, Mon., 7:00 a.m. Mission Festival Coll. in Cape Girardeau & Vicinity 10:00 a.m. Mission Festival Coll. in Appleton City & Prairie City, Mon., 10:00 a.m. Mission Festival Coll. in k. Jbens in Farmington, Mon., 4:00 p.m. Mission Feast Coll. at ? Polacks in Uniontown, Mon., 6.75. From the collection bag of the congregation of U. Lentzschs in Craig, Mon., 1.00. (S. -50.75.)

FürHeidenmission: Missionsfestkoll. in der Gemeinde k. Weselohs near Kimmswick, Mon., 28.00.

For Emigr. Mission: Mission Festival Coll. at K. Jbens Congregation in Farmington, Mon. Jbens in Farmington, Mon., 4.00. Mission Festival Coll. at U. Polacks Congregation in Uniontown, Mon., 31.25. Mission Festival Coll. at Cape Girardeau & Vicinity Congregation for Baltimore 10.00. (p. -45.25.)

For the Deaf and Dumb: Firstfruits of the new crop of N. N. by Bro. Polack at Uniontown, Mo., 1.00.

For new construction in St. Louis: U. Weseloh's parish at Kimmswick, Mo., 22.00. P. Germann's parish at Fort Smith, Ark., 25.00. P. Obermeyer's parish at Little Rock, Ark., 2nd T., 50.00. ?. Grupes Gem. at Eisleben, Mo. 3rd T., 15.00. G. Nicolai at Newtonville, Ind. .45. ?. Willes Gem. at Brownsville, Mon., 17.00. Jmm. district here 156.00. H. Mueller here 300.00. Trinity district here, 13th T., 237.00. U. Janzow's Gem. at Frohna, Mon., 53.50. Joh. H. Wittlich at Geneseo, III, 1.50. P. Bartels' Gem. in West St. Louis, 4th t., 100.00. Of the Cross District in St. Louis, 10th t., 300.00. By Prof. Lange dahier of Dünsing, Lebehan & Leeseberg, in Algonquin, III., 13.00. (P. -1291.40.)

For poor students in St. Louis: Coll. on F. Banger's baptism of children by U. Bode in Hannibal, Mo., 2.00. Zionsdistr. in St. Louis 2.23. (p. -4.23.)

For the Gemr in Racine, Wis: A. Böckhaus by U. Griebel in California, Mo., 2.00.

For the widow's fund: contributions: From P. Lohr in Jackson, Mo., 4.00, P. Bock in Holt Co., Mo., 4.00, from the St. Louis Teachers' Conference 4.00, U. Frese in Hanover, Kans., 5.00. Gifts: from W. Waltke in North St. Louis 3.00, Mrs. Lindemann in Kimmswick, Mo., 1.00, I. Günther here 1.00, H. Sänger here .60. Harvest Festival Coll. of the Congregation of ?. Mährs near Ellsworth, Kans., 15.00. (p. -37.60.) The 7.00 of U. Heyne's parish receipted in the "Lutheraner" of September 15 under this heading was for the mission to the Jews.

For P. M. Wyneken: Widow H. by ?. Polack at Uniontown, Mo., 1.00.

St. Louis, October 7, 1883. E. Roschke, cashier.

With heartfelt thanks I hereby certify to have received for our church building: From the congregation of Mr. ?. Niethammer -25.00; by Mr. Treasurer Grahl 104.60, 104.42 and 6.50; by some members of the congregation of Mr. ?. Beck 2.80; by Mr. Treasurer Bartling 13.75; by the congregation of Mr. P. Heintz 10.15. The merciful God richly reward the dear donors.

South Bend, Ind. 28 Sept. 1883. P. Heid.

With hearty thanks against God and kind givers, undersigned received -50.00 from the Mission Fest Coll. at Leavenworth, Kans. for the support of the church at Kansas City, Mo.

_____ E. Jehn.

With heartfelt thanks against God and kind givers, undersigned certifies to have received the following gifts of love for the Milwaukee! Progymnasium: From Mr. P. Damm's parish 100 lbs. of butter, from Mr. U. Mueller's parish 20 gallons. of butter. H. H. Schröter, superintendent.

For poor students received with hearty thanks from Mr. Kaspar Reutzel at Fort Smith, Ark. -5.00. By Mr. k. H. Schröder from some members of St. Paul's parish in Eden, N. A-, (especially for Base) -24.00.

C. F. M. Walther.

Received through Mr. I?. Hügli -10.00 for Stud. Dau from the virgins' association of sr. Parish. Gunther.

New printed matter.

American calendar for German Lutherans for the year **1884** after the birth of our Lord Jesus Christ. Concordia Lutheran Publishing House. St. Louis, Mo.

We are pleased to inform our dear readers that this companion to the coming year has already made its appearance. As you know, it is called an American calendar for German Lutherans because it not only contains everything that every complete calendar must contain, but also an addition for us German Lutherans here in America,

namely, a description of all public schools and missionary institutions within our Synodal Conference and the periodicals published therein, as well as a list of all addresses of pastors and school teachers belonging to our church community. The selection of the other reading material has been made with special care this time, and only the excellent has been included. Two beautiful, clean woodcuts, Wehle's famous Luther picture and a newly produced picture of our new Concordia Seminary in medium size, adorn the whole, which has a volume of 48 pages in large quarto. May this valuable yearbook, as an old and proven friend of the house, find again the friendly reception in every Lutheran home, which it has always found up to now. There is a house blessing in it. The price is, as before, 10 Cts. W.
[Walther]

Fourth Synodal Report of the Iowa District of the German Lutheran Synod of Missouri, Ohio, & other States. 1883.

The Iowa District spoke this time on the doctrine of the rights and duties of the spiritual priesthood. This is an extremely important doctrine. The speaker pointed out that the Lutheran Church was built up by this doctrine, that our Synod also owes its growth and blossoming to this doctrine along with the other related doctrine of church and ministry, and that this doctrine is also useful for the further building of the church. It was first shown what the spiritual priesthood of believing Christians embraces, and then how believers exercise their priestly right and office as a congregation and within the congregation, within the limits of their family, and toward the world. Finally, the great benefits of Christians being mindful of their priestly rights and duties were shown. The report, 94 pages in length, can be obtained from Concordia Publishing for 20 cents.

_____ **G.**

Price reduction.

The small supply of this year's district reports still on hand will be delivered, postage prepaid, upon sending in the prices enclosed, as follows:

2nd Report of the **Wisconsin--District**: continuing the discussion of the theses on, "What are the characteristics of a well-grounded truly Lutheran congregation?" (Thesis 11 and 12.) - "How are our congregations, and especially our confirmed youth, to be maintained in catechism?" Price: 15 cents.

7th Report of **the Illinois** District: Continuation of the discussion of the theses "on sanctification" (Thesis 5 and 6). Price: **20 cents.**

2nd **Minnesota and Dakota District** Report: discussion of 5 theses "on the first commandment." Price: 18 Cts.

2nd Report of the **Southern** District: Discussion of theses "on the doctrine of justification". - "On the right relation of an orthodox church to all kinds of associations within and without it." Price: 20 cents.

25th Report of the **Eastern** District: discussion of the following theses: "Of Preservation" as directed by the I. Article. - "Can a Christian in good conscience keep a saloon?" Price: 15 cents.

The Luth Concordia Publishing House.

Christian forget-me-not. 3rd ed. Published by Brobst, Diehl L Co. allentown, Pa. 1883.

A truly beautiful booklet, compiled and endorsed by the well-known Pastor August Emil Frey. It is a kind of family album. Its contents and arrangement are as follows. On one page there are always two days of the year and under each of them a Bible verse and a song verse; the opposite page, however, is left blank each time, and in this way it continues (of course in chronological order) through the whole year until 31 December. Both the Bible verses and the song verses are chosen with great care. In both the sweet gospel prevails, which alone is the right daily bread for Christians or children of God, for whom the booklet is first intended. Also, in the selection, the time of the year, namely, the ecclesiastical significance of the same, has been taken into account as much as possible. Five splendid coloured pictures, each enclosing a verse from the Bible, serve to decorate the whole in a most charming way. We have called the book a family book because one can use it to have one's friends inscribe their names at the place of their birthdays, whereby the booklet becomes with each passing year an ever dearer "forget-me-not" and monument to love. The booklet contains 372 pages in a small pocket size. In handsome cloth binding with gilt title, a copy costs 35 cts. (with postage 40 cts.), the dozen H3.25, the hundred K25.00; fine with gilt edges and case, the price of a copy is 50 cts. (with postage 55 cts.), of a dozen H5.00, and of a hundred K35.00. Since the price difference is so small, we would like to advise everyone to purchase a copy of the second finer edition, especially if one wants to give the booklet to a dear person as a gift, such as a birthday or Christmas present, for which it is quite suitable.

W. [Walther]

Changed addresses:

Rev. L4. Witcher, Llinnesoba Rake, RarlbanR Oo., lAinn.
Rev. O. Rotüe, iVlaxville, Dockte Oo., Wis.
Rev. R. W. Rranlre, Rox 1067, Rork Waxne, Ir>6.
Rev. W. 1. 8trodel, venison, Orawkorck Oo., Iowa.
Rouis Lppelt, 914 Oirarä 8br, Olliea^o, III.

Lubereck at tLe Rosb OLoe at 8b. I-onls, LIo., as seeosck-elass matter.


Und ich sahe einen Engel
fliegen mitten durch den Himmel,
der hatte ein ewig Evangelium
zu verkündigen denen, die auf
Erden sitzen und wohnen, und
allen Heiden und Geschlechtern,
und Sprachen, und Völkern.
Und sprach mit großer Stimme:
Fürchtet Gott, und gebet ihm die
Ehre, denn die Zeit seines
Gerichts ist kommen, und betet
an den, der gemacht hat Himmel
und Erde, und Meer, und die
Wasserbrunnen.
Offenb. Joh. 14, 6. 7.
Gottes Wort und Luthers
vergehet nun und nimmerm

Herausgegeben von der Deutschen Evangeli
Zeitweilig redigirt von dem Lehre

39th Year, St. Louis, Mo. November 1, 1883, No. 21.

Invitation to public celebration of Luther's birthday.

After all district synods have recommended to their congregations to celebrate the four hundredth anniversary of the day on which Martin Luther was once born,

that public thanksgiving services are held both on the day in question itself and on the following Sunday,

that, in addition, the dear school youth are especially reminded of the great benefits that have been bestowed upon Christianity through Luther's ministry,

that finally on these occasions also collections for the maintenance and extension of our educational institutions, but especially for the payment of the building costs of our newly built seminary in St. Louis may be raised:

the undersigned hereby brings this to the public knowledge of all the dear synodal congregations, and takes the liberty of adding the following.

It is true that the loudest criers for the forthcoming Luther celebration in Germany and here are precisely those who know the least about Luther and his work. They raise the teacher above the clouds, whose teaching they despise and persecute. They idolize the instrument, but trample under foot the work. Truly, one might come to the thought that high politics had set the whole thing on the track, in order to induce the crowd, intoxicated by high words, to hold together under the Luther banner in so-called Protestantism and to make common front against the still powerful papacy. And it is certain that the "old evil enemy," the arch-politician, seeks nothing else than, under the blue haze of enthusiasm for Luther's person, to swindle from the listened crowd even the remnant of the blessing which had remained to it from the work of the great man.

But should that move us to spurn the celebration of this day? Far be it from us! Let politicians of all kinds have a hand in it. There is one in heaven who, again.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

has these politicians in his hand and who often uses these high rulers for things they would not dream of. Who knows what he has in mind now and whether he does not want to play his game with them. So, we know Luther and his work better than those who have become such great Lutherans overnight; let us truly thank God that he has given us eyes to see what they do not see; let us in truth have hearts that burn for the glory of God and the salvation of our neighbor: no one in the world should rejoice as we do. Now that everyone is talking about Luther, now that many people certainly wish to hear more about the great man than they have known up to now, now we have the right opportunity to present to the world the right, true image of Luther and his work and to show it that there is something infinitely greater, that what God willed and did through this servant of his was far greater than they think, yes, the greatest thing that has ever happened since his dear son lived, suffered and died preaching the gospel to all creatures on earth. Namely, that God has, through Luther's ministry, restored to us this very Gospel of his grace in Christ, which had been all but lost, and has thus uncovered and made passable again the only way to salvation that had almost been buried. We now have an opportunity for this as never before. Let us then also be politicians for once, but according to Rom. 12,11. Let us send ourselves into the time, that is, let us buy out the favourable opportunity. Truly, it would not be good for us if we shut our mouths and put our hands in our laps because we are displeased with the talkers or because we are angry that they want to take the wind out of our sails.

But if we want all the world to enjoy and rejoice in what we have, it must not remain in words. Word and deed must be together. How much money many fools are now spending to show their swindled enthusiasm for Luther! Should we not also do something righteous, so that the true blessing of the Reformation may be recognized, preserved, and spread, insofar as this can be done through the preservation and expansion of our educational institutions? And this can be helped by these institutions indeed. They are there for no other purpose than to equip messengers who are to bring the "eternal gospel," with which Luther once flew through the church sky, from town to town, even into the log cabins and earth huts of the poorest and most abandoned. - If, however, we needed a special hint from above, we did not lack it. For just when it was thought and hoped here and there that we were going downhill, that the beginning of the end had come, a hitherto unheard-of multitude of boys and young men filled our educational institutions so that they overflowed. Does this look as if God had abandoned us? Does he not rather show us in the clearest way in which we are now to show our gratitude for his grace? O, then, let us not forget these sacrifices of thanksgiving in the celebration to come.

And as for the newly built seminary, which we recently inaugurated with praise and thanksgiving, why say much more about a thing that everyone understands? It cost a hundred and three and thirty thousand dollars. Of that, 103,510 dollars have been paid up to now. The rest will be paid too. The love for "God's Word and Luther's teaching" that has done the big thing will also do the small thing. But this will certainly be easier now, when the joy is still fresh. If it has become an old thing, it will go slowly. We still have the old Adam. It would be easiest of all at the coming jubilee. If all who are able will, it is done in a moment. We would then also have the special joy that from that day on the beautiful building would really belong to us completely and that it would be a jubilee monument in the true sense of the word. So in God's name to it!

But God, the Father of our Lord Jesus Christ, who has blessed us with all kinds of spiritual blessings in heavenly goods and who has truly not lacked earthly blessings in bodily goods, give us grateful hearts and let the celebration of the day on which he once gave us his highly blessed instrument, our father Luther, be a richly blessed one in all things! Amen. H. C. Swan.

How Luther is blasphemed by the papists.

(Conclusion.)

The report of the "shameful death of Martin Luther" printed in Rome about a year before Luther's death shows quite clearly how the papists lied during Luther's lifetime. Luther immediately had it printed in Italian and German and added some concluding words. It read as follows:

"Martin Luther, when he was sick, desired the holy sacrament of the body of our Lord Jesus Christ; which when he had received, he died immediately. And in his sickness, when he saw that it was very violent and that it was completely inclined to death, he asked that his body be placed on an altar and worshiped as a god. But the divine goodness and prudence, when it wanted to put an end to such a great error and an eternal silence, did not refuse to open such miraculous signs, which were very necessary, so that the people would desist from such great error, destruction and ruin, which the above-mentioned Luther has judged in this world. Therefore, as soon as his body was laid in the tomb, immediately there was heard a terrifying rumbling and tumult, as if the devil and hell were falling into one another; by which all those who were present came into a great fright, horror, and fear; and when they lifted up their eyes to heaven, they clearly saw the most holy Hostia of our Lord Jesus Christ, which such an unworthy man was thus unworthy to receive. I also say that all those who were present seem to have seen the Most Holy Host hanging in the air. Therefore, with great devotion and reverence, they have done the Most Holy Hostia with great honor and devotion to the shrines! honestly. Since this was done, no such tumult and infernal rumbling was heard that same day. But the following night, in the same place where Martin Luther's body was buried, everyone heard a greater commotion than the first. Therefore the people also arose and came into a great fear and horror. Therefore when it was day, they went to open the sepulchre, where the wicked body of Martin Luther was laid: which sepulchre, when it was opened, was plain to see, that there was neither body, nor flesh, nor bones, nor any raiment: but it was full of such a foul stench, that it made all that stood about it sick. Thereby much their life have improved 2c."

Luther's closing words are: "And I Martinus Lutherus v. confess and testify with this writing that I received such an angry poem from my death on 21 Marcii (March), and almost gladly and happily read it, except for the blasphemy, since such a lie is attributed to the high divine majesty. Otherwise it does me soft on the right kneecap and on the left heel, that the devil and his scales, pope and papists, are so cordial to me. God convert them from the devil. But if it be determined that my prayer for sin is vain unto death, let God grant that they may fill their measure, and write nothing else but such little books for their comfort and joy. Let them go always, they go right, *sic voluerunt* (so they have willed); meanwhile I will see how they will be blessed, or how they may repent and recant all their lies and blasphemies, that they may fill the world." (Erl. A. 32, 428 f.)

When Luther died gently and quietly the following year in the joyful confession of his faith, the papists were impudent enough - and remain so to this day - to spread all kinds of lies and blasphemies against the credible report of Luther's death. Some say that he had a good night's drinking and suffocated during the night; others that he hanged himself from a rope; others that the devils showed themselves at his death; others that his evil conscience made him afraid of death, because the destruction of many thousands of souls would be at his hands.

The words of Luther, with which he held out his hand to his friends as he laid them down: ,,I). Jonah and M. Cöli and the rest of you, pray for our Lord God and his Gospel, that it may go well with him; for the Concilium of Trent and the vexatious Pope are angry with him" - are declared by some to be the words of a madman, by others to be blasphemy. The papists have no understanding for these beautiful words, which testify to a childlike faith.

Even for the newest trafficer of history, Janssen, the credible reports of the eye and ear witnesses of Luther's death are not there. Through all kinds of tricks and artifices, he puts together a picture of the dying Luther from all kinds of old false reports, which instead of the happy Luther, who was asleep in faith, shows a Luther mocked by the devil and doomed to judgment.

The lies that were once spread about Luther in Germany during his lifetime also traveled to Rome. Luther said in his explanation of the 1st Book of Moses to Gen. 39, 13. f. among other things: "As then in our times we cannot prevent the most poisonous blasphemies of Cochleaeus and Faber, lest they also write to **Rome** and to the emperor himself, and in their letters blaspheme us and our doctrine, as if it were a seditious and confused doctrine." (Luther's Common Writings, Vol. II, 1273.)

These blasphemies, which were preserved in the papal archives, are now to be published by the present Pope Leo XIII. In Regensburg, as the newspapers report, two volumes of writings will shortly be published, "which refer to Luther and his time and have been compiled by the sub-archivist of the Vaticans, Msgr. These documents include the reports of the papal emissaries in Germany and Austria about Luther's reformatory efforts, as well as about his private life, his marriage with Katharina von Bora, etc.".

Also in America a life of Luther is now circulating, compiled by a Pabst servant "from reliable sources" (*Life of Martin Luther. Compiled from reliable sources.*). We know these reliable sources. They are none other than those of which we have given the readers some samples.

Since the Pope himself and his servants are making such an effort to spread the old blasphemies in this very year, should not all faithful Lutherans be concerned to spread and make known correct representations of Luther? We therefore take the liberty of recalling, among others, the incomparable description of Luther's life by Mathesius, in which this faithful disciple of Luther describes his person, life and work so faithfully and in such childlike, faithful, simple language.

"History of the venerable in God blessed, dear man of God, D. Martin Luther, beginning, doctrine, life, steadfast confession of his faith, and death, neatly according to the number of years, as all this took place, described by Mr. tVl. Johann Mathesium. MDXXVI."

The new jubilee edition organized by our Concordia publishing house is quite splendidly furnished and adorned with Luther's and Mathesius' picture. (Price $1.25.)

In particular, however, we would like to draw our readers' attention to a splendid writing in which the papal lies concerning Luther are thoroughly refuted. It bears the title:

The Luther Defended, that is, a thorough refutation of what the popes accuse Dr. Martin Luther of concerning his parents, birth, profession, ordination, doctorate, marital status, fornication, perjury, blasphemy, heresy, arrogance, drunkenness, insolence, volatility, sedition, lies, fellowship with the devil, falsification of the Scriptures, death, burial 2c. and what else concerns his writings, works, manners and speeches. Concisely and neatly written by Johann Möller, Doctor of the Holy Scriptures 2c."

This writing first appeared in 1658 and has been reprinted by our Concordia publishing house. It is still useful today, since the papists only rehash the same old lies. The price of the book is 60 cents.

"Blessed are ye," saith our Lord Christ, "when men shall revile you, and persecute you, and shall speak all manner of evil against you, because of me, if they lie against it. Be glad and of good cheer: for it shall be well rewarded you in heaven." Matth. 5, 11. 12.

G.

(Submitted.)

Wartburg home in East New York.

On September 27, the members and friends of the Wartburg Home for the Aged in East New York celebrated their fall festival in the beautiful gardens of the home. The favorable weather brought a large number of guests from the city and surrounding area. The Board of Directors of the Home and the Lutheran Hospital connected with it, together with the pastors of the various Lutheran congregations of New York and many of their members, took part in the festivities. After singing a hymn of praise, Chaplain F. W. Richmann delivered an address on Apost. 20:35: "It is more blessed to give than to receive," and answered the question on the basis of this word of God: "When is giving and receiving a blessed giving and receiving? I. When giving is done not for one's own glory, but for God's glory and out of love for one's neighbor, and II. when receiving is done in the knowledge of our sin - in the feeling of our utter unworthiness, and in humility and with thanksgiving to God and the Benefactor. - The first rows of seats were taken by the fifty inmates of the home, the house church. It made a touching impression on the guests when these old pilgrims of life, none of whom numbered less than sixty, leaned on their staffs and walked wearily along, while joyful gratitude to God and contentment with God's ways could be read on their faces. They listened with devotion to the words of the speaker, and they were pleased when he counted themselves among them, the old people, who were sitting here on the Leibzucht or the Altenteil, and had nothing more to worry about than how their life might become more and more blessed and pleasing to God. and care here in their loneliness and frail old age, with true gratitude.

against God and with prayers for their benefactors. The pious Lazarus was not granted such a benefit on earth. Greater than all bodily gifts is the blessing that their caretakers also gave them their own pastor, who wants to feed them with word and sacrament to eternal life 2c. 2c.

Most of these old wanderers have passed the limit of life-seventy, eighty years-and one among them, who has found shelter and food here for five years, "Senior Neuhoff," can say, "The time of my pilgrimage is a hundred and five years! Few and evil is the time of my life." Indes he has more cause to praise God's goodness.

After the close of the service the secretary, Dir. E. Bohm, read out the part of the annual report that covered this month. Afterwards guests and domestics refreshed themselves at a communal table. The collection amounted to over four hundred dollars. - Connected with this institution - but spatially separate - is our Lutheran hospital, which is also pastorally served by the chaplain, and in which at present forty sick people receive medical treatment and care under the excellent direction of the deaconess, Miss Röschli, while the home of the elderly is administered by the prudent matron, Madame Wiesemann. President of the hospital is Mr. I. Morch, president of the home is Mr. W. Hauff; secretary of both institutions is Director E. Bohm.

To the ecclesiastical chronicle.

I. America.

The Western District of our Synod held its sessions this year at Altenburg, Mo. from the lOth to the 16th of October. The subject begun in 1873, "That by the doctrine of the Lutheran Church alone all glory is given to God," was brought to a close, by going over the last proof given for it, "The doctrine of the Lutheran Church of obedience to men in matters of faith and conscience." The main thesis was, 1. The Lutheran Church believes, teaches, and confesses, according to God's Word, that no creature in heaven or on earth, but God the LORD Himself alone, has right and power to rule over the faith and conscience of Christians. It has been shown in the following, that 2. therefore not even the whole church has such right and power; 3. nor any church government, whether it be called pope, bishop, superintendent, dean, president, or council, consistory, synod, or otherwise; 4. No single congregation, much less a majority of its members; 5. No board of directors of a single congregation, may the same be called Vorsteher, Älteste, Kirchenrat, Kirchensenat, Presbyterium, or the like; 6. No preacher; 7. No secular authority, and 8. also no house regiment. The last two items could not be made for lack of time. Other items were: Inner Mission, Jewish Mission, English Mission, which is to be continued; Jubilee celebration, the Lutheran Free Church in Saxony, which was represented by Mr. Kern, erection of a Progymnasium at Concordia, Mo. Presently there were: 84 pastors, 5 professors, 17 teachers, 56 congregational deputies. Admitted 9 pastors, 4 teachers, 10 parishes.

The Nebraska District. We Nebraskans are home again. Days of loving and brotherly fellowship

were the days of our synodal meetings. Theses on the doctrine of justification were before us for discussion. It was shown how this doctrine is the main doctrine of Christianity, the core and star, yes, the sun of all biblical doctrines, the doctrine by which the church stands and falls; how everything depends on understanding this doctrine rightly, and above all, living in it. It has been shown how the pope, all the enthusiasts, every sure and carnal sinner, are in error concerning this doctrine; partly they do not know what Scripture means by "justification," partly they teach falsely of the means by which God offers, appropriates, and seals Christ's righteousness to men, as well as of the means by which man obtains the righteousness that is before God 2c. Because we Lutherans are such exceedingly blessed people, we are also willing to make others into just such people. That is why we have been dealing with missions, especially inner missions, to which we Nebraskans are mainly called. Only here, too, there is a lack of workers in the great, ripe harvest. And Christian parents still have good reason to sacrifice their boys to God, as Hannah once gave her Samuel to the Lord. - Yet we too have heard gladly of the Jewish and Negro mission, with hearty sighs to God for His rich blessing. W. Harms.

II. foreign countries.

Resignation from the Landeskirche because of the united communion practice of the preachers. In the "Hannoversche Pastoral-Correspondenz" of September 29 there is a submission by W. in V. with the heading: "How can pastors of the Landeskirche promote separation?" It says: "It does not occur to me to enumerate everything by which the pastors of the national church give cause and impetus to separation. I will only tell a little story that happened in my neighborhood. In a parish which enjoys a believing and orthodox pastor, a young girl, a seamstress, lives in a house with a man who is also single. Once the latter casually says to the girl: Tomorrow I want to go to communion.' You can't do that here," she replies; "You are reformed, aren't you? 'Do nothing,' he says; 'I will still go to communion here? She: 'I had also intended to go to communion tomorrow. But now I want to wait and see whether the pastor will give it to you. If he does, I will not go to communion with him again? The pastor gives the Reformed man communion. The girl immediately resigns from the national church and goes over to separation." It is true that in the "Pastoral Correspondence" the story is closed with the words, "I do not say that the girl did right; but is the pastor without blame?" We say, however, that, to be sure, the Lutheran girl acted quite right; for a church in which Holy Communion is administered to the Reformed, who wish to remain so, is not a Lutheran, but a Reformed or Uniate one. Unfortunately, that communion practice takes place not only in Germany, but all too often here in America within many synods calling themselves Lutheran. A righteous Lutheran must therefore beware of the pastors of such synods if he does not want to fall away from his dear Lutheran Church without thinking it himself. How Luther judged the communion of the Lord's Supper between Lutherans and Reformed, we see from his "Warning to those at Frankfort to beware of Zwinglian doctrine" of 1533, in which the dear man of God writes as follows: "And in sum, that I come from this piece, it is frightening to me to hear that in one and the same church, or at one and the same altar, both parts should take and receive one and the same sacrament, and one part should believe it to be the same as the other. The other part, however, believe that they receive the true body and blood of Christ. And I often doubt whether it is to be believed that a preacher or pastor could be so obdurate and wicked, and keep silence, and let both parts go thus, each in his delusion, that they received the same sacrament, each according to his faith 2c. But if there be any that have a heart harder than any stone, or steel, or diamond, he must be an apostle of wrath. For the Turks and the Jews are much better, who deny our sacrament, and freely confess it: for thereby we remain undeceived of them, and fall into no idolatry. But these fellows should be the right high devils, who would give me vain bread and wine, and make me take it for the body and blood of Christ, and so miserably deceive me. That would be too hot and too hard, and God would soon be angry with me. Therefore, he that hath such preachers, or that believeth in them, let him be warned of them, as of the devil himself in the flesh," (S. Luther's Volksbibliothek Vol. IV, 54.) A few pages before Luther had already written the following: "He that knoweth his pastor openly, that he teacheth Zwinglian, let him avoid him; and let him deprive himself of the sacrament all his life long, before he shall receive it of him, yea, even before he die over it, and suffer all things." W. [Walther]

Luther Celebration. As we can see from German newspapers, also in Italy, and even in the city of the Pope, in Rome itself, one prepares to celebrate Luther's four hundredth birthday on November 10 publicly and solemnly. The embassy preacher K. Rönnecke, who is in Rome, has already had Luther's small catechism printed in Italian in Rome. This is a jubilee gift that could not have been more beautifully selected. - From the Leipziger Allg. evang.-luth. Kirchenzeitung we learn that in Germany also the Methodists are preparing to celebrate Luther. "For," they themselves write, "the example and influence of German Christians had a mighty promoting effect also on the spiritual life of the Wesley brothers. It was in these circles that both Charles and John Wesley first clearly recognized what it means to be saved by faith alone. John Wesley heard Luther's preface to the Epistle to the Romans on the evening of May 24, 1738, in Aldersgate Street, London, and received, as he himself wrote, 'the assurance that the Lord had taken away all his sins and redeemed him from the law of sin and death.'" The German Methodists therefore do not want to neglect to celebrate Luther in all their congregations in the most worthy manner. On Sunday, November 11, a Luther celebration is to take place. In the morning a Reformation sermon is to be preached, and in the afternoon or evening a lecture is to be given on Luther, or on a subject appropriate to the celebration. The collection of this day shall be for the chapel building of the congregations of Zwickau and Karlsruhe.

The measures which the present Pope has taken against the celebration of Luther. Thus Dr. Münkel writes in his "Neues Zeitblatt" of September 27: "The Pope has now already convinced himself of the tremendous approval among princes and people and the spread of Luther's celebration on the face of the earth, even in Italy and the city of Rome, where a committee has met to discuss a worthy celebration. He also knows that the celebration is for him and would most like to be his funeral celebration. With what shall he help? The nearest thing is to oppose the celebration with an equal celebration. But he cannot find a man as popular as Luther. He must be content to go back to the old, well-trodden ways. A papal circular of September 1, in which, by the way, Luther is not mentioned at all, orders "that in the whole Catholic world the feast of the Queen of the Rosary (the Virgin Mary) be celebrated this year.

will be celebrated quite particularly solemnly and brilliantly". The feast is to last the whole month of October, and comes close to the Luther feast, but avoids a coincidence with it. In the churches the Rosary is to be prayed devoutly by everyone at least fifty times, with the addition of the Litany of Lauretania. It is also approved that the brotherhoods of the Rosary hold solemn processions in the streets of the cities, and to this can be added all kinds of other joy, splendor, and glory of the feast, so as not to lag behind the Protestants. The pope entices to the celebration with the indulgence as usual, but this time the indulgence becomes a blow at the Luther celebration, which is directed against the indulgence. Anyone who prays the Rosary correctly is granted indulgences for seven years and forty days for every single time. The poor Our Father, on the other hand, who prays the Rosary so many times, must become a martyr without any prospect of indulgence. The purpose of this feast is that the holy Queen of Heaven, moved by her veneration, should stand forth against enormous, widespread errors, or an overflowing corruption of morals, or the attacks of powerful adversaries who threaten the Church with great dangers. To this end, the pope cites a number of historical evidences where the Feast of the Rosary has done wonders in both ancient and modern times. They do no credit to his knowledge of history. The heresy of the Albigensians in the south of France was stifled around 1200 not with rosaries but with the Inquisition, with force of arms and cruel bloodshed. Or are these the fruits of praying the rosary? This year it will probably go off without the Inquisition. The main fruit and probably also the next intention will be to inflame the faithful of the Pope, to sharpen the opposition against heresy, and where it is necessary, to give a means of protection against the celebration of Luther. It still depends on what the Catholic clergy will allow to be heard from their pulpits. Nevertheless, this idolatrous Marian and ceremonial service is a good preparation for Luther's feast, for it shows how necessary a reformation has been and still is.

A Reformation Sermon on the First Psalm.

The Reformation was introduced in Berlin in 1539. An old report says the following about it:

In the year 1539 the Gospel was first preached in Berlin in Brandenburg. There an old man of 75 years appeared who said: Dear Christians, today we are to become evangelicals (i.e. publicly accept and confess the Lutheran doctrine). But what text shall we take? We want to see how David became evangelical (Lutheran). And the old man asked himself finely, and gave him also his own answer, Did David then also become a Lutheran? Yes, and may God help us to become as Lutheran as he was. Then he takes his Psalter, reads the first Psalm, and says, "Dear people, this is how David teaches us how to become evangelical:

First, the doctrine must be pure and pure.

After this the doctrine is proved in pure fruits. Blessed is he that delightth in the law of the LORD, and speaketh of his law day and night; that is, he that erreth not in doctrine, but is merry with the word of God, and goeth to bed with it, and riseth up with it, and suffereth his affliction with it, and doeth his prayer, and his work with the word of God. He is like a tree planted by the rivers of water, which bringeth forth his fruit in his season. What do we get out of it? said the old man. He who has the pure doctrine does not wither; that is, a heart planted by the brooks of water of the divine word has sap and strength from it, and brings forth the noble fruit which is the fruit of a tree. are called: repentance and sorrow for sins committed, heartfelt trust in Christ's suffering, constant resolution of new obedience. And its leaves do not wither. They must be strange trees. A true evangelical tree remains green summer and winter. Then the old man said: "Dear friends, I have been a respectable preacher in the papacy without fame for forty years, and I have been with many monks and Carthusians when they should have died; but, eternal, almighty God, those who were thought to be the most holy, they have been able to comfort themselves least of all. What have they lacked? The little brooks of water, the little brooks of water of the gospel word of God, on which such a man's heart is planted, whose leaves and comfort do not wither, but it grows green in winter as well as in summer, in death as well as in life. But the wicked are not like this, but like chaff scattered by the wind. Here the old man again told how he had been with the holy brethren in Stendal, how they, when they were to die, could not stand before the gaze of God's eyes, because the mighty tempest of God's wrath had taken away all their merits.

(Submitted.)

Purgatory.

(From a jReport by a German traveller on a May festival in London.)

I wish I could present to you the serious elderly man who proved the *immorality of* the Catholics from statistical tables. With great circumstance he set forth the ratio of homicides in Protestant England and in Catholic countries. And the reason? "The Protestant, after all, shrinks from bringing upon himself the curse of murder, and at the same time sending an immortal unprepared soul before its judge. The Catholic can help himself with purgatory. He can free his own and his brother's soul by masses for souls. I was in Rome," he continues, "and I heard that on a certain day in a certain chapel anyone could free his friend from Purgatory. I went to that chapel and tried, as best I could, to behave exactly like everyone else. Everyone told the priest the name of his friend; the priest wrote it in a certificate, the man paid and the friend was delivered by the authority of the pope. I went on,-whom do you wish to deliver? - I gave my own name; he gave me a certificate, - and here - (he pulls out a wallet, and hands a paper with a seal 2c. to President Shaftesbury, amidst a fearful roar from the assembly) you see, my lord, that I have saved my own soul from purgatory for 1 sü. and 6 psncs."

(Evg. Kzt. 1854. p. 440.)

Lack of preachers at the time of the Reformation.

In Quedlinburg, according to a chronicle from Halberstadt, an Augustinian monk named Vincentius first preached the gospel, but the Franciscan monks killed him with poison. Then Joachim Volkmann, pastor of St. Benedict's, did the same with all diligence, and they also gave him poison, so that after his death he swelled up to such an extent that he could hardly be laid in the coffin and carried to his grave because he was so fat. After this, thirdly, at Quedlinburg, N. Bethmann, pastor in the new town, taught, but it is said of him that he was killed with poison. Since there was no one here who taught in public, two priests were found in the court of St. John, one of whom stammered and clucked his tongue, while the other was blind. The stammerer, whom

The blind man, who was not prevented by any outward reproaches, took them into his head and recited them to the people in the sermon in an orderly manner, so that for some time there was a great attendance at the sermons of the blind priest Benedicti N. The blind man was called Tilemannus Denike. The name of the preacher was Tilemannus Denike.

A small blacksmith in Gardelegen, Gregor Leberkoch, a pious man with an excellent memory and good oratory skills, who had read the Bible and Luther's writings diligently and retained much, was desired by the congregation in Woldenhagen to be a preacher. He presented himself for examination to the General Superintendent Johann Ludecus. He found that he lacked all scholarly knowledge, but that he was a God-fearing, understanding, Bible-fast man, and therefore ordained him - because of the great need - and introduced him into his office to the great joy of the congregation.

Among the Catholic priests in the countryside of Mark Brandenburg there was an incredible ignorance. Most had left their offices, and those who remained did not know what they should teach and preach as evangelical truth. There was nothing else to advise them but to read Luther's printed sermons to the congregations and to have the small catechism learned by heart by old and young. G.

A judgment of God.

Simon Turnajus was a priest in England. But he came to Paris, became a doctor at the Sorbonne, and there, in the early 13th century, lectured on philosophy and theology to an immense audience. He was proud of this and presumptuous in his erudition. When he had once proved the incarnation of the Son of God to the general applause of his audience, he suddenly burst out with the words: "O Jesulein, Jesulein, how much have I confirmed and exalted thy word in this matter! However, if I wished to defy thee, I could invalidate and belittle the same with much stronger proofs." No sooner had this word escaped his sacrilegious mouth than-he mutilated; yea, he completely lost his memory, so that his son had to spend two whole years in vain to teach him again the Lord's Prayer, yea, the letters of the ABC! - Do not be deceived, God is not mocked!

Difference of Papal and Christian Indulgences.

When in 1524 Matthaeus Alberus, who rightly received the name "Reformer of Reutlingen", was summoned to a Papist church court in Esslingen and was asked, among other things, the question: "What is the difference between the Pope's indulgence and Christ's indulgence", Alberus answered quickly and well: "The Pope's indulgence takes the money out of the purse with his letters, but Christ's indulgence takes away sin with his blood" .

Payment with indulgences.

In the twenties of the sixteenth century, the Englishman Thomas Harding, an aged old man, was sentenced to death by fire because, against the prohibition of the priests, he had taken secret walks in the fields and woods and read the Bible in the vernacular. By order of the Bishop of Lincoln, he was then burned, and a forty-day indulgence was promised to all who would carry wood to the stake.

(Submitted.)

95 Theses on the Characteristics of Dr. Martin Luther of Blessed Memory.

Luther was by God's grace:

1. a pious child of respectable parents. Math. *) 4. gr. 5. ii. B. 14.
2. a godly, diligent student. Math. 5. Gr. 24f.
3. A son loving and honoring his parents unto death. Gr. 431. E. 54, 130. 232.
4. an orthodox Christian. B. 19. Gr. 42.
5. a teacher pardoned by God. Jan. 161.
6. a faithful confessor. Math. 17. Gr. 86. E. 21, 44. 23, 85.
7. a forced and stout man to the reformer. Math. 16. gr. 97 ff. E. 26, 50.
8. a courageous confessor. Math. 33. Gr. 126. 246 ff. 255. E. 64, 361. 375.
9. an insurmountable disputator. Gr. 155 f. 352. 348. E. 26, 1 et seq.
10. a fearless, pugnacious hero. E. 26, 108. 24, 210. 32, 99. 29,134. Gr. 326. 422. 506. 332. Math. 125. 284. Jan. 138.
11. a tireless preacher of the law of God. Math. 201. E. 32, 1 ff.
12. a tireless preacher of the gospel i.e. the righteousness of Christ. Gr. 62. 67. Jan. 153.
13. a tireless preacher of the faith. Jan. 146.
14. a tireless preacher of love. Math. 172.
15. a tireless preacher of godliness. Math. 203.
16. a mighty, penetrating preacher. Math. 103.231. Gr. 304. 308. 472.
17. a zealot for the pure teaching of divine word. Math. 287.
18. a zealot for the church of God. Gr. 372.
19. a zealot for the glory of God. Gr. 243. E. 64, 378,382.
20. a canceled enemy of the pope. Math. 194. gr. 478. e. 24, 164. 26, 108. 29, 1 ff.
21. a declared enemy of all monasticism. Gr. 319. E. 28,1ff. 29, 35. 102.
22. A determined enemy of the so-called spiritual state. E. 28, 141.
23. a fierce enemy of all the statutes of men. Math. 60. E. 28, 318.
24. an open enemy of the sacramentarians and Zwinglians. Gr. 396. 398. 403. e. 29, 134 f. 328 ff. 30, 14 ff.
25. an open enemy of all religious menagerie. Math. 112. gr. 414. 417. 468. 534. e. 26, 294. 304.
26. a bitter enemy of all enthusiasm. Math. 67. gr. 328ff. E. 58, 128. 28, 202 ff. 64, 385.
27. an avowed enemy of rationalism. Gr. 396.
28. an enemy of all reliance on man. Gr. 138. 301. E. 41, 37.
29. an enemy of all authority in matters of conscience. E. 28, 216. 22,59. 25, 30 ff. 26, 44 ff.
30. an enemy of all sedition. Math. 67. Gr. 303. 335. E. 22, 43. 24, 287.
31. an enemy of carnal freedom. E. 27, 173.
32. an enemy of all usury. E. 22, 199. 23, 282 ff.
33. an incorruptible witness to the truth. Math. 21. 229. E. 60, 362.
34. a reformer of the church. Gr. 438. Augsb. Confession.
35. a reformer of the school. Gr. 315. E. 22, 168. 21, 344. 349.
36. a reformer of the household. E. 23, 95.
37. a reformer of the German people. Gr. 200 ff. E. 21, 277. 355.
38. a reformer of foreign peoples. Gr. 356 ff. Math. 295.
39. a restorer of the honor of the spiritual priesthood. E. 21, 281 ff.
40. a restorer of the honor of the preaching office. E. 56,136. 34, 352.
41. a restorer of the glory of the church. L. 3.
42. a restorer of the honor of matrimony. Math. 218. Gr. 346. E. 29, 16. 61, 178. 301. 308.
43. a restorer of the honor of the authorities. Math. 26. E. 26, 15.

*) Explanation of abbreviations;

Math. --- Dr. M. Luther's Life by M. J. Mathesius, St. Louis, Mo. in 1883.

Gr. -- Dr. M. Luther of A. L. Gräbner, Milwaukee, Wi"., 1883.

Jan. - Luther's Life by J. A. Jander, Leipzig 1853.

E - Dr. M. Luthers sämtliche Werke, Erlanger Ausgabe 1854.

B. - Die bedeutendsten Kanzelredner by Wilhelm Beste, Leipzig 1856.

L. --- D. M. Luther by T. F. Ledderhose, Karlsruhe 1883.

Schm. - Luthers Bekanntschaft mit den alten Klassikern by O. G. Schmidt, Leipzig 1883.

Lap. --- Dr. M.Luthers Weissagungen von Joh. Lapsus, Stuttgart 1846.

M. - The defended Luther by Johann MöBer, St. Louis 1868.

44. a man banished by the pope because of his teaching. Math. 28. Gr. 223 ff. 243. 245.

45. a man outlawed by the emperor for his confession. Math. 43. Gr. 269. E. 24, 255.

46. a man hated by the enthusiasts because of his adherence to the word. Gr. 333 ff.

47. one who is afflicted by the devil because of his faith. Math. 94. 291. 293. E. 59, 339.

48. an obedient son of the true church. Math. 289. gr. 145 ff. E. 24, 9 f. 31, 257. 50, 86.

49. A diligent and strong praying man. Math. 138. 235. Gr. 434. 487 Jan. 121. 139 E. 18, 146. 23, 214.

50. a man who relied on God's word alone. Math. 287. Gr. 248.

51. a man well known in the old classics. O. G. Schm. 12 ff.

52. an excellent dialectician. Gr. 429. E. 62, 299. 303.

Fifty-three. An excellent Rhctorian. Read his writings.

54. An excellent grammarian. Read his translation of the Bible.

55. an excellent exegete. Read his exposition of sacred writings. Math. 270.

Fifty-six. An excellent homiletician. Read his sermons. B. 31ff.

Fifty-seven. An excellent catechist. Read his catechisms. E. 2l ff. Gr. 376 ff.

58. an unsurpassed theologian. Gr. 1 f. E. 63, 405.

59. a righteous doctor of the holy scriptures. Math. 9. 11. 286.

60. a righteous professor of a university. Math. 8. 100. 105. Gr. 284. 491.

61. a righteous visitator of the church. Math. 15. 88. Gr. 375. Jan. 120. E. 23, 5 ff.

62. a true prophet of God. Math. 1. 20. 47. gr. 430. e. 26, 2. 24, 56. 31, 251.

A third Elijah and the angel of Revelation. Revelation Joh. 14, 6. 7. Math. 85.

64. a veritable soothsayer of the future. Math. 115. 206. Gr. 316. E. 66, 510. Lap. 85 ff.

65. a man full of trust in God. Math. 227. Gr. 256. 301. 438. e. 54, 175 f. 22, 317.

66. a man full of true love. Math. 257.

67. a man full of true humility. Math. 230. Gr. 110. 151st 518th E. 62, 313 f. O. G. Schm. 3.

68. a man of discipline and moderation. Math. 288. Gr. 525.

69. a man who liked to give. Math. 229. Gr. 363.

70. a man who liked to shelter. Math. 212. 246. Gr. 521.

71. a lover of the old. Gr. 313. M. 94 f. E. 50, 86. 48, 225.

72. a lover of musica. Math. 227. gr. 524. e. 62, 30 ff.

73. a lover of art and science. B. 27. Gr. 35. E. 22, 182 f.

74. a popular speaker. B. 33 Jan. 133.

75. a popular writer. Gr. 196 et seq. E. 53, 150.

76. an inexhaustible writer. Gr. 426 ff. 500 f. 517.

77. a magnificent songwriter. Gr. 314.

78. an unsurpassable translator of the holy scriptures. Math. 238 f. Gr. 310. 428. 498, Jan. 126. E. 65, 104.

79. a hospitable friend of the afflicted. Math. 205. Gr. 319 E. 53, 373 et seq.

80. a rich comforter of the afflicted. E. 22,294. 54,130. 232. 60, 138. 143. 145. 61, 415. 64, 300.

81. a good adviser in all kinds of matters. Math. 140. 146. 175. 177.

Eighty-two. A sincere, steadfast friend. Gr. 75. 367. 509. Math. 122.

83. a loving, faithful spouse. Math. 73. gr. 346 ff. 361. 529st E. 54, 187 f. 61,209.

84. A loving, kind father. Gr. 432. 526. Ledder- trousers 225. E. 54, 156.

85. a careful, faithful steward. Gr. 519 f. E. 53, 379 f. 61, 420. 422 f. 54, 156.

86. an open, straight man. Math. 59. jan. 141. e. 28, 344. 53, 149.

87. a man afflicted with much sickness. Math. 5. 251. 194,219 Gr. 477 E. 54, 196 f.

88. A man overwhelmed with work. Gr. 73. Jan. 37,139. E. 55, 241.

89. A man wonderfully protected by God. Math. 262. 290. 292. Gr. 146. 320.

Ninety. A real German man. Gr. 457. 462. Jan. 140.

91. an originator of the High German written language. Gr. 279. Heinsius 168.

92. a right German classic. Heinsius 165.

93. the greatest man of the family of Japhets. L. 229.

The greatest teacher of the church since the time of the apostles. Math. 1 f.

95. a man dying blessed in faith. Math. 278 ff. Gr. 539 ff.

W G H H

Ordinations and introductions.

Candidate C. I. Crämer, called of the parish of Webster City, was ordained and introduced in the midst of his principal congregation byI . L. Crämer, on the 19th Sunday after Trinity, Sept. 30.

Address: Lov. 0. Craomor, IV6d8t6i' Cit^, lorvu.

On the ninth Sunday after Trinity, Candidate H. Feth, who had been called by St. Matthew's congregation at New York City to be an assistant preacher, was ordained by the undersigned, assisted by Messrs. LL. Sieker, König and Bohm.

I. P. Beyer.

On the 20th Sunday after Trinity, Candidate A. Lübkemann was ordained Superior by the undersigned in his congregation by order of the Honorable President of the Western District, and on the following day was also installed in his office in the congregation at Ha- ven, Reno Co-. I. H. F. Hoyer.

Address: Uov. ^1. luodlvomulm,

Luporior, LleLdorZon Co, llun8.

Pastor W. Richmann, who had accepted a call from the house congregations in the "Lutheran Hospital", as well as in the "Wartburg Home for the Aged", beivc in East New Uork, was installed in his office on the 18th Sunday after Trin. by the undersigned, assisted by Director Bohm.

I. P. Beyer.

Mr. L. F. W. Schlechte, appointed by the Lutheran congregations at Otis and Westville, La Porte Co., Ind. and the congregation at Chesterton, Porter Co., Ind. was introduced at the former two places on the 20th Sunday after Trinity, and at the latter on the Sunday following, by order of Mr. Praeses Niemann, byI . F. Niethammer.

Rev. C. Zollmanw, called by the Jmmanuels congregation at East Boston to serve them as a Filial, was installed there on the 20th Sunday after Trin. according to the order received, by L. Ab. Biewend and the undersigned into his office. H. Fick.

By order of the Reverend Mr. President Wunder, Pastor Fr. Bergen was solemnly inducted into his new office at the Lutheran congregation at Galesburg, III, by the undersigned on the 20th Sunday after Trin. G. Traub.

Address: Lov. Lr. LerZeu, Os.l68dur", III.

Mr. Pastor H. Bauer would be installed in his office in the Lutheran congregation zum Kripplein Cbristi in Hadley, Lapeer Co., Mich. by me on behalf of Mr. Praeses Schmidt on the 17th Sunday after Trin. C. Schwankovsky.

Address: Uov. n. Lauer, llackle^, Lapeer Co., Llioli.

By order of Mr. Praeses Crämer, Mr. L. W. T. Strobel, called from the congregation at Denison, Iowa, was introduced on the 20th Sunday after Trin. from

C. A. Bretscher.

Address: Uev. IV. N. 81robel, Box 1433, Oeuison, Iowa.

On the 2Ist Sunday after Trin. Mr. L. W. L. Fischer, formerly of Elkhart, Ind. was introduced on behalf of the Presidio Middle District by undersigned to the congregation at Arckbold, Fulton Co. and to the congregation at Henry County, O. H. Hunziker.

Address: Uov. IV. L. delicious,

^lokbolcl, Lulton Co, Odio.

By order of Mr. President Biltz, on the 20th Sunday after Trin. Mr. L. Franz Meyr was inaugurated in the Lutheran congregation of Dissen Cape Girardeau Co, Mo, with the assistance of Mr. L. K. W. Weber.

W. G. Polack.

Address: Rov. L. Llo^r,

^rugberA, Cape Clirarckoau Co, Llo.

In accordance with orders received, Mr. L. M. Heyer was installed in his new congregation at Minnesota Lake by the undersigned on the 20th Sunday after Trin.

I. Grabarkewitz.

Address: Uov. Ll. llo^er,

Ll'muesota Lako. LumbuuU Co., Lliuu.

Church consecration and introduction.

On the 17th Sunday after Trinity, the newly founded Zion congregation in Fort Wayne celebrated a wonderful double celebration, namely the consecration of the church and the introduction of its newly called pastor. After the prayer for the world had been said by the undersigned and the introduction of the newly called, Mr. L. F. Dreyers, by order of the Honorable Mr. Praeses Niemann, assisted by Messrs. PP. Dr. W. Sihler and Vice-President C. ! Groß, the sermons were read, since the

The church was 38x85 feet and could not hold the number of guests, so it was held outside. In the morning the undersigned preached, in the afternoon Mr. P. C. Groß.

H. G. Sauer.

Address: k "v. §r. Threes,
Oor. Hanna 8dr. L OreiZliton ^.ve., kort ^Vaxne, Inck.

Church dedications.

On October 14, the new church of the Lutheran Trinity congregation at Sugar Grove, O., was solemnly dedicated. The German sermon was preached by Mr. P. C. A. Frank, of Zanes- ville, O., and the English by Mr. U. C. Dreyer, of Lancaster, O. This is the second church built by this congregation to the service of God; the first was dedicated in 1844. H. Rau h.

On the 21st Sunday after Trin. the Trinity congregation at Nemaha and Stevens Creek, Nebr. dedicated their newly built, handsome Ktrche to the service of God, Rev. C. E. Bode preached the dedicatory sermon on the church gospel in the morning. In the afternoon Fr. F. König preached in English. The vesper was said by H . Frincke.

On the 21st Sunday after Trin. the Lutheran Trinity congregation at Blue Hill, 'Webster Co., Nebr. dedicated their beautiful new church to the service of the Triune God. Mr. U. A. Baumhöfener preached in the morning in German, the undersigned in the afternoon in English. C. Schubkegel.

Mission Festivals.

On the 14th Sunday after Trinity, the three congregations in Fort Wayne, St. Paul's, Jmmanuel's and ZtvliS, celebrated their annual mission festival. The festival preachers were Father C. Gross and Prof. F. Zucker. The collection was KLOO.OO. H. G. Sauer.

On the 20th Sunday after Trinity, the Trinity Lutheran Church in HutchInson County, Dakota, celebrated its first mission feast. Celebrant were Messrs. UU. G. Rumsch and A. Müller. The collection, two-thirds for the inner mission and one-third for the negro mission, amounted to -90.41.

E. F. Welcher.

On the 18th Sunday after Trin. the congregation at Ef- fingham, III. celebrated their annual mission feast. Collection -28.00. k. C. G. Schuricht preached on inner and outer missions.

W. Lewerenz.

On the 18th Sunday after Trin. the congregation at Red Bud, III, celebrated their annual mission feast. The festival preachers were Prof. G. Schalter and P. I. H. Ph. Gräbner. The collection was-81.40. F. Schalter.

On the I7th Sunday in Trin. the congregation of the undersigned in South Litchfield Township, Montgomery Co, III, celebrated their annual mission feast. Guests from Mt. Olive were present. Festival preachers were Ck. Barrels and Weis- 6rodt. Collection: -96.00. Cl. Schroeder.

My congregation in Tecumseh, Nebr., celebrated a mission feast on the 17th Sunday after Trinity, with members of the congregation of Father Becker and Father Burmeister present. In the morning Father Burmeister preached, in the afternoon I preached myself. The collection was -40.00, of which -20.00 was for the inner mission, -10.00 for the negro mission, and -10.00 for the emigrant mission.

A. W. Bergt.

On the 17th Sunday after Trin. the congregation in Han- over Township, Crawford Co., Iowa, celebrated their second mission feast. The festival preachers were Messrs. kk. Haar and Mallon. Collections: -28.10. C. A. Bretscher.

On the 18th Sunday after Trin. my congregation in Maxfield Township, Bremer Co., Iowa, celebrated a mission feast. The festival preachers were Kk. Mezger and Händschke. The collection was -66.50. I. Horn.

On October 14, the congregations of the undersigned, those of Messrs. UU. Wolbrecht and Kollmorgen, and those at Venedy, celebrated their first joint mission feast at Eben Ezer Kircke, Grand Prairie, III. Messrs. kk. Ottmann and Kollmorgen preached, and Mr. P. Meyer, of Esst St. Louis, delivered a lecture on mission history. Collection -105.30.

W. Heinemann.

On the 17th Sunday after Trin. the congregation of Peca - tontea, III. celebrated its first mission feast with the participation of the congregation of Freeport. The festival preachers were the I'k. G. Johannes and L. von Schenck. Collect: -46.26. L.vonSchenck.

On the 18th Sunday after Trin. the Lutheran Jmma- nuels congregation at Town Utica, Winona Co, Minn. celebrated their annual mission feast. Festive preachers were Rev. K. Sckmidt and K. A. Dubberstein. Collection after deduction of traveling expenses: -40.75.

L. L. Bernthal.

The first mission feast was celebrated here on the last Sunday after Trin. by the Lutheran St. John's congregation in fellowship with the St. Peter's congregation here in Holt County, Mo. Mr. U. C. Bock preached in the morning and undersigned gave a historical lecture in the afternoon. The collection was -21.61, of which two-thirds was for internal and one-third for negro mission. C. H. Lentzsch.

On the 21st Sunday after Trin. the congregations at Lost Prairie, Ehester, Wine Hill, Bremen, Shiloh Hill and Steele- ville, III. celebrated their annual mission feast at Lost Prairie. U. Meyer, of Bremen, preached in the morning, and U. G. Erdmann, of Shiloh Hill, in the afternoon. Collection: -66.00. E. G. Franck.

On the 21st Sunday after Trin. the congregation of the undersigned in Bishop Township, III, in connection with mild neighboring congregations, celebrated their annual mission feast. The festival preachers were Messrs. KU. Lewerenz, of Effingham, and Kowert, of Island Grove. Collections: -25.43. G. I. Because of he.

On the 13th and 14th of October, Mr. U. F. Erdmann's congregation at Red Bud, Randolph Co, III, celebrated their harvest and mission feast of this year. Mr. P. Baumgart and undersigned were festival preachers. The collection made was nearly -158.00.

F. P. Merbitz.

On the 17th Sunday after Trinity, the congregation at Sturgis, Mich. celebrated its first mission feast, with the participation of the congregations at Burr Oak and Cold Mater. Preaching were the kU. Fackler and Hanrel. The collection was -26.37. H. Gose.

On the 21st Sunday after Trin. the congregation at Wartburg, III, in fellowship with the congregation at Renault, III, celebrated their Thanksgiving and Mission feast at the latter place. The collection amounted to -23.50 and was earmarked for the mission and widows and orphans fund. Festive preachers were Rev. I. Nachtigall and undersigned. H. Schäfer.

On the 21st Sunday after Trin. the St. John's congregation near State Centre, Iowa, celebrated a mission feast. The UU. Heinicke and Dörffler preached, undersigned gave a mis- sion history lecture on the Indians. Collection: -15.00.

Ch. F. Herrmann.

The congregation of the Rev. C. G. Schuricht, in Fayette County, III, celebrated their mission feast with that of the undersigned, on the 20th Sunday after Trin. Collection:-78.12. Festive preacher: Mr. P. Schuricht.

H. W. Heumann.

Progymnasium in Milwaukee.

Finally, we can make the announcement that a third professor has not only been chosen for our institution here, but has also accepted the profession. After the first person chosen, Father Hölter in Chicago, had declined the appointment, candidates had to be put forward again. The beginning of the new school year, however, was already so near that the electoral college had to refrain from publishing the candidates again in the "Lutheran", as it is demanded in the elections for the institutions of the General Synod and was also customary with us up to now. After Mr. U. BLpler and also Prof. Crull had been called without success, Mr. W. Müller in Jackson, Washington Co., Wls. was elected almost unanimously, has also been dismissed in peace by his dear congregation and will now, s. G. w., arrive here in the next few weeks and take up his office.

Our dear institution, which was reopened in the first week of September, and which has received such an unexpectedly large number of pupils, that the Quarta numbers 14, the Quinta 32, and the Sexta 58, has in the meantime suffered no distress. Mr. Rudolph Hanser, son of Mr. P. O. Hanser in St. Louis, has since helped out, so that from the beginning of the new school year lessons could be given regularly and completely in all classes. A caretaker has also been found, which has become necessary with such a large number of pupils. Through Mr. H. Schröter from Watertown, and through his dear wife, our students are being cared for in the best possible way.

Our dear congregations in Wisconsin do not want to forget that - for the sake of so many impecunious students - ample support of our budget with food is very much desired, and in general the dear congregations of our three synodal districts are hereby kindly reminded that, now that we have three professors at our institution, the demands on the maintenance fund will be greater than before. We confidently hope, however, that the participation will also become more and more general and that we will thus be able to close the account of our maintenance fund this year without a deficit.

May the faithful and merciful God continue to bless us and help that from our 104 students may one day come many faithful and capable workers in his kingdom.

Milwaukee, October 9, 1883, Ch. H. Loeber,

Chair of the Electoral College.

To the Venerable Ministry of the Missouri Synod 2c. for notice.

Recently, "to the undersigned's great joyful surprise, he received an exceedingly clean copy of the original manuscript of a large Jnstrumental piece under the following title.

Overture of Dr. Martin Luther. Composed for the 40th anniversary of the great man of God's birth, and dedicated to all the dear pastors of the Missouri Synod by **Ed. von Ette.** Boston, September, 1883. op. 5.

The composer of this piece of music, a member of the congregation of Mr. Adolph Biewend in Boston, is Mr. von Ette, most of whose compositions have already been repeatedly performed in public by the most celebrated musicians of that city in America, which is known to be so rich in capable music connoisseurs, and have always met with great approval from the public. According to a letter from the artist, which we have received, his only intention in composing the present great work of music was to create something "for God's glory" and to give expression by dedication to the "love and high esteem" which he, as a devout Lutheran, cherishes for the ministry of our Synod. As the only reward for his laborious work he desires nothing but friendly acceptance and recognition on the part of those to whom he has dedicated it, and therefore the manuscript is to be deposited as a gift in the library of the local seminary for occasional use. God willing, the members of the Synod present at the next Synod of Delegates to be held in St. Louis will have the opportunity to hear the magnificent piece for themselves. For, as far as we are able to judge from the mere reading of the score, it is truly a tone painting which, as a grand introduction to a sacred concert, will certainly never fail to make a deep impression when performed well. It has 5 sections. The first of these consists of an introductory *Maestoso*, containing the chorale "Ein feste Burg ist unser Gott" figured in *A flat major. The* second is an *Allegro molto* agitato, first depicting the turbulent time of the Reformation, then the approach of Tetzel and finally his magnificent entry. The third is a *Mmaestoso*, presenting the proclamation and praise of Tetzel's indulgence. The fourth is a Larghetto, expressing Luther's prayer. The fifth, finally, is an Allegro *con Allegro con Spirito*, as a triumphant final movement. The whole comprises 54 pages in small folio in crowded musical notation. The number of the various instruments that have to participate (including timpani and drums) is l9.

W. [Walther].

Conference Displays.

The Southern NebraskaSpecial Conference will hold its sessions, s. G. w., Nov. 13-15, under Mr. P. Catenhusen at Louisville, Nebr. - Early registration requested with the local pastor. Joh. Meyer.

The Pastoral Conference of the 2nd District of Minnesota will meet, s. G. w., November 13 tn the church of the undersigned at Potsdam. Picking up Elgin and Hammon on the 12th of November. M. Stülpnagel.

Entered the kisses of the Illinois district:

For the Synodical Fund: By Bro. Wagner in Chicago "for the Kingdom of God" from A. Bedubn $1.OO. By U. Weis- brodts Jmm. congregation at Mount Olive $7.80. Communion coll. by P. Schroeder's congregation at South Lttchfield $7.00. (S. G15.80.)

To the new building in St. Louis: By U. Succop in Chicago from Joh. Demin, 3rd c., 10.00. By P. Wagner that. from Ch. Schmidt 2.00. By P. Brauer's congreg. in Brecher 25.85. By U. Loßner in Lake Zurich from H. Seip 5.00, H. Hapke 3.00. By P. Schleckte of St. Paul's congreg. at Mattoon 13.50. (S. K59.35.)

For inner mission: By I. Lunow, part of the mission festival coll. of Fr. Lewerenz' congregation in Effingham, 17.00. By k. v. Schenck, mission festival coll. in Pecatomca 46.00. By k. Wagner in Chicago by Mrs. Riepel 1.00. Two-thirds missionary festival coll. by P. Döderlein's Gem. in Homewood, k. Martin's Gem. near New Bremen, & I'. Felten's Gem. at Washington Heights 32.30. By I'. Count in Blue Point, part of the Mission Festival Coll. 25.00. By Fr. Hiebei of his own. Cong. in Town Rick 7.61, by sr. Filialgem. 4.76. Part of mission feast coll. of ?. Weisbrodts Jmm. congreg. in Mount Olive 50.00. Durck ?. Brewer in Beecker from N. N. 2.00. part of mission festival coll. of Fr. Sckröber's congregation in South Litchfield 60.00. Fr. Engel's congregation tn Columbia 3.60. Durck Merbitz in Beardstown, part of mission festival coll., 10.00. (p. P259.27.)

For the Negro Church in New Orleans: Through I'. Succop in Chicago from the piggy bank of Helene and Hedwig Hedder 3.00.

For Gentile Mission: Through Fr. Wehrs at Oak Glen by H. Jakobs 1.00.

For Jewish mission: by ?. Piffel, part of the mission festival coll. by the Gemm.^in Secor, La Rose and Benson 10.00.

Durck ?. Count at Blue Point, part of missionary party coll., 5.00. Durck ? Merbitz at Beardstown by widow Hunter .50. part of missionary feast coll. by ?. Schroeder's congreg. in South Litckfield 5.00. By ?. Merbitz at Beardstown, part of mission feast coll. 10.00. (p. -30.50.)

For Negro Mission: Durck ?. Pissel, part of the mission feast coll. from the congregations in Secor, La Rose and Benson 10.00. By I. Lunow, part of the mission feast coll. from ?. Lewerenz's Gem. in Effingham, 11.00. By ?. Succop in Chicago from Helene and Hedwig Hedder's savings bank 3.00. By ?. Döderlein from N. N. in Homewood 1.00, one third of the Mist sionfestkoll. from sr. Gem. in Homewood, ?. Martin's parish of New Bremen and ?. Felten's congregation at Washington Heights 16.16. Part of coll. at mission feast of congreg. ?. Hähnels at Petersburg 10.70. Durck ?. Gräf at Blue Point, part of a mission festival coll., 5.00. Durck ?. Merlutz in Beardstown from widow Jaeger .50. Part of missionary festival coll. of ?. Weisbrodt's congregation at Mount Olive, 15.00. Desgl. by ?. Schroeder's congregation in South Litckfield 17.00 and ?. Merbitz's congregation in Beardstown 5.00. (p. -94.36.)

For emigr. mission in New Nork: part of mission feast coll. of ?. Weisbrodts Gem. in Mount Olive 5.00.

For Emigr.-Mrssron in Baltimore: part of the missionary festival coll. of ?. Weisbrodts Gem. in Mount Olive 5.45.

For E m i gr. - M iss i on: Part of a mission festival coll. by ?. Graf's congreg. at Blue Point 5.00. Desgl. by ?. Schroeder's congreg. at South Litchfield 10.00. (S. -15.00.)

For poor students in St. Louis: ?. Weisbrodts Gem. in Mount Olive 5.00. By ?. Merbitz in Beardstown, part of the Misstonsfest coll., 10.00 u. for F. Drögemüller 10.00, (L>. -25.00.)

To the Springfield household: ?. Schröders Gem. in South Litckfield 22.80.

For the Springfield Laundromat: By?. Merbitz at Beardstown, part of the Missionary Festival Coll., 2.50.

For poor students in Springfield: ?. Weisbrodts Gem. in Mount Olive, 5.00. By ?. Merbitz in Beardslown, part of the Misstonsfest coll., 10.00. By ?. Heid in South Bend, Ind. by Joh. Berner 5.00. By ?. Franck at Steeleville by eil. Parishioners for H. Wittbracht 15.00. By ?. Cämmerer in Chandlerville, wedding coll. at W. Kirchner for R. Grüber, 4.80. By ?. Döderlein in Homewood for Herm. Wacker 10.34. By ?. Merbitz at Beardstown, part of missionary festival coll. for L. Dorpat, 5.00. ?. Zahn's Gem. in Nokomis for Bro. Munff 7.00. (p. -62.14.)

For poor students in Fort Wayne: By ?. Succop in Chicago from the Women's Association for A. Schülke 24.00. By ?. Merbitz in Beardstown from N. N. for Gerh. Büscker 2.70, from the Misstonsfestkoll. for Gerh. Büscher 25.00 and for C. Drögemüller 5.00. D. Rosenwmkel in Addison for A. Bartling 5.00. By ?. Bartling in Chicago from the Jüngl.- u. Jungfr.-Verein for Ed. Albrecht and Wm. Kohn each 29.00. (p. -119.70.)

For poor students in Addison: ?. Weisbrodt's parish in Mount Olive, 5.00. By ?. Merbitz in Beardstown, part of the Mission Festival Coll. 10.00. By ?. Wagner in Chicago from women's verern for E. Rischow 23.00. From the missionary treasury of ?. Streckfuß' Petri-Gem. in Chicago for G. Brauer 4.52. (p. -42.52.)

For poor pupils in Milwaukee: By ?. Pissel in Benson by H. H. Harms for H. Sieving 5.00.

For Milwaukee High School: By ?. Nffen- beck in Lemont by I. Ahrens 2 00, Aug. Schultz 1.00. By ?. Wagner in Chicago by Mrs. Riepel 1.00. By Teacher Weder in Addison by D. Rosenwinkel 3.00, C. Schaper & W. Fiene each 2.00, L. Backhaus, C. Warnke & H. Marquardt each 1.00, H. Helfers & F. Goltz each .25. ?.. Hieber's congregation in Town Rich 6.10. Part of missionary festival coll. of ?. Weisbrodts Gem. in Mount Ol,ve 25.00. (p. -45.60.)

For sick pastors & teachers: By ?. Gräf in Blue Point, part of a mission festival, 10.00.

For the widow's fund: contribution of ?. Merbitz in Beards- town 4.00.

For the orphanage near St. Louis: Harvest Festival Coll. by ?. Karth's comm. at Worden 8.50. By ?. Merbitz at Beardstown by Mrs. H. 1.00. (p. -9.50.)

For student orphans from Addison: By ?. Roeder in Arlington Heights by O. Narkus 1.00. By ?. Engelbrecht in Chicago by Mrs. Aug. Culs 1.00, Karl Rose 1.25. By ?. Bartling in Chicago by Emil Reinhardt 1.00. (p. -4.25.)

For the commonwealth of Fairmont, Minn..: By ?. Count in Blue Point, part of a mission festival coll., 5.00.

For the township of Rochester, Minn.: ?. Roeders Gem. in Arlington Heights 31.46. By ?. Great in Hartem by F. L. White 1.00. By ?. Wagner in Chicago by widow Pilgrim 1.00, A. W. 2.00. By ?. Merbitz by L. 2.00. By ?. Cämmerer in Chandlerville from N. N. 5.00. ?. Gotschs Gem. at Kork Centre 15.20. By ?. Count at Blue Point, part of a missionary festival coll., 6.85. ?. Hieber's congregation at Town Rich, 7.54. Durck ?. Merbitz at Beardstown by Widow Hunter .50. By ?. Schroeder in South Litckfield by N. N. 5.00. ?. Wunders Gem. in Chicago 23.50. (S. -101.05.)

For the commune of Davenport, Iowa: ?. Wonders Gem. in Chicago 23.50.

Addison, III, Oct. 15, 1883; H. Bartling, cashier.

Income to the Minnesota and Dakota District coffers:

For the synodal treasury: From ?. Clöters Sr. Congregation to Valley Creek -3.40. ?. Vetters Gem. 3.50. (S. -6.90.)

To the seminary building in St. Louis: ?. Kublmann in St. Paul, 5.00. ?. Sievers' congregation in Minneapolis, 2nd Sdg., 27.50. Durck ?. Rädeke of Katielhön 2.00, H. Fedland 2.00, Chr. Klingberg 1.00. ?. Vetter's parish 15.51. Durck ?. Krumsieg by a parishioner 5.00. By ?. F. Pfotenhauer to Mr. F. Wiloung 5.00. ?. Long Gem. to Hay Creek 12.00. (p. -75.01.)

For the deaf and dumb: ?. Dubberstein's congregation in Wal- tham 1.65. ?. v. Brandt's congregation in Farmtngtown 2.81. ?. Vetter's parish, 1.00. ?. Sievers' congregation in Minneapolis...

10.75. From ?. Sievers for sold Kirchweih tracts of his father 1.50. (S. §17.71.)

For the Progymnasium in Milwaukee: Mr. August Siegmann in Minneapolls 3.00. Communion collection by ?. Kretzsckmars Gem. 7.00. By ?. Krumsieg from N. N. 5.00. ?. Vetter's congregation, 7:25. By ?. Sievers from G. F. Bergstadi in Minneapolis 1.00. (p. §23.25.)

For the widow's fund: By ?. Krumsieg by N. N. 5.00. By ?. Miller by Mr. C. Hofs in Marion, Dak. 5.00. (S. §10.00.)

For negro mission: ?. Clöter's comm. at Valley Creek 3.90, at Woodbury 5.50. ?. Bernthal's comm. at Lewiston 13.70. (p. §23.10.)

For Jewish mission: By ?. Krumsieg by N. N. 3.00.

For heathen mission: ?. Vetters Gem. 1.00.

For emigrant mission: ?. Clöters Gem. at Valley Creek 4.08.

For poor students: Communion collection from ?. Rolf's congregation in St. Paul 7.63. Collection at the funeral of Mrs. Habe- nond in ?. Clöter's congregation 4.00. (p. §11.63.)

For the church in Stillwater: Through treasurer C. Grahl 18.10.

For inner mission in the Northwest: By ?. Hertrich von W. W. 1.00. ?. Vomhof 2.00, whose St. John's parish 5.25, Grace parish 4.00. ?. Dubberstein's congregation in Waltham 3.15. By teller Birkner in New York 6.00. F. R. in St. Paul 1.00. ?. Clöter's comm. 5.75. ?. Landeck's comm. at Hamburg, 17.25. ?. Fackler's congregation at Maple Grove 7.00, from ibm itself 1.75. Through treasurer E. F. W. Meier in St. Louis 600.00. Missionary festival coll. in ?. Rolf's congregation at St. Paul 40.50. Ph. Meffert at Arlington 1.00. ?. Kollmorgcn's parish at Atwater 17.78. ?. Bernthal's parish at Lewisron 19.75. ?. Clöter's parish at Valley Creek 12.99, at Woodbury 5.75. ?. Schultz's parish at Faribault 7.50. ?. Horst's parish in Counland 28.60. ?. Hertwig 2.00. ?. Lange's parish at Hay Creek 16.00. By ?. Lanbeck by D. Krämer 5.00. N. N. at ?. Krumsiegs Common 5.00. ?. Vetiers Gem. 9 99. mission festival coll. by ?. Sievers' Gem. in Mrnneapolis 12.08. By ?. Miller by C. Hoefs in Marion, Dak., 5.00. Mission feast coll. in ?. Bcrnthals Gem. at Lewiston 27.00. (p. §870.09.)

For the parish in Fairmont, Minn.: ?. Rolf's comm. in St. Paul 11.83. ?. Clöter's St. John's parish 10.10. (S. §21.93.)

For the township of Rochester, Minn.: ?. Rolf's congregation in St. Paul 12.32. By Treasurer Bartling 32.46 and 26.20. ?. Zahn's parish of Elysian 13.45. ?. Vomhof and his St. Johannis - Gem. 24.00, Gnaden - Gem. 8.32. (S. §116.75.)

For poor students in Springfield: ?. Mueller's congregations 5.00.

For poor students in Milwaukee: ?. Mueller's congregations 5.00.

For poor students in Addison: ?. Mueller's Gem. 5.00. St. Paul, Minn-, Oct. 10, '83. T. H. Menk, treasurer.

188 ?. 54k 8tr66t.

Incorporated into the Wisconsin District Caste:

For the budget of the Progymnasium in Milwaukee: From Widow Reuter in Milwaukee 1.00.

For emigr. mission in New York: part of mission festival coll. in Racine 18.60.

To the seminary building in St. Louis: From the Cbicago L Alton Babn for 93 by Mr. C. Eißfeldt tickets sold for the dedication 93.00. From the Dreieinigkeilsgem. in Milwaukee 30.00. 5th Sendg. of the Gem. of ?. Goehringer in Sheboygan 100.00. (p. §223.00.)

For poor students in Milwaukee: C. Schubert in Milwaukee 1.00. F. Zimmermann in Sheboygan 5.00. (Summa §6.00.)

For poor students in St. Louis: Bro. Böth in Fort Wayne 1.00.

For the orphanage in Addison: ?. Nützel's parish in Osbkosh 11.67. Jmm. parish in Milwaukee 2.35. (Summa §14.02.)

For Wisconsin District Inner Mission: part of mission feast coll. at Town Wausau 30.00, at Hartland 21.55, at Racine 74.43, at Waterford 10.00. Maidens' Society of Jm- manuelsgem. at Milwaukee 10.00. By ?. Loeber by Mrs. R. N. 1.00. H. Grohn in Golden Lake 1.00. ?. Hilds congreg. at Howard Grove 2.00. ?. strasens congreg. at Watertown 50.00. ?. Grothes Parish 7.50. (p. §207.48.)

For the deaf and dumb: St. Stephen's Parish in Milwaukee 20.00. By ?. Loeber from Mrs. N. N. 1.00. By ?. Hudtloff, wedding coll. 3.50. (S. §24.50.)

For the widow's fund: Anna Jenk 1.00. ?. Herzers Gem. in Plymouth 16.75. (S. §17.75.)

For Jewish mission: ?. Strasens Congreg. in Watertown 12.00.

For the synod treasury: ?. Markwortb's Gem. at Wolf River 6.75. ?. Hild's Gem. at Howard Grove 24.79. (S. §31.54.)

For Minnesota district inner mission: part of mission festival coll. in Waterford 4.30.

For Th. Hinz in Addison: St. Stephen's Gern, in Milwaukee 20.00. Wedding Coll. at H. Meier 10.00. (Summa §30.00.)

For the township of Fairmont, Minn: ?. Strasen's comm. in Watertown 12.72.

For building and debt repayment of the Progymnasium in Milwaukee: Jubilee coll. of St. Job. - Gern, in Plymouth 53.00. Durck ?. Loeber, thank offering for recovery of Mrs. N. N., 5.00. (p. §58.00.)

For professors - apartments in Milwaukee: Of the young men and maidens of the Gem. ?. Pröbls 28.75. ?. Markworth's comm. at Wolf River 4.60, at Rat River 2.16, at Frcmont Road 7.00, at Fremont 5.58. ?. Goehringer's comm. at Sheboygan 28.00. Out ?. Kot^e's upper Gem. of Aug. Bender 1.00, H. Murter 1.00, K. Borchard .50, from River- Gem. of Budahn 1.00, Mehrobl 1.00, G. Siernbart 1.00, Mönicke 1.00, F. Zimmermann .50, Lehman .50, Rübe .50, Oertwig .75, Brunemond 1.00, Borngrabe .50, Karl Ste:nback , 2.00. ?. Markworths Gem. in Caledonia 10.07, to Schröders Corner 3.97, at Manteufel 2.30, A. Juehlke 1.00, W. Kunde 3.00. ?. Sagehorn's congregation at Hilbert 4.56, at Rantoul 19.00. ?. Hieber's congregation at Wilson 10.00, at Sheboygan Falls 5.00. (S. §147.30.)

For negro mission: part of mission feast collcks at Town Wausau 10.00, at Hartland 10.00, at Racine 6.60, at Waterford 7.00. Mrs. Woller at Milwaukee 1.00. ?. Strasens Gem. in Watertown 12.07. (S. §58.67.)

For the church at Rochester, Minn..: ...by certain members of the congregation... Seuels 6.50. "straien's church of watertown, 25.44. Keller's congregation at Racine 27.55. Triune congregation at Milwaukee 72.40. (p. §131.89.)

For Le brerachalte u. Unterhalt des Progymnasiums in Milwaukee: ?. Seuel 1.00, Virgins' Association in its parish 7.00. (S. 8.00.)

For the progymnasium in Milwaukee: both congregations ?. Steyers 11.00.

For Heathen Mission: By Geo. Brumder by W. Leidiger 5.00, by Michael Ley in Golden Lake 10.00. (Summa §15.00.)

Milwaukee, Oct. 22, 1883. c. Eissfeldt, cashier.

Received **for the orphanage i" Addison, III,** since June 20, 1883: From congregations 2c. in Illinois: from ?. Döberlein's congregation in Homewood: from the Orphans' Association §5.00 and 4.00, half of the Hockzcttskollekte at C. Hecht 15.14. From ?. Hiebers Gem. in Town Rlck 6.65. Tlus Chicago: by ?. Wagner of the Maiden Society 10.60, Mrs. Sophie Börgcrshausen 3.00, half of the coll. at Cd. Bröckers silver wedding 12.75, by the Gem. 22.25, I. Gräske .50, I. Burmeister 2.00, W. Möllennn 2.00, I. Köppe .25, F. Wilken 1.00, Mrs. Riepel 1.00; by ?. Succop by H. Heuer 1.00, N. N. 2.75, wedding coll. at C. Thoms 12.00, Fr. Klußmann 2.00, N. Gaht 2.00, I. Demin .25; by ?. Wunder by B. Meyer 1.00, Ch. F. Grupe 2.00, N. N. 1.25, Mrs. N. Jerusalem 1.50, F Schröder 2 00, H. Bormann 2.00; durck ?. Bartling by Mrs. Heitbrink 2.00, Mrs. Wilh. Schultz 2 00, Christ. Zimmermann, Ph. Brendel, F. Labahn Sr, Bro. Schwarz Sr, Bro. Sckwartz Jr, Dor. Sckruidt, L. Meltzer, Joh. Kasten 1.00 each, Karl Bruder, Mich. Murawske, Ernst s)üng- lirg, Ad. Sickmann each 2.00, Mrs. Dosien 1.50; durck ?. Engeibreck.t by Rud. Saß 1.00, Karl Siefert 1.00, Auguste Zöllner 1.60, Joach. Halm 1.00; by ?. Lochner by sr. Gem. 8.80; at the orphans' feast by John Calson 1.00, by Mrs. Harmening from Mrs. G. Schulz 5.00 and from Karl Kulscber .50; from Louis Brems 5 00. Income at the orphans' feast: Collections 948.61, from coffee stand 122.87, from soda and cigarrcn stand 160.42, from sale of commemorative coins 14.50, surplus of R. R. Fare from Chicago Festfreunde 370.92 u. durck ?. Krebs, surplus of St. Paul's congregation in Aurora, 30.00. (p. §1647.32.) By ?. Large in Harlem by Karl Mittmann, 1.00. By ?. Cock in Dtaunton, half of Hockzeils coll. at Herm. Reinling, 6.75. By ?. Beck at Jackion- ville 5.00. By ?. Martin at New Bremen: Hockznts- koll. at Adam Bauer 10.00, by Auguste Ruher .25; by A. Bauer the. "Legacy of the blessed Christ. Stöhr" 25.00. By ?. Nuoffer at Eagle Lake: thank offering from D. Meyer's wife 3.00. From L. W. in Schaumburg 1.00. From ?. Rades Gem. at Uorkville 10.00. By ?. Roter in Arlington Heights from N. N. 1.00. Durck I. O. Picpenbrink from ?. Brauer's Gem. at Crete 11.00. From Addison: by John Oebmen 1.00, by W. Grote from E. Rosen 1.00, by I. Range 5.00, H. C. Buckholz .50. By ?. Norden in Hinckley by Mrs. Temme 2.00 u. by Women's Club 11.33; by Mrs. I. F. Tim m in Lindenwood 1.00. By ?. Steege in D u n - dee: For orphan reports 2.30, from I. Shartow, K. Köbn, Fr. Wäscher, I. F. Wäscher, I. Möller, K. Sternbcrg, C. Netzband, K. Ediert, Witwe Wendt each 1.00, Joach. Heidemann, I. Wolf .50 each, Mrs. Fierke 1.50, Chr. Ehlert 2.00, I. Buchholz .25. by ?. Landgraf in Decatur by Mrs. Kleefeld 1.00, Karl Pikus .50. by ?. Heumann's Gem. in Farina 9 75. By ?. Eissfeldt in South Chicago from Mrs. Breitspiecher 1.00. By ?. Früchtcnicht by Ckrist. Hintt 10.00. By ?. Gräfs' Gem. at Graut Park 10.50. From ?. Wartens' Gem. at Danville 16.40. By ?. Uffenbeck from M. Bethke in Le - mont 1.00, Mrs. Dreymüller in Lockport 1.00. By ?. Krebs from Karl Strobel in Batavia 1.00. By ?. Holiday Gem. in Colehour 7.75. (p. §1980.19.)

From municipalities 2c. outside Illinois: by tellers, C. Eißfeldt in Milwaukee 9.75, 5.81 and 11.23, E. Roschke in St. Louis 3.82, C. Grakl in Fort Wayne 39.63, H. Tiarks in Monticello 27.00, Geo. Renfer at Wellesley 7.00, Ch. Schmalzriedt at Detroit 6.25, Neldner at Saxony 22 marks-5.32. (S. §115.81.)'

From children: Acknowledged in the "Kinderblatt" 268.84.

In board money: From H. Miller, at Rockland, Mich. 72.52. From Cbicago: from H. Borst 1.10, Mrs. Wilke for her nieces 21.00, Father Döring 1.00, Mrs. Hanley 5.00. From F. Smrr, at Milwaukee 13.00. From F. Duckrow, at Elmhurst, III, 4.00. From Mrs. Luegge at Turner Junction, III. 1.00. (S §118.52.) Addison, III. 5 Oct. 1883. H. Bartling, cashier.

For the orphanage in Addison, III..,

in love offerings received since 20th Appil: From Addison, III: from N. N. 6 sack potatoes, H. Fiene 7 p. potatoes & 1 p. beans, F. Leeseberg 6 p. potatoes, F. Buckholz 5 p. potatoes, Ch. Heidemann 3)H p. potatoes, H. Oeblerking 2 p. potatoes, E. Rotermund "L Ä. Weber 15 girls' hats, 11 Pr. braces and 9 boys' hats, F. L. Krage 7 p. potatoes. From ?. Nuoffers township tn Eagle Lake, III, from Mrs. Wm. Ohlendorf 1 pr. stockings & 3 worn dresses. From ?. Brauer's parish in Crete. III.: from the Women's Association 7 boys , 6 girls' clothes, 2 Pr. stockings, from I. O. Piepenbrink 50 lbs. cheese, from Mrs. I. O. Meier 2 sheets, 13 pillowcases, 6 handkerchiefs and 7 pairs of stockings. From L. W. in Schaumburg, III-, 2 pieces of woolen yarn. From D. Kornhaaß in Maywood, III-, 1 quilt, 1 petticoat, 2 geir. Skirts, 2 pr. stockings. From Lake Zurich, III, by ?. Loßmrs daughters Bertha & Klara 5 separate children & 3 new girls hats. From Madison, Wis, from H. Vogel all the dresses of his vcrst. daughter. From the Women's Club in ?. Rade's Common near York-

ville, III, 12 pr. stockings, 5 dresses, 5 gingham shirts. By ?. Schmidt at Rochester, Minn, from the Woman's Club, 4 pr. stockings, 8 girls' shirts, 6 girls' trousers, 1 petticoat. By ?. Traub at Peoria, III, of the Woman's Club 14 Pr. trousers, 5 aprons, 10 gingham shirts, 3 jackets, 2 Pr. stockings, 1 quilt, 2 boxes collars. By ?. Hattstädt in Monroe, Mich, from the Maidens' Association 8 dresses, 3 aprons. From Mrs. Rotk in H omestead, Iowa, 6 pr. stockings. From ?. Roeder's Gem. in Arlington Heigbts, III: from Wm. Battermann 10 ad. Gingham, 8 pd. Shirt stuff, 5 scraps of dress stuff, from Mrs. John Hmz 2 scraps of dress stuff, 1 spool of twine. From Hiebenthal inBensenville, III, 3 pr. shoes. From the Woman's Club ofI>. Nordens Gem. at Hinckley, III, 20 pr. stockings, 2 quilts, 6 dresses, 3 pr. trousers, 16 ad-stuff, 1 pfo. Woolen yarn, 3 woolen shawls. From ?. Steege's comm. in Dundee, III: from I. Schrato 1 p. potatoes, F. Buchert calico and unbleached stuff. L. Steege 1 cloth and 12 pr. stockings, F. Albrecht 23 ad. Clothes, K. Sternberg 1 p. potatoes, F. Sternberg 50 lbs. flour, F. Schröder 50 ppo. Mebl, Mrs. Sal. Wagner 6 Ud. unbleached stuff, F. Hinz potatoes and cabbage heads, Chr. Lotb 10 Po. Kattun, W. Lemke 1 p. potatoes u. 20 ad. Calico, John Pund 1 quilt, W. Wagner 1 p. potatoes, K. Bethke 50 pfo. Flour, Gustav Oesreich 1 pr. stockings u. 6 ad. Gingham. From Cbicago, III: through Prof. Brohm: from C. Hintz 3 dresses and 20 ad. Gingham ; from Minna Israel 10 ad. Muslin ; from ?. Lochner's parish: from Severin 1 remnant calico and dress stuff, Knapp 1 remnant calico & dress stuff, Mrs. Darn 10 spools of twine &.
3 remainders calico, Ludw. Sckönbeck 2 id. Kattun, from Mrs. Weinberg 1 parcel of worn clothes, 15 Ad. Calico, 3 ad. Muslin, 2 doz. Buttons and 2 pieces of woollen yarn ; from ? Bartling's parish: from Bebrent 10 Uo. Muslin and 29 M. Kattun, Mrs. Justine Jochttn 1 quilt and 1 separate skirt, Miss Sophie Boos 1 dress and 1 apron, Mrs. Schuster 2 Pr. stockings, 5 Ad. Kattun and 6 Uo. Muslin, Mrs. Wilhahn 1 dress, 1 apron, 1 pr. stockings and 1 bale of yarn, Karl Bremer 6 pr. stockings; from ?. Höl- ters Gem.: from Mrs. Kref 5 aprons, Auguste Jäckel 2 skirts, 1 Pr. trousers, 1 vest, 1 rest of stuff; from ?. Wunders Gem.: 1 skirt, 1 coat and 1 pr. stockings from Miss Papst, Jakob Stumpfhaus 16 coloured shirts, 16 dresses, 9 aprons, 6 separate girls' hats, 12 handkerchiefs, 2 separate girls' caps and several separate items of clothing, Mrs. Badeke 3 remnants of calico; from ?. Succop's collection from Anna Schramm: 2 coats, 2 dresses, 5 shirts, 3 pairs of stockings; from ?. Wagner's collection: 1 separate girl's hat from Mrs. Schramm; from ?. Reinkcs Gem.: from John Schanking 5 Pr. stockings, 1 Pr. gloves, 4 collars, 1 comb, 5 dresses, 2 aprons, 1 Pr. trousers; from St. Joh.-Gem. from Martha Dusing 2 dresses, 1 apron, 2 Pr. trousers, 2 shirts; from ?. Streckfuß' Gem. of John Teufel 2 hams.

Many thanks to all dear donors in the name of the poor orphans.

Addison, III, Oct. 9, 1883, John Harmening.

For the Lutheran Hospital in St. Louis

with sincere thanks: From Miss Emma Albrecht and Widow Kautsch in Stringtown, Mo. each -1.00, from two unnamed that. 1.00. From Mrs. Leopold Gast 5.00. By the collectors in Trinity^ District 43.20, in Jmmanuels Distr. 9.75, in Zions Distr. 10.25, in Cross Distr. 11.00, in the congregation of Mr. ?. Brandt in North St. Louis 11.75. From Mr. ?. Albrecht in Bremen, Wabash Co., Minn. 2.00. from Dr. Schade 10.00. from Mrs. Geissel 1.00, from the Young Women's Association in Jmm.-Distr. for the Oil Clotb to be put in the Hall 25.00, from a Hospitalfrcund, dcsgl, 25.00, from Mr. G. Trömel, desgl., 3.00. From Mr. Dcllitt 5.00. Mrs. Sckaap 5.00. From Mr. Wellbausen & Sicher a stair carpet together with accessories, worth 15.00. From Mr. I. Bretscher a hall lamp and a hall lamp. From N. N. a chandelier for the reception room. From Mr. Hasecostcr, 3.00. From the Samaritan's box, 1.85. From the Women's Association in Jacksonville, III, 2 quilts, 6 sheets, 11 headboard covers, 9 towels, 4 pairs of stockings. By Mr. ?. Hanser of N. N. 10.00. We also express our thanks to those who have assisted in the relocation to the new hospital with their carts and otherwise.

The faithful God repay according to his word in time and eternity.

St. Louis, Oct. 6, 1883. f. w. Schuricht, cashier. 1411 8. 7tli 8t.

Received since June 4:

For poor students: By ?. Dödcrlein -10.00 for Wacker; by Teacher Rcchlin of the Women's Association in Cleveland (?. N'emann's congregation) 10.00 for Neubert; by ?. Liese in Quincy from the children of his Sunday school 5.00; by ?. Sieker, New Uork, from the "Kasse für geordn. Wohlthätigkeit" 50.00 for Herwortb and Jank, and from the "Missionsverein" 50.00 for Kössel and Kretzmann; by teacher Bewie from the women's association in Cleveland (?- Weselohs Gem.) 20.00. Durck ?. Meyer from the Women's Association in Lincoln, III, 10 bed sheets, 3 weed covers, 14 towels.

For my sick brother, ?. M. W.: Joh. Eichen- auer, Chandlerville, III, 3.00 (plus 2.00 for Mrs. Crämer, widowed); ?. Horst, Hillickrd, O., 1.00; by dens. of Mrs. Strunkenburg 1.00 ; H. V., Mt. Sherrill, Iowa, 1.00; I. G. Schaefer, Cleveland, 10.00; ?. P. Mueller, Scribner, Nebr. 3.00; by dens. of I. Schwanke 2.00; ?. W. Scheitel 1.00.

For the Jewish Mission: by ?.Liese,Quincy,from the children of his Sunday School 10.00; by ?. Hähnel, part of the Misnonsfest Coll. at Petersburg, III, 10.00; by some pastors of the Central Illinois Pastoral Conference 11.36 (forwarded to Mr. I. Btrk- ner in New Kork).

Many thanks to all dear donors!

Springfield, Oct. 19, 1883. H. Wyneken.

Received for the support of my Zion congregation in Columbus, O.: Durck Mr. Treasurer I. Birkner -15.00 and from Mr. ?. P. Brand's congregation in Pittsburgh 20.00, which is hereby gratefully acknowledged,

Columbus, O. **R.** Autumn.

Receipt and thanks.

For the seminary organ, furthermore, have been received by the undersigned with warmest thanks: By and A. Brömer from his singing club. - 5.00
By U. Guys Singing Choir In MascoutabH 5.00
By Mr. Teacher Tr. Glaser's StngchorK 5.00
From Mr. Teacher A. Beyers Singchor in Grand Rapids K 10.00 Surplus from the Concert at the Seminary Dedication $250.00 From Mr. Lebrer Karl Sauer of the St. Paul Sing
choir in New Orleans, La., H 10.00
By Mr. Lebrer M. Conzelmann of the Singchor der
Zion Parish in Julietta, Ind., - 10.65

From Mr. Wehle, painter, Milwaukee, a fine painting of Luther, in oil, 7 feet high, 4 feet wide, valued at 800 dollars, also 12 lithographs, depicting Luther and Christ's resurrection. By P. Wagner of San Francisco, Cal. for one room K50.00. By P. H. Tbeiß of Oakland, Cal. for seminary building 10.00. For room furniture: by Mr. H. Weltmann 5.00, Mr. C. Gersch 3.00, W. Schumacher 3.00, N. N. 4.00. From Mrs. W. N. for poor students 20.00. From Mrs. W. Schramm for seminary building 5.00. From Mr. August Gast for furniture 50.00. Through Mr. P. Katt from Terre Haute a beautiful picture by Joh. Brenz.

C. I. Otto Hanser.

For poor Wisconsin students

Have been received since July 1: By W. Richter for the Engelbert brothers: collection of the Rev. Bernthal, Lewiston, Minn. at the squat of I. Bruges at W. Kastner H31.35; from R. himself and son 7.00. From the congregation at Racine, Wis. 12.00 and 2.33. Durck Fr. Rehw nkel, Merrill, Wis, at the wedding of Joh. Götsch ges., 3.15. Surplus of the collection for the Wisconsin room in the seminary at St. Louis .72, of the conference travel expenses 2.16. From Mrs. Jselin dabier .25. Sckön- leben sen. there 1.00. By cashier Eißfeldt for the Schumann brothers 11.76. (S. K71.72.)

Wishing the dear donors God's rich blessing, I hereby indicate that their help and that of all other dear fellow Christians is especially needed now in order to provide our poor pupils with the most necessary things. The supply is running out, and I have no doubt that there will be many in our district who will not admit that even one of our prophetic pupils is in want.

Racine, Wis. oct. 8, 1883. C. F. Keller.

With heartfelt thanks to God and the dear givers, the undersigned certify receipt of the following love offerings for the church building in Macon City, Mo.: By Mr. Treasurer Roschke: from U. Biltz' congregation K5.00. By Treasurer Grahl 48.50. By Treasurer Bartling 104.67. By Treasurer Tiarks l "4 80. By Treasurer Menk 15.58. By Fr. C. C. E. Brandt's congregation 5.00. By Fr. Nütze! by his congregation 8.00. By N. N. 1.00. Gem. 8.00, by N. N. 1.00. ?. Lewerenz' Gem. 9.86. by E. M. in Geneseo, III, 1.00. by F. L. in Manitowoc 1.00. by H. Lins of Brooklyn 10.00, by I. Lins 10.00, by P. Wartmann 5.00. by Neuschäfer of Shelbyville, Mo. 10.00. by ?. Noack: by himself 3.00, widow N. .50, Miss N. .50, Mrs. N. 1.00. P. Bohns Gem. 13.00. P. Falke's Gem. 5.40. By cashier Roschke 5.00.

G. Schülke, ?.
Mrs. Lübke, treasurer.

With hearty thanks from the dear congregation of Mr. P. C. Damm at Wevauwega, Waupaca Co, Wis. offered: 41 sacks of potatoes, 2065 lbs. of flour, 2 p. peas & 1 bush. Onions. By Mr. H. Pritzlaff of the Watertown Gems. 143 S. Potatoes, 6 S. Wheat, 3 S. Rye, 1 S. Mebl, 2 half paper sacks of Flour, 1 S. Onions. From P. Schütz's Gem. in Asbippun 14 p. Potatoes. From P. Loeber's comm. in Milwaukee 2 full wagon loads of potatoes w. From P. Präger's community of Mr. Hasiel 1 lot of potatoes and others.

Milwaukee, Oct. 24, 1883. H. H. Schroeter,
Property Manager.

Received **for the English Lutheran Mission in the West:** By Mr. P. F. Rohlfing, of his congregation at Alma, La Fayette Co, Mo, K8 30. By Missionary A. Bäp- ler, collection at English service at Perryville, Mo, 1.60.

St. Louis, Oct. 20, 1883. C. F. Lange, cashier.
509 PrsmkUn 4th V6th, 8t. Louis, Llo.

For poor students received with heartfelt thanks by Mr. P. Lindemann in Pittsburg, Pa., from Mr. G. Klingel- böfer H5.00. Durck Mr. ?. R. Herbst in Columbus, O., from N. N. 5.00. From the worthy women's club of the beastly Jmma- nuels congregation 18 bust shirts and 13 pairs of socks.

C. F. W. Walther.

By Mr. Treasurer T. H. Menk, St. Paul, Minn., as support for my parish, with heartfelt thanks, further presented H33.30. The faithful God bless!

Stillwater, Minn, Oct. 9, 1883. L. F. Frey.

Printed matter.

Proceedings of the Twenty-Seventh Annual Meeting of the Michigan District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1883.

In this 95-page synodal report, we find 1. the continuation of the discussions about the holy sacraments and baptism in particular. In this year's proceedings it is thoroughly demonstrated that the sacraments are true means of grace, that they are not works of man but of God and not, as the papists think, *ex opere*

operato (for the sake of the work done) grace. (pp. 16-53.) 2. An important treatise on mutual support associations within Christian congregations is found before. (pp. 53-85.) Price: 20 cents.

Christmas - Cantate with organ accompaniment by W. Roß.

In order to satisfy several requests, the undersigned publisher has arranged for a 2nd edition of this Cantata, which was first published in 1880 and which has been so well received at the present time, to be made available in a few days.

This cantata, which is extremely easy and can be performed even by the weakest choirs, comprises 8 folio pages, but can also be performed with the omission of some movements. Price: per copy 20 Cts, per dozen K1.50.

The Luth Concordia Publishing House.
(M. C. Barthel, Agent.)

It is also available at reduced prices from the Concordia publishing house here:

1st Passion of Christ and Antichrist!. By Dr. Martin Luther. With pictures by Lukas Kranach the Elder. Newly edited and endorsed by C. F. W. Walther. Price: paperback 20 Cts., hardcover 30 Cts. Free of postage.

The Secret of Wickedness in the Roman Papacy, Presented from its Teachings and Works. By C. J. H. Fick. Price: bound in canvas. 60 Cts. Free of postage.

The "Kath. Glaubensbote" (Messenger of the Catholic Faith) recently recalled the booklet mentioned above, which was reissued five years ago. He wrote: "Prof. Walther in St. Louis has republished a number of Kranach's sad woodcuts mocking Pabstism with Lutheran text." We believe we do many a reader a service by calling his attention to this. The difference between Christ and the Antichrist can hardly be shown more convincingly and more vividly than in the 26 pictures of the Passion, of which 13 on the one side represent our Lord Christ in poverty and lowliness, in service and suffering, and 13 on the other side represent the alleged governor of Christ in wealth, splendor and lust.

In the second scripture the antichristianity of the Pabst is proven from his teachings and deeds. In the first part, the false teachings of the papacy are presented and briefly refuted. In the second part, 93 sections describe the main abominations by which the popes have expressed the sign of the Antichrist in their lives. The book thoroughly exposes the secret of wickedness and destroys the halo of "His Holiness" of the pope and his worshipers.

Let both writings be highly recommended at this time, when we celebrate the feast of the Reformation, by which the mystery of the wickedness of the Antichrist has been revealed, and the 400th anniversary of the Reformer's birth. G.

Anniversary art supplies.

After the most diverse arts, poetry, painting, music, coinage, etc., have brought and offered us all kinds of beautiful birthday gifts for the celebration of Luther's four hundredth birthday, now sculpture, that is, the art of pictorial form, has also set out to decorate and glorify our jubilee with its beautiful gifts. For we have just received a sculpture formed from a fine mass.

Luther bust

received. It is true that other Luther busts were sent to us months ago for the purpose of displaying them in the "Lutheran"; all of them were so badly done that it would have been beyond our conscience to advertise them to our readers. We are therefore all the more pleased to be able to recommend with a clear conscience the latest one, which was provided by Prof. Diederich in Fort Wayne and Mr. Stutz Jr. in Washington, D.C.. Such a bust has some advantages over a good picture, too. It is true that the bust lacks the colorfulness of a painting, but it has the advantage that the person represented by it seems to stand before us as if in the flesh, which is not possible to the same degree with a painting. May now many reach for that Luther bust. It represents Seekers in the calm of a man who has achieved victory through hard struggle, thus in a completely different situation than Mehle's picture presents him to us. It will make a most appropriate decoration in a study, in a parlor or on the cornice *of* any room. The bust can be obtained through our Concordia publishing house for the low price of $2.50. W. [Walther].

SW°° The receipt of Prof. Crämer will follow in the next issue.

Changed addresses:

Rev. Cousin, LolAute, Lenrzt 6o., 0.

Rev. I?. Rraueke, Lox 1067,I'oiälncl .

Rev. ll. (Iradurkewitx,
Lox 155, Llue Lartd Oit^, Rarlbsult 6o., Lliuu.

Rev. L. U. Luer^er, 669 HiolÜAUU 8tr, Lukkslo, 17th Q.

L. 6. 8edau8, Lox 120, Ma^ville, voclZe 6o., liVis.

The "Lutheran" is published twice a month for the annual subscription fee of one dollar for the outside signers, who have to pay the same. Where the same is brought in by carriers, the subscribers have to pay 25 Lent" carrier's fee.

To Germany the "Lutheran is sent by post, postage paid, for tl.25 "er- sankt.

Lubereck sä äde Lost 0L6s sä 8b. Louis, Icho., L8 seeoucl-vlass matter.


Und ich sahe einen Engel
fliegen mitten durch den Himmel,
der hatte ein ewig Evangelium
zu verkündigen denen, die auf
Erden sitzen und wohnen, und
allen Heiden und Geschlechtern,
und Sprachen, und Völkern.
Und sprach mit großer Stimme:
Fürchtet Gott, und gebet ihm die
Ehre, denn die Zeit seines
Gerichts ist kommen, und betet
an den, der gemacht hat Himmel
und Erde, und Meer, und die
Wasserbrunnen.
Offenb. Joh. 14, 6. 7.

Herausgegeben von der Deutschen Evangelis
Zeitweilig redigirt von dem Lehre

39th Year, St. Louis, Mon., Nov. 15, 1883, No.

Sermon, for the celebration of the 400th anniversary of Luther's birth, on the evening of November 10, 1883.

held in the German Lutheran Church at St. Louis, Mo. before the whole congregation. *) [Walther]

Glory be to You, O Lord God the Father!

Glory be to You, O Lord God the Son!

Glory to You, O Lord God Holy Spirit!

Glory be to You, O most holy Triune God, here today in time, and once there from everlasting to everlasting! Amen!

In the Lord, beloved companions of faith and celebration !

Today, now 400 years ago, still nine years before the discovery of America, on the 10th of November 1483 shortly before midnight, it was once, when a little son was born to a poor miner named Hans Luther in the little town Eisleben in the Saxon county Mansfeld. Such is the fact of this day. How? should this be the event which has gathered us here today, after 400 years, in this distant Occident, for festive jubilee celebrations in the sanctuary of the Lord? - Yes, my brethren; and it is not only we here in the so-called New World who are today jubilantly celebrating that event of the Old World. There is scarcely a country on earth in which Christians dwell where this is not also happening in these days; scarcely a language in which this event is not solemnly proclaimed and sung about; scarcely a party, whether religious or political, that does not join in this rejoicing. The whole of Christendom, yes, what do I say? - the whole world has been in an uproar about it for months.

*) Many times called upon to do so, we share this sermon un

We do not share this with our readers without reluctance, since there is no doubt that other jubilee sermons delivered in our synod are far more worth printing than ours. Since, however, in the opinion of many brethren here, it seemed indispensable that the "Lutheran" should communicate at least one testimony given in our Synod at the celebration of Luther's birthday immediately after the same, and since no other sermon could be obtained, the undersigned asked to have his own, so to speak, forced from him. May this not be misinterpreted to him! W. [Walther]



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. November 1883. No. 22.

of joyous excitement. Luther! Luther! it sounds from millions of lips today. Luther! Luther! resounds again in the hut as in the palace, in the children's school as in the lecture halls of the scholars. Luther! Luther! that name shines on all the leaves of thousands of the latest writings. All the arts and sciences have vied to contribute to the glorification of this name even in their part.

This is a most wonderful phenomenon; a phenomenon without its equal in the history of the world and of the church in all ages. No mortal has ever been so universally celebrated. Even those against whom Luther once testified with great earnestness and zeal until his death are today dedicating to him a solemn memorial of honor. Today even Zwingli's and Calvin's disciples praise Luther as their most distinguished champion, while Luther, as is well known, extended the hand of peace and love to Zwingli and his comrades, but refused the brotherly hand in solemn assembly, crying out to them: "You have a different spirit than we have. Today, moreover, even the men of the ecclesiastical union praise Luther as their predecessor, while Luther once rejected every outward unity of the church without doctrinal unity, and wrote, among other things, to those at Frankfort as follows: "Whoever publicly knows his pastor to teach Zwinglian doctrine, let him avoid it, and let him deprive himself of the sacrament all his life long, before he should receive it from him, yes, let him rather die over it and suffer everything." *) Today, at last, even those praise Luther as their standard-bearer who completely reject God's Word and substitute the light of their reason for it, while Luther always fought until his death against the rule of reason in matters of faith, and in his last sermon preached at Wittenberg he left the following warning as his legacy to his fellow Wittenbergers: "Hitherto you have heard the right true word; now beware of your own thoughts and prudence. The devil will kindle the light of reason and bring you from the faith. Wherefore pray God earnestly, that he would leave you the word." **)

*) XVII, 2440.
**) XII, 1334 f.

Now it is true that God has done such great things through Luther, not only for us who bear Luther's name, but also for the whole world, that everyone, whether believer or unbeliever, whether orthodox or unbeliever, whether Lutheran or not, has good reason to praise and glorify God in these days with all their heart and with a loud voice. For God, to mention only this, has through Luther delivered the whole world from a tyranny which is the most terrifying of all tyrannies; from that tyranny of conscience which from Rome waved its bloody scepter over all Christendom, over kings and servants, over rich and poor, over learned and unlearned. Woe to the world if God had not sent Luther, and through him had not at last cried with thunder to the great tyrant of conscience at Rome: "Hitherto shalt thou come, and no further; here shall thy proud waves be laid to rest!"

However, my brethren, as great as the good of freedom of conscience is, which God has granted to the world through Luther, this freedom is only a glorious addition to what the world, next to God, owes to our Luther. His real calling and his real work concerned something still incomparably greater and higher. Luther's birthday in its true meaning can therefore be celebrated today only by those who have vividly recognized Luther's actual profession and his actual work, and who therefore today praise these two above all. But what this consists of, we find stated in brief words

Apost. 9, 13.,

where we read the following:

"And the LORD said unto him, Go thy way: for this is a chosen armour unto me, to bear my name before the Gentiles, and before kings, and before the children of Israel."

These words of the Lord addressed to Ananias do not speak of Luther, but of Paul, the holy apostle, and testify to two things, first that Paul was God's chosen instrument, and secondly that he would bring the name of the Lord, that is, his revealed word, to the whole world. But also to Luther, Paul's best son,

these words have been fulfilled no less literally. Luther can rightly be called the second Paul. May I therefore be permitted today, on the basis of the words of our text, to answer the question:

Why do we Lutherans today, on Luther's 400th birthday, commemorate his cheap in high honors?

I reply:

1. because God also so clearly designated and sealed Luther as His chosen armour, and
2. because God also gave his pure word to the world again through Luther.

I.

If, my listeners, it was proper for Christians to celebrate festivals in their houses of worship in honor of pious people for the sake of their piety, it was truly proper to do so also in honor of Luther. For Luther, too, was indeed a truly pious man. Enemies and friends alike have always acknowledged and had to acknowledge this. Even Calvin, who by his false doctrine led whole countries to fall away from Luther's teachings, nevertheless made the following strange confession: "I often say: If Luther called me a devil, I would do him the honor of acknowledging him as an excellent servant of God. Even Calvin's most faithful disciple, the fierce controverter of Luther's doctrine, Beza, could not but testify as follows: "Luther was a truly admirable man; and he who does not perceive the Spirit of God in him, does not perceive anything." Thus, as has been said, not only the friends, but even the opponents, judge of Luther's character. That Luther was a shining pattern of a true Christian, they all agree. Only fanatical followers of the pope form an exception here. They have always proclaimed Luther to be an immoral man, but in so doing they have only confirmed the word of the Lord: "Blessed are ye, when men shall revile you, and persecute you, and shall speak all manner of evil against you, because they lie against you. Be glad and of good cheer, for you will be well rewarded in heaven. For so they persecuted the prophets that were before you."

But, my brethren, it is **not** fitting for Christians to celebrate festivals in their houses of worship in honor of pious people for the sake of their piety; for it is not the honor of man that should dwell in houses of worship, but only the honor of God. Nor would anything be more contrary to Luther's mind than if we Lutherans were to give him honor instead of him whose servant he was. It is true that Scripture also says of men, "Honour to whom honour is due"; but only then do we rightly give to men the honour due to them, if thereby both they and God in them are not honoured.

And this, and no other, is the sense in which we Lutherans today commemorate Luther's four hundredth birthday with high honor.

The reason for our "today"" The reason for our honorary remembrance today is first of all this: because God also so clearly designated and sealed Luther as his chosen armament.

Just consider, my listeners, this.

Already the prophet Daniel prophesied that in the kingdom of the Messiah, that is, in the church of the New Covenant, there would be a "treacherous" ruler, who would "disturb the holy people", Christianity, and "rebel against the prince of all princes", but finally "without hand", that is, without all bodily authority, he would be "broken". Paul prophesied the same thing. In his second epistle to the Thessalonians he writes that in the church of Christ there will be an "adversary," that is, an antichrist, "who will exalt himself above all that is called God or worship, so that he will sit down," that is, he will set up a throne for himself "in the temple of God as a god," and will worship as if he were God; whom the Lord will finally "kill with the spirit of his mouth," that is, not with sword and spear, but only with his preached word. The same thing was prophesied by St. John in his Revelation. After describing the abominations of a spiritual Babylon in the midst of the Christian Church, he reports that he had the following prophetic vision: "And I saw," he writes, "an angel flying through the midst of heaven, having an everlasting gospel to preach to them that sit and dwell on the earth, and to all nations, and kindreds, and tongues, and people. And said with a loud voice: Fear God, and give glory to him: for the time of his judgment," that is, upon Babylon, "is come;" whereupon the shout of victory was heard throughout the whole world, "She is fallen, she is fallen, Babylon the great city."

Now tell yourselves, my brethren, who was the man of whose coming, according to this, thousands of years before, the holy prophets and apostles had prophesied by the illumination of the Holy Spirit? prophets and apostles had prophesied of out of the illumination of the Holy Spirit? Who was the man by whom, according to their prophecy, the "vile one" or Antichrist sitting in the temple of God was "broken without hand" and "slain with the spirit" or breath of the "mouth of Christ," that is, with the word of God alone? Who has been the man who, as an angel, that is, as a messenger of God, has flown through the midst of the heaven of the church with an everlasting gospel, and has cried "with a loud voice" to all Christendom, "Fear God," and not a man, "and give glory to him," and not to a man! "The time of judgment" upon Babel "has come"? Who was the man who fought the great battle of the spirit, after which the cry of victory really rang out through the whole world, "She is fallen, she is fallen, Babylon the great city"? Was it Peter Waldus, the champion of the Waldenses? Was it the holy martyr Huss, the father of the little band of Bohemian brethren, whose voice of witness smothered Rome in the smoke of the stake? Or was it Philip Melanchthon, that prince in the realm of learning? Or was it the Swiss Zwingli, who fell in war with his bodily sword in his hand? Or was it the Frenchman Calvin, who called the denier of the "Triune"" God, Servet, to the fire as a heretic? Or was it an ecclesiastical council? Or a secular prince? No, apparently none of these all did it. Open all the books of the history of the church and world, and you will find it was no other man than Dr. Martin Luther. He, and no other, was the "chosen instrument" of God Himself for the overthrow of the Antichrist and the reformation of His Church from eternity.

It is true that many pious men, many powerful princes, kings, and emperors, even entire church assemblies, recognized the decay of the church to some extent before Luther and therefore wanted to reform the church, but they were unable to do so. - Why not? They were not ordained of God to do so. Luther, on the other hand, did not want to reform, and behold, he was able; he succeeded in the great work. Why? Not because he was more pious, more learned, wiser, more clever, more gifted, more courageous, or more powerful, but solely because he was the equipment chosen by God for this great work. Far from having equipped himself for it, Luther did not even suspect that he was called to it. He did not go to the monastery and travel to Rome in order to observe and become acquainted with the decay of the church with his own eyes and thereby prepare himself to become the reformer of the church, but he did this because his conscience urged him to do so, because God wanted to prepare him in this way. Not in order to become a competent teacher of all Christendom, but only in order to become blessed, Luther searched so diligently day and night in God's Word with petition and supplication, driven to it by God, because he had chosen him to be such a teacher. Luther did not become a preacher, professor, and doctor of the Holy Scriptures in order to obtain a proper profession for a public reformatory appearance, but without Luther knowing it, God arranged that he had to accept these offices and dignities against his will, so that he would not later appear on the scene before the whole world as an unappointed enthusiast and sneak, but by virtue of a proper profession. When Luther finally took the first step toward the reformation of the church by publicly posting those well-known 95 sentences against papal indulgences, even then he himself still did not know what he was doing; that this was the first sling stone against the forehead of the Roman Goliath was still hidden from him. He did this also only in the distress of his conscience awakened by God. In 1538 he himself wrote that he had begun the matter twenty years ago "with fear and trembling," and added: "Who was I more wretched and despised brother then (more like a corpse than a man), who should set himself against the pope's majesty, before whom not only kings on earth and the whole face of the earth, but also heaven and hell (that I speak thus) were astonished, and all had to judge by his beckoning alone? *)

But just as Luther did not begin the work of the Reformation according to a plan he himself had drawn up for it, he did not continue this work, which far exceeded all human wisdom and strength, according to his own advice. He was led by an invisible hand, and he allowed himself to be led without initially knowing where he was going. It was only through the truly miraculous success of his oral and written testimony that he realized that God had something in mind for him. When he saw the whole of Christendom suddenly awakened from sleep by his testimony, when he saw millions suddenly shouting for joy because of the gospel he had preached, and countless multitudes reciting obedience to the false governor of Christ, Luther wrote: "It is not our work that is now going on in the world. It is not possible that one man alone should initiate and lead such a being. It came about this way without my concern and advice, and it should be done without my help.

*) XIV, 470 f.

...and the gates of hell shall not hinder it. It is another man that maketh the wheel go round." *) When he was later asked how it was possible that he had done such great things, he answered: "I alone have driven the word of God; after that, when I was asleep, it did such great things.

Later even princes professed their support for Luther's cause and were prepared to stake their land and people, even their property and blood, on it; but far from Luther having approached them for help and protection in his dangers and needs, he rather protested against all physical assistance and referred to Daniel's and Paul's prophecy that the Antichrist "must be disturbed without hand and with the mouth alone. **)

In this spirit and in this practice Luther remained until his blessed death, and behold, when he died, the work of the Reformation was completed. Why? Not for the sake of his virtues, not for the sake of his gifts, not for the sake of his faithfulness, but because he was destined by God, because he was God's "chosen instrument.

Behold, my listeners, this is the first reason why we Lutherans, above all, must commemorate Luther's 400th birthday with high honor. Let whoever wishes praise Luther as a patriot and as the creator of our High German language, or his unparalleled courage, his incomparable constancy, his great erudition, his admirable acumen, his ravishing eloquence, yes, call him a great man, yes, the greatest man of modern times: you are right, it is so; but if you do not first of all recognize in Luther God's eternally chosen armament, prophesied in Scripture, for the overthrow of Antichrist and the reformation of his Church, all the honor you give Luther is void and vain. Then you are like the Pharisees and scribes, who marveled at John the Baptist's courage, constancy, and hard robe, but would not recognize that he too was sent to them by God and that his ministry was from heaven.

II.

But, my listeners, there is another reason why we Lutherans today, on Luther's 400th birthday, commemorate him with high honor: because through him, too, God has given the world his pure holy word again. And now, secondly, let me speak to you about this recently.

It almost seems, my listeners, as if the time has now come in which even the unbelieving world is no longer ashamed of Luther, indeed, has suddenly become Lutheran. They too are now erecting shining monuments to him and holding glowing eulogies to him. But why does this happen? Because it is thought that Luther, a bright man, was one of the most enlightened of his time, that he broke away from all the religious and intellectual fetters of his time, and that he courageously, as he was by nature, fought for the right and freedom of himself and of everyone to follow his reason alone; and thus he became the great pioneer of modern times, of this time of light, of enlightenment, of freedom and of progress. At that time, he could not yet dare to speak with

*) X, 418.
**) The same.

Luther himself may still have been caught up in many of the prejudices of his time, but if he were alive now, he would undoubtedly place himself at the head of those, and declare only those to be his true successors, whose slogan was: Away with the Bible, let reason alone be our light! Not backward to the yellowed books of pretended apostles and prophets, but forward and into the ever-living book of nature!

But, I ask you, who know Luther from his writings, say yourselves: What would Luther do if he awoke from his grave today and saw and heard all this? Horrified, he would, like once Paul at Lystra, when they wanted to sacrifice to him, tear his clothes and also today wave no other than the old flag of the eternal gospel, and those who sing Hosanna to him today would then shout "Crucify!" "Crucify!" over him. When Luther once published his Confession of Faith in all its articles, he therefore accompanied the same, foreboding even then what would happen, with the following protestation: "And whether anyone after my death would say: Where Luther now lived, he would teach and hold this or that article differently, for he has not considered it sufficiently, - against this I say now as then, and as now, that by the grace of God I have considered all these articles most diligently, have often drawn them through the Scriptures and again here through, and would as certainly champion them as I have now championed the sacrament of the altar." *) So far Luther.

Luther never appealed to his reason, but only to the word of the apostles and prophets, to confirm his doctrine; never to his heart and feeling, never to new revelations, never to an immediate vocation, never to the spirit that drove him, never to the writings of the church fathers, never to the decisions of the councils, yes, even never to the church. "How is it written? how do you read?" that was always the all-important question for Luther until his death. If he found a doctrine clearly stated in God's Word, he asked nothing about it; if his reason could not rhyme with it, his heart and feeling might say no to it; if, on the other hand, the apparently holiest people might refer to new revelations they had received; if it could be proved to him that the Fathers of the Church had taught the contrary, and that councils had decided otherwise; or if it was desired to frighten him with the name of the Church: he simply stuck to his word and, even if millions detested and cursed him as a heretic, sang cheerfully and confidently his "Das Wort sie sollen lassen stan". Although he was ready for all works of love to everyone, even to his enemies, he was never ready to recant God's word, but rather once called out to his opponents: "My love is ready to die for you, but faith or the word you shall worship!)

For this reason Luther never deviated from his teaching even in one letter, even if it sometimes seemed as if his whole work would be destroyed by his stubbornness. Why? Because he knew his doctrine was not his, but the doctrine of Him who said, "Heaven and earth shall pass away, but my words shall not pass away." This, therefore, Luther may have been proved to be, that his doctrines were not in harmony with reason.

But of all the thousands who have written against him, not one has been able to prove to this hour that even one of his doctrines is inconsistent with Scripture.

What do you do, then, who exalt Luther's person but reject his teaching? With all your praise you only dishonor him, and you do what you falsely condemn us Lutherans, for in doing so you take the glory from God and give it to a man. God help you out of your madness! - What are you doing, who were once baptized into Luther's church, but have left it? Consider: you have fallen away, not from a sect, not from a party, but from the church of the Reformation, from the true visible church of God on earth, from the truth. O that you would turn back again today - What are you doing at last, who indeed want to be and remain Lutherans, but make a choice from Luther's teachings, wanting to accept the one and reject the other? You bear the name of a Lutheran unjustly. Luther's reformation was not a patchwork; Luther was not a reformer, but the reformer, chosen, called, equipped, and irrefutably sealed by God himself. A true Lutheran, therefore, is only he who places himself under that banner on which is written in letters of gold: "God's word and Luther's doctrine now and never perish." May God open your eyes to recognize this!

But what shall you Lutherans do, who are such from the heart? - O hold fast what you have, that no one may take your crown, and what you have known and believe by God's grace, confess now also in this time of unbelief and erroneous faith, with words and works, freshly and cheerfully before all the world, and do not be ashamed of God's chosen armor and his holy doctrine! If then you are reviled for idolizing Luther, do not be mistaken; you know it is not true, the symbol of all true Lutherans is, "*Soli Deo gloria*!" God the honor alone! Therefore, do as Margrave George of Brandenburg once did. When he declared before the Emperor at Augsburg in 1530 that he would rather kneel before him and have his head cut off on the spot than deny God's word, and when it was then objected to him that he wanted to be a Lutheran, the dear Prince gave that memorable answer: "I am not baptized into Dr. Luther, he is not my God and Savior, I do not believe in him, I will not be saved through him. Luther, he is not my God and Saviour, I do not believe in him and will not be saved by him; and therefore in such a mind I am not Lutheran. But when I am asked whether I confess with heart and mouth this doctrine which God has restored to me through his saving instrument, Dr. Luther: then I have no hesitation nor shyness to call myself Lutheran, and in this mind I am and shall remain a Lutheran all my life." *)

May our jubilee today strengthen us to such faith and confession, so that it will become for us a pre-festival of eternal life.

May JEsus Christ, the King of truth, help us all, blessed for ever and ever. Amen!

*) See: Centifol. Luth. consignat. a J. Alb Fabricio,, p. 861. s.

Christ has given us the simple word; but if we tinker and reproach it, that it may be understood this way or that, we deny God with Eve, and become inveterate devils." (Luther. IX, 1129.)

*) XX, 1874.
**) XX, 669.

(Submitted.)

My dear John!

Already four weeks ago, when I told you my opinion about the treatment of the question whether there is a living God, something came to my mind about which I would have liked to speak. But then I had no more time. Let me make up for it today.

I mean the tremendous contradiction that confronts us in God's creation.

What contradiction do we face? You ask.

Let me show you by examples what I have in mind; I think then the matter will become clearer to us than if I just say it in general.

Today we see a fine creature of God, we want to say: a horse, which excites all our joy and admiration. We praise God for it, who created it and its kind so gloriously for the benefit and piety of mankind. Tomorrow that same horse will break a leg and be shot to death. After a short time it becomes a disgusting stinking carrion.

I once had a beautiful dog, a good faithful animal. Suddenly he became ill, lost his hair, became terribly thin, and when I came to the yard one day to look after him, he rose up to lick my hand - which I did not allow, as his appearance aroused my disgust -, turned round in circles a few times and fell over dead.

But why do we dwell on animals? Dost thou know a kind, fine child, his parents' delight and joy? Hast thou seen how it lay there cold and stiff in death? and not only that, but also how the dreadful decay made it quite unrecognizable and downright terrifying, so that one hastened to bring it under the earth?

Do you know that it will be the same for you and me one day, unless - which would be great! - Jesus Christ the Lord returns in our lifetime?

Everything is subject to death. Death gnaws at all life until it finally "gets it under" and sits on it like a hideous ghost.

Of course, here the scholars come again with the magnifying glass, look at the decaying mass, and say that, looked at closely, it is nothing at all substantial; the same wonders can be seen in decay as in so-called life; even death is life, only in the process of change; even the stench is only stinking to our noses, in itself it is quite fine, and so on.

But, dearest John, what good is all this? If my child lies there dead and decaying, what use are such theories to me, however much truth they may contain? Can I still embrace and kiss him with pleasure and joy? Can I caress its curls, rejoice in its merry laughter? What use is it to me if I know that dying is only a return to the earth from which everything was taken? There is earth enough on earth without that! The special living thing, called into being or formed from earth by God's omnipotence, that I have lost. And that offends, stings, pains, and grieves me very much.

What is this? It is as if an enemy more powerful than the Creator were destroying or corrupting the Creator's glorious works. And yet who is mightier than God, that he should destroy or corrupt the works of God? Who is he?

And where does all the unspeakable woe and suffering in all creatures that I see everywhere and feel within myself come from? I was walking through my garden once in the evening. It was a fine evening. So mild and balmy the air. The moon shone so silvery. Everything was so peaceful and quiet. I felt good. What was that sudden cry, a horrible death cry that made a mockery of all peace, that went to my very marrow and made all my nerves tremble? It was the cry of a poor creature of God, who had also just rejoiced in the beautiful evening, and then was seized and devoured unawares by a serpent. John, open thine ears, and thou mayest hear this death cry - million voices - from the mouths and hearts of men, from all creatures, at all times. What is it that God's good creation is so corrupt?

How is this contradiction resolved? For it is a contradiction that the glorious creation is so full of misery that the life created by God is doomed to death.

What unbelief, what philosophy and loose seduction according to the doctrine of the world says about it, that is all talk without sense and even smells of mustiness. I stretch out my hand to the book, since I have always found all the information, to the Bible. But woe is me! at first sight the matter becomes still more terrible, and the contradiction still more vexatious. For there I read in the prophet Isaiah, in the 45th chapter, verses 6 and 7: "I am the LORD, and no more. I who make light, and create darkness; I who give peace, and create evil. I am the LORD that doeth all these things." And by the prophet Amos the LORD saith (chap. 3:6.), "Is there any evil in the city, that the LORD doeth not?" And Jeremiah saith (Klagl. 3, 37.38.), "Who then may say that such things are done without the commandment of the LORD, and that neither evil nor good cometh out of the mouth of the Most High?" So **God Himself** put this death upon His creature. Yes, who else could have done it? It must be so.

But God, who created life, has sent death?! God, who gives so many blessings, has placed such a terrible curse upon us?!

John, you and I are not ignorant, we know God's word and we know how it is connected. But I tell you this: in spite of our knowledge, we are such people that such questions rise up in the depths of our hearts and our eyes open reproachfully and grumbling against God. But there a mirror is held up to us, and in the mirror a sun is reflected, and the mirror casts the rays of that sun so into our impudent eyes that we must hasten to dash them to the ground, even fall to the ground, and say: God, be merciful to me a sinner! For the mirror is God's law, and in the same God's holiness and righteousness is reflected and shines straight into our eyes, and therefore we cannot bear such light, because we are **sinners.** Here the contradiction resolves itself. We have corrupted, we have sinned, and therefore God has laid death upon us, as he threatened Adam. And the creature must suffer with us for our sakes. Oh, we must humble ourselves under the mighty hand of God! We have deserved it, and deserve it daily.

Yes, man, take a little look into the world of abominable shame and vice that takes place daily in the world! See how defiantly men abuse all God's creatures and their own bodies and souls for wanton sin, since they cannot deny that they thereby act against a holy living God! Should this

God not punish that? He punishes it. Should God give all the original blessings he placed in his creature into the lap of sin? He does not. Death to sin's lustful mouth! Sorrow to the laughing eyes! Pain to the unholy limbs! - And let us look to ourselves, John. Consider not in comparison with the most foolish, crude people, but with the law, the holy law of the pious God. Thus, gerate because we are spiritual, we shall find how fearfully carnal we are, and know our utter and deep sinfulness still better, a thousand times better, than the world, which drinks sin like water, while we areware of sin. And we shall rightly mourn for our sin, and well understand why the good God had to put such death upon all life.

Your fellow sinner

Karl.

To the ecclesiastical chronicle.

I. America.

The "Amerika", a local political newspaper in the service of the Pope, in its number of November 11, asks the following question in relation to the so general Luther celebration: "But how could it happen that directions so thoroughly different from each other, even hostile to each other, "united in praise of the same man" (namely Luther), bypassing the most sensitive impulses? The "America" thus wants to prove that in Luther's teaching and work every one, whether Lutheran, Calvinist, or Uniate, believer, irreligious, or unbeliever, quiet citizen or subversive, must find something for himself in Luther's teaching and work, and can therefore welcome in Luther his standard-bearer. But this is just as silly a conclusion as if one were to conclude from the fact that, as is well known, all sects within Christendom celebrate Christ as their guarantor, that therefore every sect must be able to find something for itself in Christ's teaching and work. But the matter is rather this: God has so honored Luther's name, in spite of the pope's cursing him, that now all the world thinks it can do no better than to place itself under Luther's banner, as well as even the most miserable rationalistic preacher knows well that he must praise Christ highly if he wants to gather baptized Christians around him and make his life as an alleged reverend. - By the way, the conclusion of that article in "America" is most strange. There it is said that when the nihilists and similar spirits have finally carried out their work of destruction in the world, then their "first author" (Martin Luther!) "will be less attended to, one will rather turn to the example of that first Martinus, from whom Luther got the name, that Pannonian horseman, who cut his coat and gave half to a freezing poor man". According to this, the writer of the article now seems to have come to believe that true religion is summed up in the words, "Do right, spare no man, and so dotum!" Everything else in religion was either only external form, or - humbug. W. [Walther]

The so-called "Protestants" or Uniates even have some members among them who come from the Lutheran church. So they also celebrated the Luther Festival and spoke Luther's name a lot in order to keep the people. Therefore they also published a biography of Luther. It is clear, however, that Protestants or Uniate Christians who also praise Zwingli as a "reformer", who do not believe in Luther's life, and who do not believe in him as a "reformer", should not be allowed to do so.

and Zwingli's teachings, cannot give a true picture of Luther, cannot represent the whole Luther. Nothing is said in this biography about Luther's necessary struggle against the swarm spirits, e.g. Carlstadt and Zwingli. It says only, "To enter more closely into the relations of the two Reformations is not the given place here." (P. 125.) This is the old dishonesty of the syncretists (Religionsmenger). He who is honest must also tell of Luther's holy struggle against Zwingli. The Uniate gladly quote Luther's well-known words of 1522, in which he speaks against being called by his name. In what sense he spoke these words, the people are not told. And other sayings of Luther are withheld from them, in which he himself uses the name given by the papists. In 1524 he wrote to the Miltenbergers: "But because my name is also involved, and you are persecuted as Lutherans, it has, I think, not ill befitted me to accept (yours) as my own. And although I do not like it that they call the doctrine and people Lutheran, and must suffer from them that they profane God's word with my name, yet they shall let Luther, the Lutheran doctrine and people remain and come to honor." (E. A. 41, 127.)

G.

General Synod. A member of the so-called Lutheran General Synod, Pastor Behringer, has translated a biography of Luther published in Germany into English. There are many things that could be criticized in this description of Luther's life, but we only want to point out the English translation of some of Luther's words in order to show how dishonest syncretists (religious men) are. During his serious illness in 1527, Luther spoke, among other things, to his friends around him: "Many blame me for being too hard and vehement when I write against the papists and red spirits and punish their false doctrine, ungodly nature and hypocrisy. Yes, I have been violent at times, and have touched my adversaries hard, but so that I have never repented." The words, "Yea, I have been violent at times," the General Synodist translates, "I have indeed been **too** violent at times."-!!! G.

General Synod. The German organ of this body has not improved under the new editor. Like the former, the new editor brings things that are contrary to Lutheran, even to general Christian doctrine. In the number of October 26, an article denies the doctrine that the Son of God took on our flesh only in the fullness of time. It is said, among other things, that it must not be supposed "that the Son of God became man only at His appearing on earth," "it" (human nature) "has indisputably been His from the beginning also." - Thus are Christians robbed of the consolation which lies in the words: Born of the Virgin Mary! G.

To what means the papists must resort in order to counteract the power of the dreaded Luther's name, which now appears before their eyes everywhere, is shown by the spreading of a writing in which it is to be proved that Luther was mad. To go into the matter further would be ridiculous, since the Roman clergy themselves know well that it is pure hoax. G.

Something Ohio. In the "West Messenger" of November 3, we find the following advertisement: Luther Festival at St. John's Lutheran Church, East Mount Street. (Preached by J. T. Weiss.) Sunday, November 4, Morning 10 o'clock, sermon by Prof. Stellhorn on the inner life of Luther. Evening 7-1/2 o'clock, sermon by Rev. Trauger in English and by Rev. White in German. All are invited. So much for the announcement.

The above congregation, which calls itself only Protestant, not Lutheran, came into being more than ten years ago when the members of the congregation of Father Mees and the former congregation of Father Herbst left because of the Lodge question and founded an opposition congregation in that very Protestant congregation. Until a year ago this Protestant congregation held to the German Presbyterians. What it still is, however, can be seen from the fact that its preacher, I. T. Weiß, preceded a funeral procession on Tuesday, November 6, at the side of the Presbyterian preacher. So in this Pastor Weiß evangelical - Presbyterian all-world church, Prof. Stellhorn helps to glorify Luther (?), indeed, Pastor Trauger officiates with Pastor Weiß, who delivers funeral sermons together with the Presbyterian preacher, in one and the same evening service. - One would almost think that it was not Missouri but Ohio that was reaching out to the Presbyterians, since the missing link seems to have been found in Pastor Weiss. One can see from this that once you are sinking, you are sinking deeper and deeper. That Prof. Stellhorn could so forget himself and his Lutheranism as to surpass even the flabbiest *General Council preachers in* laxity as far as pulpit fellowship is concerned, we would never have believed. C. Dreyer.

II. foreign countries.

"Gymnastics festival goes before church service." In former times it was only said: "The master's service goes before the church service", by which was meant that sometimes a faithful servant must miss even the public church service if his master's need demanded it. But now it is said in Germany: "Gymnastics festival goes before church service." We have just read in the Kreuzblatt that in Rüdesheim, on September 31, a stranger found the "Protestant" church, into which he wanted to go, completely closed, and when he inquired why this was the case, he learned: because of the gymnastics festival! - This may not happen so easily here, but unfortunately all too many people miss church services in order to take part in some secular festival. What God has to say to such church despisers can be read in Proverbs 1:20-28. Missing church service without necessity is not a joking matter. W. [Walther]

Roman intolerance. The latest annual report of the Gustav - Adolfs-Verein reports among other things: In the Catholic Kleve country one wanted to establish religious instruction for Lutherans; but they were only given an apartment if they promised never to give up a room for worship purposes. In Bohemia, the day when 200 years ago the last Lutheran was expelled from Friedland was celebrated with great pomp as a jubilee day. - With joy we Lutherans remember in these days that the papists once would have liked to drive Luther out of all Christian lands, and would have been only too glad to spill his blood, but that, praise God, in spite of all their great power at that time, they were miraculously not allowed to harm a hair on his head. - Had they been able to murder him soon after his appearance, they would undoubtedly have made the day of his death a jubilee day after the passing of every century. It is also most strange that Luther's body still rests in peace where it was once solemnly lowered into the bosom of the earth amid the tears and prayers of those who loved him. How gladly the papists would have cooled their rage at least on the dead Luther, since God had not permitted them to vent it on the living Luther! But God did not permit them to do so either. When, in the year of Luther's death, the Papist Emperor Charles V, having ended the war against the Lutherans victoriously, entered Wittenberg as the victor, and now also laid Luther's grave in the ground, God did not allow them to do so. his companion, the bloodhound Duke Alba, advised him to have the bones of this "arch-heretic" dug up and burned; but the emperor answered him: "Let him rest, he has already found his judge; I make war with the living, not with the dead. *) So then also to Luther God caused that promise to be fulfilled more literally: "The righteous shall be taken away from evil; and they that have walked rightly before them shall come to peace, and shall rest in their chambers." Isa. 57:1, 2. W. [Walther.]

*) As is well known, however, ten years later the furious Catholic Mary of England had the body of the Lutheran Martin Butzer and his friend Paul Fagius dug up again in impotent rage and burned.

Judgments about Luther by Lutherans and non-Lutherans.

Count Friedrich Leopold von Stolberg, who died in 1819, left the Lutheran Church and converted to the Roman Church, because he was annoyed by the faith in reason that prevailed in the Lutheran Church in his day, but even after his apostasy he wrote: "Against the person of Luther, in whom I honor not only one of the greatest minds that ever lived, but also great religiousness, which never left him, I will never lift a stone."

Johann Albrecht Bengel, the Lutheran prelate of Würtemberg, writes: "Luther's writings should be read more diligently; what Moses was to the Israelite people, Luther undoubtedly is in a certain way to the Christians." - Further, "Luther was a truly great man. All his colleagues together do not make a Luther; they all had to respect him, and he knew how to use each one for what he was to be used for. Whoever had something different and adverse in mind, saved it till after his death. This is an important boundary point in history. After the same, nothing new was added to the Reformation."

(To be continued.)

The Bible a forest of fruit trees.

Luther once said to Melanchthon, Justus Jonas and others who were present:

"The Bible is like a very great forest, wherein are many and various trees, from which may be broken off many fruits. For in the Bible there is abundance of comfort, of teaching, of instruction, of admonition, of warning, of promise, of threat 2c. But there is not a tree in this forest on which I have not knocked and broken and shaken off a pair of apples or pears from it." (XXII, 2.)

Obituary.

On 29 October the teacher of the lower class of our local parish school, Johann Peter Wilhelm Klemm, passed away in the Lord. After serving the church for only one year, he had to resign from the office so dear to him, to his deep sorrow, and initially still lived in the hope of being able to administer it again. For God had imposed upon him a severe throat ailment, which gradually brought on a lung ailment. After long suffering, the hour of salvation came on the aforementioned day. The funeral took place on 31 October with numerous participants.

Saginaw City, Mich. 6 Nov. 1883.

Jos. Schmidt.

Ordinations and introductions.

In accordance with the commission received, on the first Sunday after Trin. Mr. Candidate H. Mießler was ordained and introduced into his congregation at Columbus, Neb. A. Hofius.

Address: Rev. II. Lliesslör, Oolumdus, Rlutte 60th, Nelzr.

On the 22nd Sunday after Trinity, Candidate C. Sier^ was ordained and inducted by order of the Honorable President Southern District by the undersigned with the assistance of Mr. R. H. Wischmeyer at Zions - Parish at Andersen, Grimes Co, Texas. P. Klindworth.

Address: Rev. 6th Lierks, ^u<X-r80N, Orirnes 60th, Nex.

By order of Mr. President Penalties, Candidate H. I. Fuhrmann was ordained and inducted in the congregation at Clintonville and Larrabce, Waupaca Co, Wis, on the 24th Sunday after Trin, Nov. 4, 1883, by the undersigned, assisted by Mr. R- W. Hudtloff.

I. I. Walker.

Address: Rev. U. "I. Rulrrmrmu,
Olintouville, IVauMea 6c>., V7is.

By order of the honorable Mr. Praeses Beyer, R C. A. Germann on the 24th Sunday after Trinity in the midst of the Lutheran Trinity congregation in Uüca, N. A., introduced.

F . T . Körner.

Address: Rev. 6th Oerrnann,
9 IlrrmMon 8tr., lltlou, Nerv Vork.

On the 22nd Sunday in Trinity, by order of the Most Reverend Presbyterian Eastern District, Mr. R. Christ. Öh chläger was fledged to his office at the Lutheran congregation at Richmond, Va. W. C. H. Luebkert.

Address: Rev. ck. 6. oelrlkelrlneMr,
516 Uu8t (?lrr^ 8tr., Riedinonck, Va.

By order of Mr. President Niemann, Pastor F. Zaget was installed on the 24th Sunday after Trin. in the Jmmanuels congregation at Van Wert, O., by the undersigned with the assistance of Mr. R. E. Stubnatzy.

G. F. C. Seemeyer.

Address: Rev. R. XrlAel, Lox 491, Van ^Vert, O.

On Monday, October 29th, Mr. R. W. Müller was appointed as the third professor at our Concordia Progymnasium by the undersigned. G. Küchle, R.

By order of Mr. Praeses Niemann was durck Unter- zeickneten on the 23rd Sunday after Trin. Rev. F. W. Franke was installed in his office at Trinity - Church, Adams Township, Allen Co, Jnd-. C. Zschoche.

Address: Rev. R. IV. Rruuke, Lox 1067, RorL ^Vn)li6, luck.

On the 24th Sunday after Trin. Rev. H. Aug. Meyer was installed by the undersigned in the congregations at Waltz and New Boston, Wayne Co. by order of Mr. President Schmidt, Michigan District. A. Ch. Bauer.

Address: Rev. U. ^UA. lVIe^er, VV.Ut2, IVn^ue 6o., Vlied.

Church consecration and ordination.

The Lutheran congregation of St. Peter's, Hollyrood, Ells worth Co., Kansas, consecrated their newly built little church (a stone building, 24X40) to the service of the Triune God on the 23rd Sunday after Trin. The sermon was preached by Mr. R. E. Mähr. In the afternoon our traveling preacher, Mr. R. A. Ehlers, preached. The undersigned said the consecration prayer.

On the same occasion Mr. Candidate A. Ehlers was ordained by me at the close of the morning service, assisted by Mr. R. E. Mähr, and inducted into his office as traveling preacher of this State.

All Lutheran readers who know relatives or acquaintances living here, to whom God's Word has not yet been brought, are asked to send their address to him, so that he can visit them. H. Krause.

Address: Rev. Rller",
Lox 63, Rllinwoock, Lnrton 6o., Rur>8.

Church dedications.

On the 18th Sunday after Trin. the new Lutheran Church at Town Dopon, Waupaca Co, Wis. was dedicated to the service of the Holy Trinity. Festive preachers were: L. C. Schwan and undersigned. I. Diehl.

On the 24th Sunday after Trin. the Lutheran Bethania congregation at St. Louis, Mo., consecrated their newly built church (a splendid brick building, with altar niche and spire 42X81, and with a tower 122 feet high, together with bell) to the service of the Triune God. Prof. R. Lange preached in the morning, L. H. Bartels in the afternoon, and Student Wesel in the evening in English. The consecration prayer was said by undersigned. M. Mariens.

On the 19th Sunday after Trinity, the Lutheran congregation in Rochester, Minn., was able to dedicate their enlarged and significantly beautified church with praise and thanksgiving to God. In the morning L. Th. Krumsieg preached, in the afternoon L. I. Bernthal. The prayer was said and a sermon preached in the evening in English by Karl Schmidt.

Mission Festivals.

On the 16th Sunday after Trinity, the congregations of Hancock and Calumet, Mich. celebrated their first joint mission festival. Rev. Ph. Wambsganß, Jr. preached in the morning, and the undersigned in the afternoon. Collection -56.00.

F. B. Arnold.

On the 20th Sunday after Trinity, the congregation of the undersigned and that of Mr. L. Kilian juu. in Serbin, Tex. celebrated their first 'Mission Day' together. Many guests took part, also HcrrL. Buchschacber with a number of church members. Two of our missionaries, Mr. L. Trinklein and Mr. L. Schwoy, were preachers. The collection was -138.55.

C.L. Geyer.

On the 17th Sunday after Trin. the Lutheran congregation at Town Grant, Shawano Co, Wis. celebrated their mission feast. The sermons were preached by LL. Hiebei, Schütz and undersigned. Collection: -25.50. I. Diehl.

On the 20th Sunday after Trin. my congregation here at Ruma, III. celebrated its annual mission festival. The festival preachers were Messrs. LL. C. F. Liebe and F. Erdmann. Collection: -26.55.

C. Schrader.

On the 22nd Sunday after Trin. the congregations on San Antonio Prairie and at West Uegua, LeeCo., Texas, celebrated their joint mission feast in the midst of the congregation of the undersigned. The festival preachers were Messrs. LL. Herm. Kilian and I. Kaspar. Collection -95.35. G. Birkmann.

Notice.

Notice is hereby given that the English Lutheran pastor, Mr. I. H. Freemyer, of Sckeokston, Welland Co. Ont. has come forward to colloquy, and desires to join our synod with his two congregations.

Sebringville, Ont. in November '83, F. Dubpernell.

Our pastors' and teachers' widows and orphans are in great need of support. From about -6500.00, which was necessary this year for their emergency support, -1800.00 is still to be raised by the end of this year. Lately the charity work of our dear Christians has been very busy elsewhere, so that the gifts for our treasury have been very meager. Our dear Synod, in which in these days on the occasion of Luther's celebration the word of God has been brought to mind everywhere: "Remember your teachers who have told you the word of God", will certainly not let the widows and orphans of their teachers, who have told you the word of God, go hungry.

The names and addresses of the district treasurers, to whom all gifts for this purpose are to be sent, can be found in the new Synodal Calendar, page 45.

Bloomington, III, Nov. 12, 1883.

C. F. W. Sapper, general cashier of the Widows' and Orphans' Fund.

Our anniversary coins.

As we have heard, a very insignificant number of the very excellently executed jubilee coins, indicated and described in No. 18 and 19 of the "Lutheran", have been purchased in our synod. This seems to us most strange. How happy we are now when, after 50, 100, 200, 300 and more years, we come into possession of commemorative coins which our pious, grateful fathers once had struck to commemorate important events in the kingdom of God and the celebration of them! There is no doubt that one day, when the world has stood still for a long time, our grandchildren, great-grandchildren and even later descendants will not only regard such commemorative coins, which we, their fathers, had struck, as interesting relics from our time, but they will also be dear witnesses to their revival that they also had pious ancestors in us through God's grace.

We therefore hereby call the attention of our dear readers to the fact that even now, after the conclusion of our jubilee celebration, there is still an opportunity to come into possession of a coin commemorating the same for a small sum of money. They may be obtained at the address: Rev. C. A. Graeber, Box 369, Vlericken, Conn. to be obtained. The commemorative coin with Hus at the stake will be sent postage paid on sending in 30 cents, and that with the new Concordia Seminary on sending in 50 cents, together with capsule. W. [Walther]

Incorporated into the Illinois District Caste:

For the synod treasury: From Fr. Löber's congregation in Niles KlO.OO. Harvest Festival collection from Fr. Eirtch's congregation in New Minden 46.37 and from Fr. Steege's congregation in Dundee 11.20. By Fr. Bötticher in Mount Pulaski 9.70. ?. Lochner's congregation in Chicago 5.83. ?. Ottmann's congregation in Collinsville 6.55. By ?. Wlllner, part of the mission coll. of St. John & St. James congregation in Quincy, 10.00. By ?. Miracles in Chicago by Ebr. Kitzig 1.00. Fr. Nachtigall's congregation in Wartburg 6.00. Half of the Reformation feast co. by the congregation in Addison 11.98. ?. Schaefer's congregation at Renault 4.75. ?. Holiday congregation at Colehour 6.30. Fr. Hoelter's congregation at Chicago 31.00. ?. Succop's congregation there 30.00. (Total $190.68.)

To the new building in St. Louis: 1?. Gruber's congregation in Bethlehem, 6th tr., 15.00. Fr. Katthain's congregation in Hoyleton 22.00. By Fr. Bötticher in Mount Pulaski 10.00. By Fr. Reinke in Chicago from H. Pipho 25.00, Jul. Schalm, 2nd tr, 8.00, R. Abel 10.00, Tr. Krumsieg 5.00. By P. Brauer in Brecher 2.00. By P. Nuoffers Gem. in Eagle Lake, 7th T., 107.50. k. Burfeind's gem. in Rick 20.50. By ?. Meyer in Element by N. Hansen .50. by P. Succop in Chicago by Friedr. Behrens, 2nd t., 2.00. (S. G227.50.)

For inner mission: By Fr. Schuricht in St. Paul from Father Boye 5.00. By ?. Bötticher in Mount Pulaski from H. Henn 5.00, I. Baumann 1.00 and from the Zions congregation 10.00. Half of the mission collection from Fr. Heinemann's congregation in Okawville 50.00. By 1?. Strieter in Proviso "from a virgin" 1.00. ?.. Ottmann's congregation in Collinsville 5.40. By?. Willner, part of the missionary coll. of St. John & St. James congregation in Quincy, 25.00. By ?. Burfeind in Rlch by M. Stünkel 1.00. By ?. Heumann in Farina, part of the mission collection, 33.12. Subsequent to the mission collection by ?. Döderlein's congregation in Homewood 3.90 u. ?. Felten's congregation in Washington Heights 3.00. By?. Schäfer, part of the mission collection of the congregations in Renault and Wartburg, 12.00. By ?. Kollmorgen near Nasbville, coll. of sr. Gemeinde, 5.60, Mother Oblemeyer 5.00 and Father Weber 1.25. (p. K167.27.)

For Negro mission: Through ?. Baumann in Philo by himself 1.00 and by Karl Dohme from Tolono 3.00. Fr. Böt- ticker's Zion congregation in Mount Pulaski 10.00. A quarter of the missionary coll. by ?. Heinemann's congreg. at Okawville 25.00. by Bro. Strieter in Proviso "by a virgin" 1.00. by ?. Wlllner, part of the missionary coll. of St. John and St. James congregation at Qurncy, 10.00. By ?. Schäfer, part of the mission collection of the Renault and Wartburg congregations, 5.00. (p. S55.00.)

For Negro Mission in New Orleans: Through Fr. Heumann in Farina, part of the mission coll., 10.00.

For the mission to the Jews: Fr. Bötüchers Zionsgem. in Mount Pulaski 10.00. A quarter of the missionary collection from ?. Heinemann's congregation at Okawville 25.00. By Fr. Wagner in Chicago from A. Beduhn 1.00. By ?. Wlllner, part of the missionary collection of St. John and St. James congregation in Quincy, 10.00. By ?. Heumann in Farina, part of the mission collection, 5.00. (p. H51.00.)

For the Emigrant Mission: Through Fr. Willner, part of the mission collection of the St. John and St. James congregations in Quincy, 5.00. Through ?. Heumann in Farina, part of the mission collection, 10.00. (S. G15.00.)

For the emigrant mission in New Uork: By Fr. Bötticher at Mount Pulaski 10.00. By ?. Heinemann at Okawville by Mrs. Wolf 3.00. (S. K13.00.)

To the household in St. Louis: ?. Katthains Gem. in Hoyleton 18.00.

For poor students in St. Louis: Through Fr. Reinke in Chicago from the Young People's Association for Joh. Meyer 20.00. Through ?. Cämmerer in Chandlerville, given at H. Greb's wedding for Th. Claus, 6.00. (p. $26.00.)

To the Springfield household: Durck ?. Döderlein in Homewood 9.00. Durckk. Wlllner, part of the mission collection of St. John & St. James congregation in Quincy, 3 p.m. By ?. Heumann in Farina, part of mission collection, 8 p.m. (S. H44.00.)

For poor students in Springfield: By Fr. Engelbrecht in Chicago from Auguste Zöllner 1.00. By ?. Döber- lein in Homewood 7.00, Harvest Festkoll. 15.32, from Herm. Horstmann 1.00. ?. Ottmanns Gem. in Collinsville 6.00. By k. Succop in Chicago from Jüngl.-Verein for B. Mohr 20.00. From ?. Lochner's congregation for W. Walter 25.00. By teacher Nessel from the teachers' conference in Cleveland 4.00 for Sall- mann. Durck L. H. Gilster in Cbester for H. Schütz from Th. Schreiber, C. Wegner, E. Müller, H. Bünger & Mother Gilster each .50, P. Fey .10, W. Bünger.25, A. Brächer, H. Allmeyer, H. Bode, H. Busse each 1.00, F. Bückman 5.00, L. H. Gilster <L Bros. 5.00. P. Döderlein's Gem. in Homewood for Herm. Wacker 15.00. (S. tzlll.17.)

For poor students in Fort Wayne: By ?. Weisbrodt at Mount Olive, given at F. Drostes wedding, 5.00. From the Missionary Society of the Zmm. - Gem. in Rock Island for F. and G. Möller 12.00. Durck ?. Schuricht in St. Paul for Karl Albrecht of the Women's Association, 7.25, N. N. 1.00. From Chicago: by ?. Reinke for Herm. Bohl and W. Schönfeld from the Jungfrauenverein 37.50, Jüngl.-Verein 20.00; by ?. Wagner for P. Eickstädt of the Young Women's Society 20.00, Women's Society 18.00. (p. P120.75.)

For the household in Addison: Fr. Succop's congregation in Chicago 43.70. By Fr. Willner, part of the missionary coll. of St. John & St. James congregation in Quincy, 10.00. (Summa H53.70.)

For poor students in Addison: communion coll. by k. Döderlein's congregation in Homewood 9.29. Through teacher Hoppe in Fort Wayne, sent at Wm. Kaiser's wedding at Chr. Baade's, 17.85. From Chicago: through ?. Streckfuß from his St. Petriae- meinde 12.00, from Mrs. Brunow 2.00, Mrs. L. Wehrmeister 2.00 for Gustav Brauer; by ?. Wagner from the Jungfrauenver. for E. Riickow 5.00 and for R. Erdmann from the Jungfr.-Verein 10 00, from Mrs. Kalbow .60; by ?. Engelbreckt from the Women's Association for A. Eichmann 18.00. By teacher Nessel from the teachers' conference in Cleveland for Rupprecht 3.00, Aug. Fathauer 4.25. By ?. Wlllner, part of the missionary coll. of the St. Joh. and St. Jakobi congregation in Quincy, for M. Groß 6.00. Through

Cashier C. Eißfeldt in Milwaukee for Th. Hinz 30.00. (p. -119.79.)

For poor students in Milwaukee: By ?. Weisbrodt tn Mount Olive, ges. at F. Drostes wedding, 5.00.

For the Progymnasium in Milwaukee: Half of the Reformation Festival Coll. from the Gem. in Addison 11.98. By ?. Mertner in New Berlin 13.27. By ?. Frederking, Reformation feast coll. of sr. Gem. at Dwigbt 9.25. For construction: by ?. Bötticker at Mount Pulaski 10.00. ?. Nuoffers Gem. at Eagle Lake 20.00. From Chicago: by ?. Engelbrecht's comm. 29.00, ?. Hölters Gem. 18.00, by ?. Wagner by H. Ruhland 1.00, widow Kloth .50. For salary: ?. Wunders Gem. in Chicago 31.25, ?. Roeder's comm. in Arlington Heights 24.52, ?. Lochner's comm. in Cbicago 15.15, ?. Eissfeldt's Gem. in South Chicago 12.00. (p. -195.92.)

For ?. M. Wyneken: By ?. Cämmerer, communion coll. by sr. Congregation at Chandlerville, 7:00.

For poor and sick pastors and teachers: Through ?. Willner, part of the missionary collection of St. John and St. James congregations in Quincy, 5.00.

For widow's fund: Harvest festival coll. by ?. Bergen's parish in Prairie Town 20.40. By ?. Weisbrodt in Mount Olive, sent on F. Drostes wedding, 5.35. By ?. Strieter in Proviso "from a l. sister, thank offering for happy delivery of twins" 5.00. Durck ?. Willner, part of the missionary collection of the St. Joh. and St. Jakobi congregation in Ouincy, 10.00. Thank-offering from Mrs. ?. Heumann in Farina 5.00. Harvest Festival Offering by ?. Ramelow's congregation in Elk Grove 21.70. Durck ?. Ponitz, collected on H. Wentbe's hock time in New Sckaumbvrgh near Effingham, 7.00. Contribution of ?. Sckäfer in Renault 1.75 u. part of mission coll. of Gemm. in Renault u. Wartburg 6.50. (p. -82.70.)

For the deaf and dumb: I'. Bötticher's Zion's congreg. in Mount Pulaski 10.00. By ?. Reinke in Chicago, coll. in his church at confirmation of 3 deaf-mutes, 28.00. Durck ?. Willner, part of the missionary coll. of St. John & St. James congregation in Quincy. 5.00. By ?. Behrens in Morris by H. Schnelle 1.00. (S. -44.00.)

For the orphanage near St. Louis: part of the Thanksgiving coll. of ?. Schieferdecker's church in New Gehlenbeck 6.00. Durck ?. Schuricht in St. Paul from Father Boye 5.00. Durck 1'. Bötticher in Mount Pulaski 2.50. By ?. Mer-

bitz in Beardstown by H. D. 2.00. (p. -15.50.)

For studying orphan boys from Addison: By ?. Steege in Dundee, thank offering by K. W. Rakow for I. Nickel, 2.00. Coll. at teacher Meders squat time in Addison 7.00. Durck ?. Eißfeldt in South Cbicago coll. at a "reception party" 9.00. Durck ?.. Hölter in Cbicago by C S. (put in the bell bag) 2.00. Durck Lebrer Hassenpflug at New Bremen by some Sck students 3 25. Durck ?. Ramelow at Elk Grove by Joh. Meier 1.00. By ?. Succop in Chicago by W. Meyne 1.00. (p.-25.25.)

For the comm. in South Bend, Ind: By P. Bötticher in Mount Pulaski 6.50.

For the town of D avenp ort, Iowa: Durck ?. Cooper in Mount Pulaski 5.00. Durck ?. Miracle in Cbicago by F. Rix .50. ?. Burfeind's Gem. in Rich 7.92. (p. -13.42.)

For the community in Fairmont, Minn..: By?. Meyer in Element of E. Kuhlmann 1.00 u. of the Dreieinigk. - Gem. in Osnabrück 4.50. (p. -5.50.)

For the comm. in Danbury, Conn.: ?. Ottmann's Gem. in Collinsville 6.47.

For the comm. at Macon City, Mo.: ?. Ottmann's Gem. in Collinsville 6.48.

For the township of Rochester, Minn..: Part of the Harvest Festival Coll. of ?. Schieferdeckers Gem. in New Gehlenbeck 12.00. By ?. Frederking of the Gem. in Dwigbt 3.35, at Dwigbt 5.00. Durck ?. Grüber in Bethlehem from Mrs. Johanna Wolf 1.00. By ?. Steege in Dundee, wedding coll. at Karl Sternberg, 13.00. By ?. Engelbrecht in Chicago from H. Koopmann 1.00, R. Saß .50. Through ?. Succop there from Fr. Klußmann 1.00. Through ?. Reinke das. by H. M. 1.50, Mrs. A. S. 2.00. ?. Strieters Gem. in Proviso 20.00. Harvest festival coll. by ?. Brauers Gem. in Beecker 19.40. Durck ?. Bebrens in Morris by H. Schnelle 1.00. By ?. Miracle in Chicago by F. Rix .50. ?. Burfeind's Gem. in Rich 7.92. By I'. Döderlein at Homewood by D. Nietfeldt 1.00. ?. Erdmann's Gem. in Shilob Hill 11.80. By ?. Mertner in New Berlin 6.75. From Chicago: by ?. Engelbrecht by Aug. Eickmann, F. Vandersee, H. Plumboff & Fr. Hartwig se .50; by ?. Reinke by F. Waterstrat 1.00, Job. Ewald, Joh. Düver, W. Gebrke a. Joh. Dittmann each .50, Joh. Schwichtenberg .75. (p. -114.47.)

For the comm. in Utica, N. U-: By?. Engelbrecht in Chicago from R. Saß, F. Vandersee .50 each, K. Wollenberg .30, H. Plumhoff & Fr. Hartwig .50 each. (S. -2.30.)

For Franz Buszin in St. Louis: By ?. Willner, part of the missionary coll. of the St. Joh. and St. Jakobi congregation in Quincy, 10.00.

Addison, III, Nov. 2, 1883; H. Bartling, cashier.

Entered the caste of Michigan - District:

For the new building in St. Louis: From the congregation in Caledonia -5.85. ?.. A. in M., thank-offering for God's blessing in his administration, 25.00. Congregation in Tawas City, 2nd T., 21.00. Congregation in Adrian, 4th T., 17.00. From the Sebe- waing congregation: by C. Hakn 2.00, H. Neumann 4.00, B. Reickle 1.00, G. Weidner 1.00, Leiten 20.00, R. Martini 5.00, W. Budde 5.00, Br. Back 5.00, C. Henning 3.00, H. Vable 2.00, I. Lange 2.00, C. Hertwig 2.00, D. Beck 2.00, Br. Gäth 1.00, E. Bolz 1.00. Gem. in Manistee, 5. Z., 100.00. Frankentrost commune, 9th line, 6.50. Monitor commune, 3rd line, 9.00. Saginaw City commune, 6th line, 20.25. (Total -260.60.)

For the new organ: To Fr. Haas's wedding s. 2.00.

For the building fund in Springfield: Mr. E. Kundinger in Detroit 20.00.

For inner mission: 1) general fund: congregation in Wyan- dotte4.65, congregation in Saginaw City 11.00, from the missionary box in Jackson 8.00, Fr. Breitmayer 1.00. (S. -24.65.) 2) For the West: by ?. Markworth of N. N. .50. 3) For Michigan: Chr. Fr. Braun 1.00, Mrs. Zismer 1.00, Gem. in

Grand Rapids 7.90, F. Krekel 2.50, H. Schmidt in Tecumseh 2.00, comm. in Petersburgh 6.35, part of Mission Fest coll. in Sturgis 14.37, comm. in Sebewaing 17 21, Bro. Also 2.00, comm. in Roseville 9.00, comm. in Lansing 4.25, comm. in Rogers City 3.50, comm. in Unionville 10.54, comm. in Ridgeway 7.63, comm. in Hadley 7.00, comm. in Frankentrost 12.50, comm. in Monitor 11.53, comm. in Millers 14.00, by P. A. bb. Bauer 3.00. (S. 3137.28.) 4) For U. Karrer: Gem. in Grand Rapids 7.90, F. Krekel 2.50, r. Koch 2.00, I". Weisel 2.00, I". I. M. Moll 1.00. (p. 315.40.) 5) For East Saginaw: Fr. Auch 2.00, Pomerenke.50. (p. 32.50.)

For the widow's fund: H. Schmidt in Tecumseb 3.00. Gem. in Jonia 3.62. D. Weisel 3.00. N. N. 1.00. Mrs. k. Hantel, thank offering, 2.00. By P. A. Ch. Bauer 4.00. (S. 316.62.)

For the deaf and dumb: Congreg. in Sebewaing 4.30. Women's Club in Jackson 5.00. On Fr. Haas' wedding 4.00. On W. Crais' hock time 7.50. (p. 332.80.)

For Negro Mission: Gem. in Hadley 5.00. R. N. in Morris 1.00. Baptismal Coll. at F. M. Gremel 2.50. (S. 38.50.)

For emigrant mission: Fr. Hügli's congregation in Detroit 10.25.

For the orphanage in Addison: Women's Club in Jackson 5.00.

For the orphanage near St. Louis: Mr. Dette of St. Louis .75.

For poor pupils from Michigan: Kindtaufkoll. at Fr. Müller 4.00. At Fr. Hetzner's wedding coll. 14.40. (Summa 318.40.)

For poor students and pupils: I) St. Louis: part of the mission festival coll. in Sturgis for Ferd. Bauer 10.00; 2) Fort Wayne: part of the mission festival coll. in Monroe for C. Dröge- müller 20.00, Aug. Lutz 20.00 and 9.00 from the Women's Club in Monroe kS. 349.00); 3) Addison: part of Mission Fest coll. in Monroe for K. Reisig 20.00, Maidens' Club in Adrian for F. Prange 12.00. (S. 332.00.)

For Springfield household: comm. in Sherman & Centreville 5.00.

For heathen mission: From the God box in Sebewaing 1.00.

For the comm. in R 0 ck ester, Minn: Fri. also 1.00.'Gem. in Ridgeway 9.50, school children the. 2.87. Gem. in Jda 10.00. Gem. in Roseville 19.12. (S. 342.49.)

For the Gem. in Utica, R. D.: Gem- in Jda 4.00.

For poor parishes: From the Jackson congregation: Mrs. Sauer 7.00, Mrs. Herr 2.00, A. Müller 1.00, P. Breitmaver 1.00, F. Becker 2.00, Mrs. Buchfink 1.00, Mrs. Ramber .50, Mrs. Bolle .50, Miss Ckerier .25, E. Kreith 1.00, Mrs. Lume- lins 1.00, Mrs. Nicolay 1.00. (P. 318.25.)

Detroit, Oct. 31, '83. Chr. Schmalzrtedt, cashier.

Entered the Coffee of the Nebraska District:

For seminary construction: By P. Joh. Meyer of some members of his congregation. Betblehems congregation? 311.00.

For Negro Mission: Through D. Bergt 86n., mission festival collection sr. Congregation, 10.00.

For the deaf and dumb: By?. I. Müller 1.00.

For external mission: By P. I. Müller, mission festival coll. of sr. and i?. Bergts Gem., 11.50. By U. Hofius, Mission Festival Coll. of sr. and P. Hilgendorfs Gem., 15.60. By k Hoffmann, Mission Festival Coll. of sr. St. Johannis-Gem., 5.80. (p. 332.90.)

For Emigrant Mission: By U. Bergt, Sr. Congregation, 10.00.

For orphans: By ?. Hoffmann by Klara Hoffmann 1.25, Maria Ried .80, A. Preuß .25. by Fr. Bremer by sr. Zions-Gem. 2.50. (p. 34.8O.)

For the congregation at Lincoln, Neb.: By ?. Weller, missionary festival coll. sr. Congregational, 21.00.

For the parish in Roch ester: By P. E. I. Frese from Anna Sautter 5.10.

For the congregation in Omaha, Nebr.: By Mr. Treasurer Roschke 1.00. By Father Joh. Müller 2.00. (p. 33.00.)

For inner mission: Through U. Bürger, harvest festival coll. sr. Zions-Gem., 12.53. By i?. I. P. Müller, mission festival coll. of sr. and P. Bergts Gem., 60.00. By ?. Hofius, mission festival coll. from sr. and?. Hilgendorf's congregation, 60.00. By Fr. E. I. Frese from A. S. 10.00. By U. Bergt senior, mission festival coll. from sr. Congregation, 20.00. Through Bode and König, Mis-
By Fr. Bode, coll. on the hock time i?. Frinckes, 15.25. By i?. Meeske, missionary festival coll. of their comm. Gem., 12.50, by sr. Branch, 5.50, by Meridian, 3.50. By I?. I. Hoffmann by sr. St. Paul's congreg. 2.86, by Mrs. Korbgeweit 1.00, sr. Gem. in Madison 3.41, by West- pbals house dedication 4.71. By ?. Oetting 3.00. By k. Hofius by sr. Congregation 12.90. By Mr. Joh. Streu in South Bend 5.00. By Fr. Weller, mission festival coll. of St. Paul's Congregation, 42.00. Congregational, 42.00. By?. Vogler, Harvest Festival Coll. Congreg. Jmm. Congregation, 4.75. By I>. I. Hoffmann, Mission Festival Coll. sr. St. Joh.-Gem., 23.14. (p. 3345.42.)

Omaha, Nov. 2, 1883, F. C. Festner, cashier.

Entered the Coffee of the Western District:

For the synodical treasury: From Bro. Scbolz's parish in Carroll Co. 3-3.25. i?. Pennekainp's congreg. in New Wells 11.00. ?. Zschocke's congregation in Atckison 8.21. (p. 322.46.)

For college construction: ?. Jungcks Gem. in Washington Co. 27.50; ?. Jungck 5.00. ?. Vetters Gem. in Osage Btuff 4.50. ?. Wagner of English Conference 1.00. A. I. F. Moser by ?. Wagner 1.00. P. Lüker's Gem. 20.00. k. Polack's comm. at Uniontown 35.00. G. Stoll by ?. Penne- kamp 8.00. P. Links Gem. in St. Louis, 5th z., 200.00. k. Sievers' Gem. in Cape Girardeau 20.00. i?. Stöckhardt's Gem. in St. Louis, 11th T., 280.00. (S. 3602.00.)

For inner mission in the West: ?. Rosckke's Gem. in Pierce City 5.20. P. Sckolz's Gem. in Carroll Co. 3.40. ?. Jungck's gem. in Washington Co. 3.55. U. Lebmann's gem. to Sandy Creek 22.82. I>. Zschocke's gem. in Atchison 6.00; its branch gem. 3.00. ?. Fackler's gem. at Canton 7.10. k. Sckülke's congreg. in Palmyra 40.00. By P. Sandvoß in Au- j gusta 3.00. P. Dornseif's congreg. in Denver 22.25. By k. Winkler in Central 4.50. ?. Bunny's Gem. in Red Oak 3.75. (p. K124.57.)

For negro mission: ?. Lebmann's parish at Sandy Creek 10.00. ?. Noblfing's parish in Alma 38.20. P. Zschcche's parish in Atck'son .60. U. Schülke's parish in Palmyra 22.30. (p. 371.10.)

For the deaf and dumb: By Fr. Roschke in Pierce City 4.50. Fr. Franzmann by?. Sckülke in Palmyra .50. H. Voß by Fr. Winkler in Central 1.00. (P. 36.00.)

For the widow's fund: teachers' conference at St. Louis 7.00. Dr. C. F. W. Wiltber 5.00. P. Hoyer at Spring Valley 5.00. P. C. H. Lüker 2.00. Teachers I. C. S. Deffner 2.00. ?. Stöckbardt 10.00. U. O. Hanser in St. Louis 5.00. Mother Dreinböfer durck k A. W. Frese .25. U. Demetrios Gem. 4.00. Lebrer Conference in St. Louis 5.75. U. Griebel in California, Mo., 5.00. (S. 351.00.)

For poor students in St. Louis: Durck U. Sckolz, ges. at H. Pors' wedding, 1.00. P. Roschke's Gem. in Pierce City 5.50 (delivered to U. Brandt). (S. 36.50.)

For the Hausbalt in St. Louis: P. Lehinann's Gem. 3.75.

For the household in Spr'ngfield: I'. Cousin's gem. in Osage Bluff 5.00; its branch gem. in Cole Co. 4.00. (Summa K9.00.)

For Fr. Lochners Wasch lasse: Frauenverein in Fr. Spebrs Gem. 5.00.

For the Kansas City congregation: ?. Grupes Gem. in Eisleben 5.00. Kösterings Gem. in Altenburg 47.00. Gem. in Frohna 11.70. 1*. Sievers' congregation at Cape Girardeau 10.00. k. Spebr's comm. in Appleton 5.40. I>. Jehns Gem. in Kansas City 25.00. (p. 3104.10.)

For the comm. in Rock ester, Minn..: P. Grimm's Gem. in Washington 11.60. Umback's Gem. in Prairie City 3.75. k. Falkc's Gem. in Glasgow 6.65. P. Spebr's Gem. in Appleton 2.20. (S. 324.20.)

For the Macon City Gem: P. Grimm's Gem. in Wisbington 6.40. I'. Spebr's Gem. at Appleton 2.00. (P. 38.40.)

For the orphanage near St. Louis: Griebels Gem. 3.70. Ges. auf Wittenbergers Hochzeit 3.70. (S. 37.40.)

For the seminary organ: By P. O. Hanser 60 65.

For furnishing a room: By P. O. Hanser 25 00.

For the mission to the Jews: IL. Roblfings Gem. in Alma 20.00. P. Sckülkes Gem. in Palmyra 10.00. By ?. Sandvoß in Auguka 3.00. (p. 333.00.)

St. Louis, Nov. 7, 1883. H. H. Meyer, cashier.

The following gifts of love have been received by the undersigned: For those affected by the first storm: From P. Schmidt's parish at Sckaumburg, III., 348 79. For the parishes visited by the second storm: From U. Schmidt's parish at Free- port, III., 17.50. P. Börneke's parish at Oronoco, Minn., 16.25, from sr. Gem. at Poplar Grove, 28.31, by himself, 3.00. Lebrer Albach's at St. Louis, Mo., 5.00. I>. Koch's parish at Town Norton, Minn-, 20.00. By cashier Bartling at Addison, III, 1.00. Mrs. A. C. Zuttermeister at Cbicago, III, 10.00. By -r at St. Louis, Mo., 5.00. I". Rohlfing at Ccrrollron, Mo., 1.00. unnamed at St. Cbarles, Mo., 1 00. by P. Hanewinkel at Cumberland, Md. by Jobn Riebl 1.00. ?. Schmidt at Pittsburgh, Pa. 5.00. I>. Kollmorgen's Gem. at Atwater, Minn-, 22.50. Jobn Sünkenberg at New York l.OO. N. N. at Allouez, Minn-, 2.00. L. R. at Baltimore, Md-, 1.00. U. Mueller's Jobn. comm. at Willow Creek Minn-, 16.55, of sr. Comm. at Lake Crystal, 2.25. U. Stklpnagel's comm. at Potsdam, Minn, 20.38, from sr. Gem. at Plainview, Minn, 13.23. Bro. Werfelmann at Fort Smith, Ark, 1.00. By U- Detzer: of sr. Gem. at Evanston, III, 8.05; from Miss Knigge, 2.00; from Mrs. Hochkircken, 1.00. Jobn Hertlein at Reynolds, Ind. 5.00. Heinr. Alms at Evansville, Ind. 5.00. ?. Pennekamp's comm. in Topeka, Kans., 5.50. Ed. v. Otte in Boston, Mass., 2.00. ?. Baumgart's painting at Darmstadt, III, 10.25. P. Geo. Heintz's Gem. at Crown Point, Ind. of, 5.00. N. N. at Jobnson, Minn. of, 2.00. P. Hudtloff's branch at Belle Plain, Wis. of, 1.56. Traugott Neigenfind at New London, Wis. of, 2.00. Durck Lebrer Wasckilewsky of the Gem. at Venedy, III. of, 12.00. P. Wambsganß's Jr. Gem. at Hancock, Mich. of, 13.00. By ?. Loeber in Niles, III, by W. Kolb 1.00. By I?. Tilly at Haverstraw, N. A., a collection sr. school children 11.55. Durck ?. O. Hanser at St. Louis, Mo. by Mrs. W. Sckramm 25.00. Otto & Mathilde Stoffel at Racine, Wis. 3.00. Durck F. Wendt at St. Paul, Minn-, by W. Franzmcier 5.00. P. Sitzmann's Gem. at North Am- herst, O-, 10.75. Durck ?. Pb. Schmidt from the poor box, sr. Congregation, 4.00. Wedding coll... 2.65. By Teacher Arndt from Hay Creek Congregational Church, Minn., 24.00. By C. Geissler from U. Krämer's Congregational Church in Humboldt, Kans., 11.00. By P. Du- litz: from his congregation in Napoleon, 10.00. Gem. in Napoleon 10.00, from N. .60, from the congregation at Lüneburg 4.30, from Fr. Hogrefe 5.00. I>. Willes Gem. in Concordia, Mo., 24.00. Durck ?. Tirmenstein from the women's club s. Gem. 15.00. Fr. Biltz's Gem. in Concordia, Mon., 20.00. By ?. Germann at Fort Smitb, Ark. from Karl and Anna Abrens 1.75. Durck Treasurer Menk at St. Paul, Minn. 116 75, 9.50, 23.50. By Fr. Sckultz: from the congregation at Faribault, Minn. 23.34, from the congregation at Morris-town 9.00, from the congregation at Dundas 5.57. By Fr. Krumsiegs congregation at Cologne, Minn. 27.00. By Fr. D. I. Warns by members of his. Congregation & himself 10.00. P. Bernehal's congregation at Town Utica, Minn. 36.35. ?. Horst's congregation at Courtland, Minn. 35.00. By student b. B. Preuss of the comm. at Palmer, Kans. of, 7.85. H. V. at Sberrills Mount, Iowa, 1.00. By I>. Steffen: by the comm. at Genoa, III, 10.25, by the comm. at Sycamore, III, 3.00. C. Große at New Nork 1.00. By Jobn Redich by the comm. at Lanes- ville, Ind. 11.00. P. Reisinger's comm. at Wrlton. Iowa, 11.30. ?. Bernreutber's comm. in Olean, N. U... 8.90 & by El. Rotschky's, 1.00. By ?. Frincke's in Lincoln, Nebr. by Viktor Sckröder to Stevens Creek 1.00, by R. N. 1.00. ?. Damms Gem. in West Bloomfield, Wis. a coll. at Thanksgiving 18 00. ?. Betbkc's comm. in Reynolds, Ind. 8 15. by ?. Trautmann in Columbus, Ind. by: C. Gotsch, E. Kaiser, D. Rickter, H. Nienaber, Hanna Jüngel, H.

Michael, G. Höltke, W. Tellmann, H. Hölltke, G. Niemann, F. Höltke, E. Höltke sen, I. Piel, H. Willharm, C. Ehlers, L. Donhost, H. Valhave, each 1.00, E. Stahlhutb, H. Felwing, I. Vorwald, each 2.00, H. Piel & children 2.25, Sophie Stahlhuth, Marie Stahlhuth, Widow Geilker, G. Grefsel, W. Donhost, G. Böse, Widow Diedrich, C. Baurichter, W. Hartmann, I. Löscker each .50, I. Schmermann, H. Engelbrecht each .25, by himself .75. by Treasurer Schmalzriedt 23.37. by ?. Mäurer by the congregation at Belvidere, Minn, 15.00, by the congregation at Gillford 13.50. P. Frese's congregation at Hanover, Kans. 10.75. P. Kretzschmar's congregation at Mountville, Minn, 20.00. By Geo. Brumder tn Milwaukee, Wis. by, 1.00. P. Witte's congreg. at Pekin, III. coll. at Thanksgiving, 26.36. By Treasurer Eißfeldt, 131.89. By P. Vomhof .by H. & Joh. Albers, 2.00. H. Sievers by P. Karth at Worden, III. by, 3.00. D. Albrecht's congreg. at Schall, Mo. by, 10.25. By D. Häfner at Jnglefield, Ind. by Messrs. B. Umbach & Mrs. B. Umbach 1.00. D. Rosenbrok at Mason City, Mon.

In the name of the local congregation and its members who have received gifts, I thank you all, dear givers, and we wish and pray: May the Lord reward you abundantly for your love. Yes, the Lord has made our hearts so willing to help us that we must now ask: It is enough, hold your gifts, Jbr dear fellow-believers! Yes, the Lord takes and gives, praise be to His glorious name!

Karl Schmidt, d. Z. pastor at Rochester, Minn.

Received for poor students: From Mr. Leonh. Vogel here -2.00; by Mr. P. H. Jüngel from other members of his congregation 50.00 for the former Methodist preacher Kunsckick; by Mr. 8. Krause, thank-offering for the happy delivery of sr. Frau, 5.00; by Mr. P. Witte from the Pekin Missionary Fund 15.00 and by N. N. 1.00 for Oescb; by Mr. k. H. Wejeloh, collected at the time of the I. Abeling 14.50 for the Cbampaigner Zögt.; by Mr. D. E. Mertens of the Jüngl.- u. Jungfr. - Verein sr. 30.00 for Huber; by the young men and young women of the Danville congregation 5.00 for Trappe; by the young men of the congregation of Father Liebe 5.00 for Schütz; by Father Groß of the women's association of the congregation 10.00 for Huber; by the young men of the congregation of Father Liebe 5.00 for Schütz; by Father Groß of the women's association of the congregation of the congregation of Danville 5.00 for Trappe. Gem. 10.00; by Mr. P. I. Streckfuß from the missionary treasury sr. 24.36 for Wiit and Hubert; by Mr. C. Schröder from his parish 12.76; by Mr. P. Groß from the women's association 12.00. Gemeinde 12.76; by Mr. D. Botncher from sr. Gem. 19.50 for Ströh- Iln ; by Mr. P. Mertner from Mr. Kaspar Lukken 10.00 for Mertz; by Mr. P. Falke from the Licbeskasse sr. Gem. 2.00; by Mr. D. Sander from sr. Gem. 9.11 for W. Meier; by Mr. 8. Leembuis from sr. Gem. 4.50, by Specht .50, by himself 6 white shirts, by I. Leembuis 1 pair of socks, by I. Olboch 6 collars, 3 pairs of stockings and 1 neckband, all for Laux; by the same, Ueber'chuß der Excursion nach der Silver Creek Kirchweihe 35.00, likewise for Laux; by Mr. 8 Matuschka of sr. Mr. 8 Kretzmann, half of a coll. on the hock time of Mr. H. Rullmann, 6.00 for I. Kretzmann; from the parish of New Geblenbeck from several members thereof 8.75 and part of the coll. on Mr. 8 Kämmerer's wedding 3.00 for I. Edlen, likewise from several members thereof 10.75 and, 6.00 for R. Grüber; by Mr. 8. Jüngel sen. from other members of his community. Gem. 35.00 for Kunschick; by Mr. 8. Barth, Dankf-stkoll. sr. Filiale 2.50, by sr. Gem. 1.50 u. von G. Ohland 1.00 for Grimm; durck Hr. 8. H. W. Rabe, ges. auf Hr. G. P. Lüddes Hockzeit 10.00 for Amstein; durch Hr. 8. Castens, Erntefest- koll. sr. Comm. 11.40 for Allenback; by Mr. 8. Hügli of the Women's Association sr. Congregation 10.00 for Thiemann; by Mr. 8. Her, Mlssionkollekte sr. Congregation, half of it for I. Her; by Mr. 8. Michael of the Women's Association sr. Congregation 15.00 for Her; by Mr. 8. H. Weseloh, s. on C. Jürgens Hockzeit 5.00 & on K. Betbs 2.00 for W>tt; by Mr. Lehrer Marr from some members of the Gem. in Bremen, Ind., 11.00 for Amstein; by Mr. 8. Erdmann 30.00 for Hansen.

For the seminary budget: By Mr. 8. Bötticher from sr. Gem. 1.50, by N. N. 3.00. A. Crämer.

With heartfelt thanks: Collected by Mr. Teacher Heuber 3 carloads of potatoes, flour 2c. From Mr. 8. Präger's parish 39 sacks of potatoes, 21 p. flour, beets 2c. By Mr. Otto Klug of Reesevllle from 8. Grotes Gem. tn Lowell 29 s. Potatoes. From the comm. of Mr. 8. Wichmann in Freistadt: from Mich. Stock S. Mebl, 1 p. potatoes, 8th Wichmann 1 p. do., Melchior Müller 1 roll of butter, 2 p. potatoes, M. Ramtun 1 roll of butter, 1 p. potatoes, Gotlf. Wendt Mebl, cabbage and potatoes, Jobn Wendt 1 p. potatoes, Witwe Minow 1 p. do., Heinr. Hilgendorf 1 p. do., H. Brendemühl 1 p. do., H. Pappe S. Mebl, A. Sülflow S. do., I. F. Sckössow 1 S. potatoes, Sckössow sen. 1 bushel of apples, 1 roll of butter, 1 S. potatoes, Ferd. Dobberpfubl 1 S. flour, 1 S. potatoes, Ph. Wille 1 S. potatoes, Pip- korn S. flour, onions, potatoes, Prahl 1 S. flour, 1 S. potatoes, Ph. Müller 1 S. turnips, 1 S. potatoes. From Prof. Müller's former commune 216 lbs. of butter.

Correction.

In No. 21 of the "Luth." read in my receipt instead of "of the Watertown congregations": of the Watertown congregation and the Lebanon congregation.

8. 8. I would like to remind the dear congregations that gifts of butter and lard would be especially welcome for our household.

Milwaukee, Concordia College, Nov. 6, 1883.

H. H. Sch röter.

Received

by Mr. 8. M. Adam of Mr. 8. Harms for the pupil Daberkow -5.00.

Springfield, III, Oct. 30, 1883. i. p. Simon.

The undersigned asked for Mr. 8 Peter Karrer: From brethren from the Middle District through Mr. President Sckwan -50.45. From brethren from the Western District through Mr. Teacher G. M. Beyer 28.63.

Jos. Schmidt.

Received with heartfelt thanks for poor students: from Mr. Jakob Adler in Stanton, III, -5.00. - In acknowledging this most welcome gift, the undersigned cannot fail to inform the many dear student friends in our Synod that the poor students of our local seminary are presently in no small distress. While all kinds of unchangeable circumstances have made it necessary to increase the costs of maintenance, the demands on the love of our student friends for other equally urgent needs have at the same time increased to an almost even greater degree. The consequence has been that our fund for poor students can no longer be provided for, as it used to be. Up to now, therefore, the shyness of becoming impertinent has prevented the undersubscribed from complaining about the need that has arisen. But need teaches not only to pray, but also to ask and to beg. Therefore, all hearts filled with love are asked to be kindly mindful of our poor students, of whom there are quite a number, for the sake of the Lord, and to continue to open their charitable hands. God will certainly record every gift of Christian love in the book of retribution, and will one day cheerfully call out to the givers: "I have been hungry, and you have fed me. I have been naked, and ye have clothed me."

The foregoing having already been set, the undersigned received through Mr. P. J. G. Häfner, of Inglefield, Ind., a collection made on the occasion of the Luther Jubilee in his dear parish, to the amount of -20.65. A thousand thanks for this!

C. F. W. Walther.

Received with heartfelt thanks by Mr. I. L. List from his singing choir in Pittsburgh, Pa. for a seminary organ -5.00. L. List from his singing choir of Pittsburgh, Pa. for the seminary organ -5.00. From Mr. Painter Wehle an oil painting - picture of Christ - worth -75.00. C. I. O. Hanser.

Collected by Mr. 8. C. Groß for Student Trülzsck -7.00 (5.00 part of a wedding collection bet W. Kaiier, 2.00 from R. N.). By the same 4.00 collected at the wedding of Mr. D. Engelking for C. Engelder.

Günther.

For the local seminar library

with thanks received from Mr. Niese: 1)r. H. Müller's Liebeskuss and 4 volumes of Dr. M. Luther's writings (Wittenberg).

Gunther

New printed matter.

Second Synodal Report of the Lutheran Concordia Synod of Pennsylvania a. St. 1883. Pittsburg, Pa. 1883.

Since the Concordia Synod withdrew from the Ohio Synod because of the false doctrine of election by grace, it was only natural that not only the excellent presidential address should take the controversy into consideration, but also that the Synod should discuss a subject related to it: "The doctrine of the Word of God in its relation to the appropriation and assurance of salvation." This subject was discussed on the basis of four theses: "1. God has placed all salvation acquired through Christ for all men in his word, and therefore also wants to appropriate it to men only through this. 2 The word of God is therefore powerful and effective in all who use it. (3) That the word of God does not work salvation in all who use it, is to be explained by Weber in a synergistic nor in a Calvinistic way. 4. It is only by the word of God that a man can become certain of his present and future salvation in faith." This interesting report bears witness to the activity of the young sister Synod, and will certainly find many readers among the members of our Synod. Price:-20 Cts. G.

The judgment of the world's judge, a proof that we are not saved by works, but by faith. **Sermon** on Matth. 25, 31-46. (Gospel on the 26th Sunday after Trin.) By resolution of the Buffalo Conference for the good of the German Lutheran Church in Erie, Pa.

Unfortunately, the majestic Gospel of the 26th Sunday after Trinity is often interpreted according to blind reason, so that a doctrine emerges that contradicts the entire Gospel of grace, which runs like a golden thread through all the writings of the apostles and prophets from the first book of Moses to the Revelation of St. John. But in the above sermon the right light shines.

To be obtained at the address of the author of the same, Rsv. 8. Sieck, pre. 416 L Walnut Sirs, Lrie, 8a. The price of a copy is 5 Cts. W. [Walther.]

Rejoice, all you Christians! Festgesang auf Weihnachten for mixed choir by W. Burhenn, Chicago, III.

This festive song (of 3 pages) includes after a short Hallelujah 1. "Rejoice, all you Christians" 2c. 2. tenor or soprano solo: "This is the season of rejoicing" 2c. 3. "JEsus is come 2c." 4th duet for alto and tenor: "Be welcome, O my salvation 2c." 5th "O blessed, blessed all the world 2c." 6th "Drum animmt mit der Engel Heer 2c." and closes again with short Hallelujah. Price: 20 Cts. per dozen -1.50.

From Heaven on High I Come. Published by Brobst, Diehl & Co. Allentown, Pa. 1883.

This is the well-known Christmas carol by Luther, with mostly quite beautiful illustrations for each verse and explanatory notes at the end. We can also highly recommend this 16 page quarto booklet as a puffing Christmas gift for children. Price: 15 Cts. W. [Walther]

Holy Christmas. A Children's Service, to be held with the School Youth of the 1st Lutheran Trinity and St. Andrew Parish, Buffalo, N. Y., on Christmas Eve. Buffalo, 1882.

This is a liturgy for a Christmas children's service, along with a catechization, in which the questions are answered partly speaking, partly singing with Bible verses, song verses, catechism words or longer scripture passages. It is true that the source of the hymn texts is not given throughout, but nowhere is anything wrong to be found. Therefore, the booklet can be recommended without hesitation. It can be obtained from P. Th. Bürger, 669 Michigan St., Buffalo, N.N-, the dozen at 50 cts, postage paid. W.
[Walther]

Luther's letter to his little son Hänsigen. With woodcuts after original drawings by Ludwig Richter.

Parents who know this wonderful letter of Luther's, and hear that it is to be had cheaply in such a beautiful edition, will hasten to order it for their little sons.

To be obtained from Concordia-Verlag. Price: 5 Cts.

Dr. Martin Luther's Spiritual Songs. (After the original texts.) Decorated with pictures by Gustav König. As a jubilee gift for the 400th anniversary of Luther. Pilgrim Bookstore, Readmg, Pa. 1883.

Although since the last forty years up to the latest time a whole series of partly splendidly furnished collections of Luther's songs have appeared, we nevertheless welcome this collection just published by the Pilger Bookstore. It contains all (37) Luther songs. The book contains 56 tastefully bound pages in quarto. Each song is decorated with a meaningful picture of the great master Gustav König and at the end of the book with valuable historical notes. To read Luther's incomparable Lieber in such a book is a true delight of the heart. In spite of all this, the price of this magnificent edition is not more than 75 cents. It is hereby highly recommended to our readers. W.
[Walther]

"The word of God and the teachings of Luther are now and never will be forgotten." **Luther Booklet.** On the 400th anniversary of the birth of Dr. M. Luther. Presented to the dear youth of the Lutheran Church in America. In simple rhymes and with many pictures. 1883. Allentown, Pa. by Brobst, Diehl & Co.

It is true that the jubilee, which this "Luther Booklet" also wanted to celebrate, is already behind us. However, we must not neglect to announce to our lyres the appearance of this booklet, which has only recently come to us. It is really a very dear gift for our youth, in that it contains Luther's life story in rhymes in the manner of Hans Sachs. However, not with the harshness found in the poems of this nature poet, but in a pleasant flow. The main thing, however, is that in it not a mirage of Luther, but the real Luther is portrayed, as he lived, believed, worked, fought, and finally triumphed. Therefore, we can recommend the booklet with really good woodcut pictures with a clear conscience not only to parents who want to give their children a pleasant and useful reading in the hand, but to everyone, even already adults, whose heart can still delight in childlike representation of great things. It contains 48 pages in quarto together with a vividly coloured cover. The price is 25 cents. W.
[Walther]

The pilgrim calendar for town and country. To the year 1884. reading, Pa. Published by the Pilgrim Bookstore.

It will suffice if we only show this calendar. It ranks worthily with the calendars published earlier by the same bookstore. The enclosed illustrated reading matter is good in a word. Price: 10 Cts. W. [Walther]

The Lutheran Calendar for 1884, Allentown, Pa. Published by Brobst, Diehl <L Co.

What has been said in praise of the Pilgrim Calendar, we must also say of this one, and as to the practical use which the latter affords us Lutherans in America as such, the value of the same is increased by the list contained therein, as complete as possible, of the addresses of all preachers calling themselves Lutheran here, with an indication of the synod to which each of the listed preachers belongs. The price is also 10 cts. postage paid, the dozen 90 cts. postage paid, the hundred -6.00 postage paid. W.
[Walther]

Changed addresses:

Rrok. o. IV. Llueller,
326 8tr, Ooneorclia Oolle^e, Llilrvaulree, ^Vis. Rev. 6.1,. ckanrorv, 17o. 3613 17. 13tk 8tr, 8t. Douis, Llo. Rev. R. vuever, 8an6 Leaed, Huron Oo., Llieü.

Rev. R. ^V. Riedmann,
Chaplain of the "Lutheran Hospital and Wartburg Homeb", Rast Re>v Vork, DonZ Islanä, 17. V. 6. IV. 8auer, 599 vaupüine 8tr., 17erv Orleans, Da.

0. R. V. 86kroe6er, Lloltlre R. O., 8ib1ezr Oo., Llivn.

R. v. 86üroe6er,
e. o. Rev. Ll. ^. äam, Lox 413, West Roint, 17ebr.

Lntereä at tüe Rost Otlloe at 8t. Donis, Llo.,
as seeonck-elLss matter.


Und ich ſahe einen Engel fliegen mitten durch den Himmel, der hatte ein ewig Evangelium zu verkündigen denen, die auf Erden ſitzen und wohnen, und allen Heiden und Geſchlechtern, und Sprachen, und Völkern.
Und ſprach mit großer Stimme: Fürchtet Gott, und gebet ihm die Ehre, denn die Zeit ſeines Gerichts iſt kommen, und betet an den, der gemacht hat Himmel und Erde, und Meer, und die Waſſerbrunnen.
Offenb. Joh. 14, 6. 7.
Gottes Wort und Luthers
vergehet nun und nimmer

Herausgegeben von der Deutſchen Evangel
Zeitweilig redigirt von dem Lehr

39th Year, St. Louis, Mo. December 1, 1883, No. 23.

(Sent by Dr. Sihler.)

Why should we Lutherans, teachers and listeners, be particularly moved by the celebration of life that has just passed?

So the short summary answer to this question is: To diligent and persistent reasoning and deepening in Luther's writings. If this fruit had not come from the celebration of Luther, it would have been more like a kind of firework, in which, after the manner of children, we feasted for a while and were happy in such light.

It is truly not enough that we turned our eyes back at this memorial service and with heartfelt thanksgiving to God placed before our eyes the unspeakable spiritual benefits that the gracious and merciful God has shown us through this his chosen armament, Dr. Martin Luther, blessed memory. For just as the holy apostles were the formators of the New Testament church, but were subsequently so badly deformed, i.e. disfigured, by the pope, the Antichrist, as well as by the fluttering and swarming spirits, so Luther is the only reformer of the same; for he alone, in the growing illumination of the Holy Spirit through the holy Scriptures, without wanting to be the reformer, restored the Christian doctrine in all articles of faith in apostolic purity on the basis of the divine Word.

But he did this during his lifetime not only in oral speech, but he also put the salutary truth into writings; and in these he still lives, even though he has died.

Of course, even in earlier centuries, against all kinds of damage and corruption of the heavenly doctrine, God awakened His orthodox witnesses in His Church for the salvation of souls, but in one or another article of the faith they still had their weaknesses and deficiencies in certain expressions, yes, even errors, which they, however, like Augustine, recanted after they had come to full and clear knowledge.

But after Luther had been driven deeper and deeper into the Scriptures by the erroneous assertions of his Papist or fanatical opponents, how then the devil was always getting into the hands of the Lord Christ.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. Dezember 1883. No. 23.

In his doctrinal and controversial writings he so well substantiated, fortified, and defended all the articles of faith for the salvation of souls from the holy Scriptures that he had nothing to recant.

Therefore, in the hour of his death, as he lay there with his eyes closed, a loud, audible, "Yes!" sounded from his mouth, when Dr. Jonas and Cölius questioned him in a strong voice, "whether he died continually on Christ and the doctrine which he preached?"

It is certainly only factually and historically just and without humanity, carnal preference and partisanship when we say that Luther in his writings, after the time of the apostles, is and will remain the greatest teacher and father of the church and the only reformer. Truly, we have no other reformer to wait for in this our very last sorrowful time, nor do we need one.

Quite apart from the papal and swarming heresies which Luther made manifest and refuted in his writings, the so-called Lutheran theologians of Germany, who are unfortunately "regarded as pillars," would several times not have fallen into such false un-Lutheran doctrines if they had studied Luther's writings with gratitude and diligence.

We, however, who are simple-minded, sincere Lutherans, i.e., orthodox and at the same time orthodox evangelical Christians - we want, with grateful and humble hearts, to sit all the more eagerly and persistently at the feet of our dear teacher and Father in Christ, Dr. Martin Luther, be we teachers or hearers.

For in his writings, on the basis of the Holy Scriptures, he has poured out in heaps, first of all, "the gold, silver, and precious stones" of the pure wholesome doctrine according to the Law and the Gospel. They are indeed streams of living water that flow from the wellspring of his believing heart into his writings, especially when he always speaks anew, first and last, of the comforting article of Christian faith, that the poor sinner is justified and saved before God by grace alone, for Christ's sake, through faith, without the cooperation and assistance of works of the law before faith in Christ, and of works of love after and from faith.

Here, in particular, his writings, as for example in the interpretation of the Epistle to the Galatians, are a living, overflowing fountain, which pours out fruitfully in all directions. And from it all the orthodox teachers of the Lutheran Church, older and newer, have drawn abundantly.

But Luther also treated all the other links in the golden chain of heavenly doctrine in his writings with great thoroughness, clarity, freshness, and power to convince the conscience of divine truth; for this is in general peculiar to his presentation of the doctrine of Scripture, that it does not merely satisfy the intellect, but engages the whole man according to heart, mind, and will, and inwardly excites and moves him, and mightily strengthens the believing reader.

And this is quite natural; for Luther before others lived in God's Word and the same also in him, so that every single truth of the divine Word, which especially concerns our blessedness, seized and moved his whole man, so that he also poured himself into the presentation of this truth in a wonderfully fresh and lively way. Nowhere is there a trace that any of his teachings were the product of laborious reflection at a desk, as is often the case with otherwise orthodox scribes, who have the odor of book dust and study about them.

Hence Brenz, the famous theologian of Würtemberg and Luther's contemporary, also a student of Luther's writings, rightly says: "Luther alone lives in his writings; we are but as dead letters."

This, however, belongs primarily to Luther's doctrinal presentation, that he always viewed the individual parts of the doctrine of salvation of the holy Scriptures in their relationship and closer or further connection with that comforting, evangelical doctrine of the justification of the poor sinner before God and expressed it accordingly in words. He rightly said many times that without the right knowledge of this doctrine, the Holy Scriptures remain a closed book; and the interpretation of the Scriptures by the papal and fanatical theologians provides ample historical proof of this.

It is indeed the case that all the individual articles of the doctrine of salvation revealed in the holy Scripture

either flow into this consoling doctrine or flow out of it. It is and remains the heart and center of divine truth for blessedness.

No less does Luther, as a teacher, stand as unique in his kind, as unequalled and inimitable, in that he moves even the most difficult doctrines with the greatest ease and is able to paint them so clearly and vividly before the eyes of every thoughtful reader and to produce in him such a lively understanding of them.

On the other hand, Luther stands no less tall as a contending hero and true warrior of the Lord, who went to battle with the sword of the Spirit, the word of God, against the pope and the swarm spirit, attacked both and fought them victoriously.

With this sword he cut the soul-murdering cords of conscience with which the pope, as the right and true Antichrist, by inspiration of Satan and by virtue of his human commandments, had bound the redeemed in Christ so hard for almost a thousand years against their justification by faith alone in Christ alone and against their Christian freedom, and had put this servile yoke upon the necks of the disciples.

And by this Luther revealed the pope, as the man of sin and the child of perdition, the son of the liar and murderer from the beginning, the contradictor of Christ, precisely as the Antichrist, and thereby struck him with this sword an incurable, deadly wound.

With the same sword, the word of God, Luther also cut the heretical ropes of Satan, in which he had entangled and imprisoned many souls through the various mob and swarm spirits; For these devilishly deluded and deceived spirits and deceivers wreaked havoc on the poor Christians who were unacquainted with the Scriptures, sometimes placing the natural light of reason, sometimes all kinds of pretended inner enlightenment, revelation, and appearances, or a so-called inner word, above the Word of Scripture, and despising oral preaching and the use of the holy sacraments. And yet they ridiculously demanded of their hearers, as Luther repeatedly impressed upon them, that they should give complete credence to their words about their inward revelations of the Holy Spirit without, indeed against, the Word of Scripture.

But as boldly and without regard to person, as powerfully and mightily as Luther wielded the sword of the Spirit, the Word of God, as it is called, against both enemies of it, the pope and the swarm spirits, so far was he from a personal irritation, bitterness, and hatred against his adversaries, who abundantly showered it upon him. Even where he dealt powerful and sharp blows, as if he were striking with clubs, pounding the leaders of his opponents as if in a mortar, or dousing them with the lye of wit and sagacity at the same time, and ridiculing their delusions - everywhere it was only the honor of God and his word that he feared from the heart, the love of divine truth and the love of his neighbor at the same time, which pervaded and animated his heart and set his pen in motion as well as his tongue.

Even though he often names the most distinguished spokesmen of his opponents in his writings, the prevailing tone of their fight is always factual and not personal. He rather sympathizes with them when they make bitter and personal outbursts against him, and several times he testifies with explicit words that he heartily desires the healing of his opponents from their heresies.

and pray that God will enlighten them. As is well known, he was deeply shocked when he received the news that Zwingli had died in the battle of Kappeln on October 11, 1531, with the sword in his hand.

But against the incurable, hardened false teachers, who against better knowledge and conscience, as such, according to Tit. 3, 10. "condemn themselves," and were heretics, and still spread the poison of their false doctrine-against these also he would not be more compassionate than St. Paul, who curses them Gal. 1, 8. 9. and utters the following wish concerning them: "Would to God that they also were cut off who disturb you!"

Luther's controversial writings on the basis of the divine truth of Holy Scripture and its pure doctrine against the false teachings of the pope and the swarm spirit truly contain an inexhaustible abundance of true thoughts in the interpretation and application of Holy Scripture; and it was given to him before others to bring to light the richness of Scriptural truth partly in the astute breaking down of error, partly in the spiritual establishment of the pure doctrine in question.

And just in this he was the only reformer in the field of doctrine and reproof. The writings of the holy prophets, evangelists, and apostles alone contain everything that is divinely revealed for salvation, punishment, refutation, and healing of error by the Holy Spirit through direct enlightenment, and that is contained in the writings of the holy prophets, evangelists, and apostles against old and new or newly reheated heresies, which may still arise until the last day through the deceit of the devil and the pride of men.

But because Luther, in the indirect illumination of the Holy Spirit, by this word of truth, in an extraordinary and unusual way, by God's grace and gift, as in tearing down false doctrine, so in raising up pure doctrine, drew from this word and laid down and compiled his ever richer knowledge of evangelical truth in his doctrinal and controversial writings, These, too, in an indirect and derivative way, have continued to have an effect on the Reformation to this very day - an inexhaustible treasury and a rich armory at the same time, an apothecary full of noble, healing remedies and strengthening refreshments.

Luther, however, not only attacked false doctrine on both sides, but also vigorously attacked the ungodly life and the angry conduct of his contemporaries with this sword of the Spirit, the word of God.

After the manner of the prophets, and as one to whom God had given courage and power before others, he punished the pope, the cardinals, bishops, and priests, as well as the princes and their powerful men, the nobility, citizens, and peasants, without timidity or fear of man. But here, too, although the man of God struck hard with hammer and battle-axe, his earnestness and zeal were directed only to the honor of God and the moral common good, without hatred and anger against the evildoers. Here, too, the times needed a third Elijah. Gross and atrocious sins, even from above, were rampant. But coarse wedges belong on coarse blocks. With a wooden sword you will not wound a bear, with shotgun shells you will not pierce the crocodile's scales or the thick skin of the rhinoceros. With other threatening words and curses from the mouth of the LORD, Moses and the prophets strike the apostate people, the people of great iniquity.

The prophets punished the sins of the kings and their mighty men, the priests and the elders, and proclaimed to them and to all God's people terrible plagues and judgments, sword, famine and pestilence, even though they suffered death because of them.

(Conclusion follows.)

(Submitted.)

Luther, clothed in the armor of God.

After the time of the apostles there was no greater warrior of the Lord than Luther. No one had such difficult battles, so many and strong enemies, as he. And yet he was not despondent, yet he was not defeated! What made him so strong and victorious? It was the armor of God, the armor described in Eph. 6: "Stand therefore, having your loins girded with truth, and clothed with the cancer of righteousness, and your legs booted, as ready to advance the gospel of peace; that ye may be prepared. But above all things take hold of the shield of faith, with which ye may quench all the fiery darts of the wicked one; and take the helmet of salvation, and the sword of the Spirit, which is the word of God." With every piece of this armor of God was Luther the fighter!

1. He stood, girded with truth.

He had found the truth, namely the right understanding of the holy scripture. And this recognized truth he also confessed, girded himself with it.

In 1518, when Cardinal Cajetanus sought to prove indulgences from the Papal Constitutions, Luther said unabashedly, "These Constitutions are not sufficient proofs in such important matters. They pervert the sacred Scriptures and never cite them properly." The Cardinal: "The pope has power and authority over all things." Luther: "Only not over the Scriptures." The Cardinal: "Not over the Scriptures? The pope is above the Concilium; he condemned and punished the Concilium at Basle only the other day." Luther: "I have no will but God's will. He can do with me as he pleases. If I had four hundred heads, I would rather lose them all than revoke my testimony for the holy Christian faith."

When Staupitz sought to mediate between the Cardinal and him, Luther said, "So refute my propositions drawn from Holy Scripture!" Staupitz: "I am not able to do that." Luther: "Well, then, it is against my conscience to do a recantation, so long as these passages of Holy Scripture are not interpreted to me." At the same time he wrote: "I do not want to become a heretic by contradicting the opinion by which I became a Christian. To him I will die, be banished, expelled, and maledicted."

In Worms, after Luther's appearance before the Diet, several princes and councils tried to make Luther waver. The chancellor of Baden, Hieronymus Vehus, told Luther that one must honor the authorities, even when they are wrong, and yield to love. Luther should leave his cause to the judgment of the emperor without concern. Luther: "I have nothing against the church, or the prince, or the least Christian examining my books, but only according to the word of God. Men may obey this alone. My conscience is bound with God's word and holy scripture." Then a prince said: "So you do not want any



Judge accept, than the holy Scriptures?" Luther: "Yes, most gracious Lord, I stand on that." Eck: "Why do you always refer to the holy Scriptures? From it all heresies have sprung." Luther: "The pope cannot judge in matters of the Word of God. Every Christian man must watch and judge, even as he must live and die upon it." Vehus: "The matter will be arbitrated Christianly, we assure you." Luther: "My answer is brief: I will rather give out the escort, surrender my person and my life to Caesar, but never God's word." When more was pressed into him to submit to the imperial Diet, he said, "No, cursed is the man who relies on men." When the Archbishop of Treves tried to make him waver, Luther said, "I can direct all things, but I cannot give out the Holy Scriptures." And, "So I would rather give life and limb, let go stump and stem, than give out God's clear and true word."

Thus Luther knew the truth and was firmly grounded in it.

2 Luther stood clothed with the cancer of righteousness, namely, the righteousness of JEsu Christ.

In the explanation of his 95 theses, which he sent to the pope, he wrote: "It is impossible that one should be a Christian who should not have Christ. If he has Christ, he also has all that Christ is. This is the joy of our conscience, that by faith our sins become not ours, but Christ's, on whom God hath cast all our sins, and he hath borne our sins. Again, all the righteousness of Christ becomes ours, for he lays his hand upon us, and spreads his mantle over us, and covers us as the most blessed Savior forever."

Luther wrote in his "Sermon on the Freedom of a Christian" in 1520: "Faith unites the soul with Christ, as a bride with her bridegroom. What Christ has is proper to the believing soul; what the soul has becomes proper to Christ. So Christ has all goods and blessedness, which are the soul's own. So the soul has all sin and iniquity upon it, which become Christ's own. Now here is a happy change and controversy, because Christ is God and man, who has never sinned, and his piety is unconquerable. If then he makes the sin of the believing soul his own through his bridal ring, that is, through faith, the sins must be swallowed up and drowned in him, for his unconquerable righteousness is too strong for all sinners. Now is not this a joyful economy, when the rich, noble, pious bridegroom Christ takes the poor, despised, wicked bridegroom in marriage, and, disposing of all evil, adorns her with all goods? .. . Now as Christ hath the first birth with all honour and dignity, so he divideth it with all his Christians. A Christian man becomes a lord spiritually, by his kingdom he is mighty of all things, by his priesthood he is mighty of God; to which glory he comes by faith alone, and by no works. From which it is clearly seen how a Christian man is free from all things and above all things, faith making all things superfluous to him."

How strong and combative Luther was in the cancer of Christ's righteousness is shown by the words he wrote after the Diet of Augsburg, when the emperor seemed determined to fight against pure doctrine with

to proceed with the sword. He writes: "Because I see that the devil must always blaspheme this principal article by his pillars and cannot rest nor cease, I, Doctor Martin Luther, an evangelist unworthy of our Lord Jesus Christ, say that this article: Faith alone without all works makes righteous in the sight of God, - let the Roman Emperor, the Turkish Emperor, the Tartar Emperor, the Persian Emperor, the Pope, all cardinals, bishops, priests, monks, nuns, kings, princes, lords, all the world together with all devils, and let them have hellish fire on their heads and no thanks for it. Let this be my, Dr. Luther's, intercession of the Holy Ghost, and the right holy gospel."

Luther stood on the battlefield, his legs booted, "ready to push the gospel of peace. He drove the gospel of peace in his heart, he moved it and pondered it, and with it he strengthened his limping legs and tottering feet in battle.

The Gospel of Peace was Luther's lamp, stick, and sta^on his journey to Augsburg before the Roman Cardinal in 1518. The Count of Mansfeld had him told not to make the journey, since several great lords had sworn to strangle or drown him. But Luther wrote: "The more they heap their threats, the greater my joy! Wife and children are provided for, fields, houses, and estates are in order. (He had none of this.) . .. They cannot rob me of my soul. He that would bring Christ's word into the world must be hourly prepared for death; for so our Bridegroom is a Blood Bridegroom to us."

When Johann Kestner said to him, "My brother, I fear they will throw you into the fire and burn you at Augsburg," Luther answered, "Dear friend, pray to our Lord God in heaven, say an Our Father for me and for his Son JEsum, whose cause is mine, that he may be gracious to it. If he will keep his cause, mine is assured; if he will not, I certainly cannot, and so the shame shall remain."

When other friends tried to hold him back, he wrote: "May the will of the Lord be fulfilled. Jesus Christ also reigns in Augsburg, even in the midst of his enemies. Christ live, Luther die, and every sinner, as it is written. The God of my salvation be exalted."

The gospel of peace was his lamp on the difficult way to Worms! It made him joyful to appear before the emperor and the empire! He wrote: "If I cannot come in good health, I will go there sick. For if the Emperor calls me, I shall evidently be called by God. If, as it seems, they wish to use force against me (for they hardly think of instructing themselves), the matter is to be ordered to God. He lives and reigns yet who preserves the three men in the fiery furnace! If He will not preserve me, it is a bad thing for my head; but we must take care that the gospel be not made a mockery of the wicked. We would rather shed our blood for it! We cannot know whether by our life or by our death more will be gained for the common good. . . ...behold all things to me, save that I will not flee, nor that I will recant. I will not flee, but I will recant much less."

The gospel of peace in the heart was, which made Luther's mouth speak the heroic words: "And if there were as many devils in Worms as there are tiles on the roofs, yet would I enter." "And if they made a fire that reached up to heaven between Wittenberg and Worms, because he was called upon, he would appear in the name of the Lord and kick the behemoth in the mouth between his great teeth and confess Christ and let him rule.

4. Luther stood on the plan with the shield of faith, with which he extinguished all the fiery darts of the evil one.

He writes in reference to his 95 theses, about which he was attacked so fiercely from many sides: "Whoever wants to do something good, let him do it trusting in the goodness of the cause, indeed not in help and comfort from men. Let him fear neither men nor the whole world. For the word never lies. It is good to trust in the LORD. He who trusts in him will not be put to shame. But he that will not or cannot venture in the confidence of God, let him rather undertake nothing."

When the pope had banished him and his writings were burned in many places, he wrote: "Be of good hope! Christ has begun it, He will complete it, even if I am destroyed or driven away. JEsus Christ is there, and He that is in us is stronger than He that is in the world."

On March 31, 1521, two days before his departure for Worms, he wrote: "I know, and am sure, that our Lord JEsus Christ still liveth and reigneth; upon this knowledge I take comfort, that I will not yet fear many thousand popes; for he that is in us is greater than he that is in the world."

When he arrived at Worms and saw the great people, he said, "God will be with me."

After he had made his confession before emperor and empire in Worms, he went cheerfully to his inn. Spalatin writes of this: "He went to the inn so boldly, confidently, and cheerfully in the Lord, that he said before others and me: If he had a thousand heads, he would rather have them all cut off than do a contradiction."

During his stay at Wartburg Castle, the swarming devil threatened to devastate the garden of God that had just been planted. Luther, in spite of his eight, could no longer bear to remain in seclusion. Without the consent of his prince, he set out from Wartburg to Wittenberg; on the way he wrote to the elector: "I come to Wittenberg in much higher protection than that of the elector; yes, I think I wanted to protect Your Electoral Grace more than they do. God alone must create here without all human care and assistance; therefore, he who believes the most will protect the most here."

In Augsburg Melanchthon and many other confessors were wounded by the arrows of the villain and almost despondent. Luther, with the shield of faith, withstood the devil and strengthened his brethren. He writes to Melanchthon: "Let the cause be as great as it is, great is he who has acted and begun it; for it is not our cause. . He says: Cast your care upon the Lord; the Lord is near to all! Does he speak this to the wind, or does he cast his word to the beasts? You are tormented by your worldly wisdom and not by theology. As if you could do anything with your useless worries! What more can the devil do, but...

that he may strangle us? I charge thee, who art contentious in all other things, that thou contend against thyself as thine own greatest enemy." "May the Lord increase thy faith, and the faith of us all; if we have it, what will the devil do to us with all the world?"

So Luther stood there with the shield of faith!

Luther stood on the canvas with the helmet of salvation. The certainty that he had eternal life in Christ was a hood over his head.

Cursed and condemned by the pope, he writes: "It is not much that we die for the Word, since it died for us before in the flesh. We rise again with Him when we die for the same; pass through where it has passed through, reach where it has reached, and abide with Him for all eternity."

Clad in the helmet of eternal salvation, he sang:

"Take the body,
Good, honor, child and wife,
Let's go there,
You don't win:
The kingdom must remain ours after all!"

And at Worms he said to God in his heartfelt prayer: "Come, come, I am willing to lay down my life for this, patiently, like a little lamb. And if my body, which is the work and creature of Your hands, should fall to the ground, yes, to ruins, the soul is Yours and belongs to You and remains with You forever. Amen. God help me! Amen."

Luther stood on the plank with the sword of the Spirit, which is the Word of God.

Even before his public appearance, he repeated in all disputations before his students, "The writings of the apostles and prophets are more sure and sublime than all the sophisms and all the theology of the school." He would know of no other sword in matters of faith: the Word of God was to him a sharp, strong sword! He wrote to Spalatin: "I would not have one fight for the Gospel with violence and death. By the word the world was overcome, by the word the church was saved; by the word it will also be restored." To the same: "It is a word of infinite majesty, working great things, and marvellous among the high and great; killing, as the prophet saith, the fat in Israel, and striking down the noble." . . . The word of God is a sword; it meets, as Amos says, like a bear in the way, and like a lioness in the forest, the children of Ephraim."

Luther wielded this good sword of the Spirit against all enemies of the truth. Against Prierias, who had defended the supremacy of the pope, Luther wrote in 1518: "Following your example, I will also establish some fundamental sentences. The first is the word of Paul: 'But if we or an angel from heaven preach any other gospel to you than that which we have preached to you, let him be accursed'. The second is the word of Augustine to Jerome: 'I only do the canonical writings the honor of firmly believing that they have not erred; with all others I do not believe what they say merely because they say it.' "

In the disputation with Eck, Luther asserted loudly and clearly: "The Roman pope cannot make new articles of faith. The believing Christian has no authority but that of the Holy Scriptures. It alone is divine law." At the close of the disputation Luther said, "I regret that the Herr Doctor penetrates so deeply into the Scriptures as a water spider into the water, yea, seem to flee from it, as the devil from the cross; I prefer, without prejudice to reverence for the fathers, the authority of Scripture, which I hereby commend to future judges." Thus Luther had seized the sword of the Word of God and fought with the same.

With this sword he fought before the Diet of Worms, when he said: "Unless I am overcome and convicted with testimonies of Holy Scripture, or with public, clear, and bright reasons and causes (for I do not believe either the pope or the conciliar alone, because it is evident by day and evident that they have often erred, and have themselves been contrary to them), and I am thus convinced with the sayings which are attracted and adduced by me, and my conscience is caught in God's Word, I cannot and will not recant anything, because it is neither safe nor advisable to do anything contrary to conscience. Here I stand, I cannot help it, God help me. Amen."

When in 1522 Henry VIII, King of England, wrote against Luther and wanted to put him down from the Roman Church Fathers, Luther took up the sword of the Word of God. He wrote: "I always cry out: Gospel, Gospel! Christ, Christ! my opponents answer: customs, customs, - statutes, statutes, - fathers, fathers! But faith, as Paul writes, is not to stand on human wisdom, but on God's power. With this thunderbolt from heaven the apostle overthrows and scatters all the fancies of this Henry. Thomasists, Papists, Heineriches lie prostrate before the words of this thunder." ... "To all the words of fathers, of men, of angels, and of devils, I oppose not the age of use or the multitude, but the word of eternal majesty, the gospel, which they themselves must acknowledge. Here I stand and sit, here I abide and boast and rejoice: here I mock the Thomasists, the Henrys, the Papists, and all infernal swine. The King of Heaven is with me, therefore I fear nothing, and if a thousand Augustinians, and thousands of the churches whose protector is a Henry, should rise up against me. Surely I may hold an earthly king in low esteem, since he has blasphemed the King of Heaven and profaned his holiness by sacrilegious lies. You papists, will you not give up your vain persecutions? Do what you will! Before this gospel, which I preached to Martin Luther, popes, bishops, monks, priests, kings, devils, death and sin, and all that is not Christ or in Christ, must fall and perish."

(Conclusion follows.)

(Submitted.)

The Concordia Orphanage.

The Concordia Orphanage has now been dedicated and hereby handed over to its beneficial purpose. All the congregations of Pittsburg and the surrounding area belonging to the Synodal Conference took part in the dedication. Also Mr. Praeses Beyer of Brooklyn, following the general wish of the above-mentioned congregations, was present at the beautiful celebration. As readers of the "Lutheran" will know from a previous communication, a farm has been given to the Concordia Synod by a godly widow for the purpose of establishing a home for orphans and single old people. This farm, according to

Charter Property of the Evangelical Lutheran Synodical Conference of North America and may be administered by the Concordia Synod only so long as and to the extent that it is a member of the Synodical Conference. The Board of Directors includes members from Missourian and Concordia congregations.

With great joy and devotion the congregations of Pittsburg and the surrounding area have taken the erection of the necessary buildings in hand and have raised the building costs up to about 1000 dollars. The Concordia Orphanage, now completed, cannot compare with the Concordia Seminary in imposing size and architectural beauty, but it is nevertheless a worthy and functional building with light and airy rooms. About 40 children can be comfortably accommodated. After the necessary arrangements had been made, one did not have to wait long for a protectorate. Already a number of poor abandoned orphans have taken up residence. Only recently three brothers and sisters arrived from a community in Buffalo, whose father, a poor worker, lost his life in an accident. Also, quite a number of aged Lutherans, who have become unable to work, have already found an asylum in the Concordia Orphan Home. Yes, the house is filling up and perhaps after a short time one will have to think about an extension of the existing rooms.

In bringing the opening of the Concordia Orphanage to the attention of the church, a cordial invitation is extended to all congregations to make use of it in the event of the disposal of orphans, if too great a distance from Pittsburg is not an obstacle. The home has a delightful and healthy location in close proximity to Delano Station on the Butler branch of the West Pennsylvania railroad. The Rev. Bro. Wilhelm's church and school are close by. The spiritual and bodily welfare of the fosterlings will, with God's help, be provided for in the most conscientious manner.

But we would also like to make a heartfelt plea to the congregations of the Synodal Conference. It is: For the sake of Christ, help us to continue the work we have begun. Let something from your collections also fall to the Concordia Orphan's Home. Or, if you wish, put an "Ertragriff" in your pockets for the youngest of your institutions. She is in need. *)

The officers of the Board are: President Pastor Brand; Secretary the undersigned; Superintendent Pastor Fr. Wilhelm; Treasurer Mr. E. H. Myers (2198tr ., ?1tt8durA, ?a). Man Asks that all funds and other gifts be sent to the Treasurer. **K.** Walz.

To the ecclesiastical chronicle.

I. America.

A new progymnasium within the Missouri Synod western district. We have just received word that after our recently assembled Synod of the Western District at Altenburg, Perry Co. of Mo. encouraged the opening of a Progymnasium in Concordia, Lafayette Co. of Mo. in the beginning of January, 1884, in God's name, the Synod of the Western District is now in session.

*) It is true that according to our synodal institution the editorial office has no permission to publish requests for support for private or new ecclesiastical undertakings; this is a matter for the presidents; but in this case the editorial office did not believe it could be opposed to the request for inclusion.

The dear brothers there have now found in Pastor Bäpler an excellent teacher for the institution they founded. All parents who are willing to entrust their sons to this institution are asked to notify Father Julius Biltz in writing. He will also readily answer any questions concerning the establishment of the Progymnasium, the conditions of admission to it, and the costs of maintenance. May all who love Zion support the godly enterprise with their faithful intercession. W. [Walther]

In the "Kirchenfreund", the German organ of the so-called Lutheran General Synod, we find the confession: "We are not yet quite clear to ourselves" in the "doctrine of the sacraments and of church and ministry". - A large number of the school children and confirmands in the Synodal Conference could "make it clear" to the writer. G.

Pulpit fellowship. Although Luther sincerely testified against all ecclesiastical fellowship with false believers, many who bear his name nevertheless cultivated pulpit fellowship with those who reject his teaching - which is nothing other than God's pure Word - at the last celebration of his birthday. This happened especially in the so-called Lutheran General Synod. The cases are so many that we cannot enumerate them all. In the church of the Rev. Domer in Washington, D. C., after the latter also spoke the well-known French Father Hyacinthe, who, though he has thrown in with the pope and has left the Carmelite order, to which he formerly belonged, is still completely entangled in papist doctrine. The same said in his speech that he welcomed in Luther the first Old Catholic and wished to complete what Luther had begun. After this other speakers spoke, among others also a Jew! In the Memorial Church in Washington, besides the pastor, a Congregationalist and a Methodist, even a Camp Bellite, spoke. In Brooklyn, the notorious Henry Ward Beecher was allowed to speak in a Lutheran church, along with other false-believing preachers. - But the General Council did not keep itself free either. In Decatur, for example, the Council pastor celebrated with Methodist, Presbyterian, Baptist, and Campbellite pastors! G.

Luther celebration of the Chiliastes. The "Pilgrim" of 24 November writes quite well: "It touches us peculiarly, of course, when we read that in a so-called '*Advent Christian church*' the theme of the

Morning sermon is: '*Luther a Millenarian or Aventist*.' Of course, in the end it is no worse than when Baptists and Methodists celebrate Luther festivals and those who claim to know and follow Luther's teachings *make common cause with them,* and when Lutherans who are true to their confession are then blasphemed and maligned because they do not want to spoil their good Lutheran stomach with the general love mash." - We add: And because they do not want to deny their faith shamefully, and so not mortally wound their conscience. W. [Walther]

Methodism. Dr. Hawkins tells in the ,,*Visitor*": I once heard a sermon preached by Rev. N. P.'s on the imputation of Christ's merit. After the service a Methodist preacher asked me, "What do you think of this garment of Christ's righteousness?" I replied, "It is certainly true; it is the only garment in which we can stand." The Methodist preacher replied, "I never intend to put it on."- "Well," I said, "then you will never be able to stand."

The Methodists in Canada have deleted the word "be obedient" from the questions to be put to the bride in the marriage form. What the apostles say about the obedience of the wife, Eph. 5, 22. Col. 3, 18. 1 Petr. 3, I., is too old-fashioned!

Conscienceless. Recently, two Methodist papers, the "Merry Messenger" and the "Christian Messenger," as well as the Anabaptist paper, the "Messenger," among others, gave warm recommendations of a godless book that has been reissued here in America, a history of the German people written by a God-denier. There we read in one such recommendation: it is "exceedingly interesting to every German"; it "lends itself very nicely to a Christmas present, to make the long winter evenings useful and diverting." These people, who want to be so Christian, even perfect, do not seem to be afraid of the word of the Lord, since he says: "Woe to the man through whom trouble comes!

The Universalists complain that the mission to the Gentiles is poorly supported among them. This is not to be wondered at; for they deny the original sin and the redemption that came through Jesus Christ, the God-Man, and teach that all men are finally saved even without faith in the Saviour of sinners. G.

II. foreign countries.

Saxony. As we read in the "Sächsisches Kirchen- und Schulblatt" (Saxon Church and School Gazette) of October 25, evening weekly services have been established in several places in Saxony in recent times. In Zwickau this has been done, as the paper says, "in consideration of the Free Church". If only the pure Word of God were preached in these evening services, the Saxon Free Church would have reason to rejoice, since the regional church would not make this arrangement out of concern for the souls, but only out of fear of the Free Church. However, it is expressly reported by the "Kirchen- und Schulblatt" that in Chemnitz, for example, where most of the preachers are enemies of Christ, all the preachers hold services in one and the same church, one after the other. In one weekly service Christ is declared to be the Son of God and the Saviour of the world in the pulpit of the church appointed for that purpose, in the next weeks he is declared to be a mere man and a good moralist. If there are really believing pastors of the regional church in Chemnitz, God may have mercy on them, who are working together with obvious enemies of Christ on souls. W. [Walther]

Hanover. A Hanoverian pastor, who had fallen away from Jovinism, nevertheless wanted to remain in the Lutheran church, as this sect is wont to do, similar to our liberals or the pastors of the Protestant Association. The consistory deposed him; he therefore appealed to the ecclesiastical court in Berlin, where, however, he was dismissed. So he remains, how cheaply, deposed. As an honest man he would have departed himself, and could have spared himself this public disgrace. (Peace book from Alsace-Lorraine.)

Luther Jubilee Writings. Also a Jesuit, named Jakob Wohlgemuth, has, as the "Kreuzblatt" writes, scribbled together a biography of Luther, the spirit of which is already sufficiently characterized by the first two words. It begins like this: "Martin Luder was born," and so on.

Luther's living trust in God.

In 1527 a pernicious plague broke out in Wittenberg. "Horror, fear, and terror arose," Aurifaber relates, "so that the students suddenly moved away, and the university had to be transferred to Jena. Thither Melanchthon journeyed with all the doctors and professors, and Luther and Pomeranus remained alone in Wittenberg. The pestilence also broke out in Luther's house, so that several persons lay ill in it; but none of them died, and Luther did not retreat. from his house, for he feared nothing at all from the plague." Not only the students and professors, but also a large part of the inhabitants had fled from the dreaded strangler angel, and even the authorities had cleared the field. It was not until the Sunday after Christmas 1528 that Luther wrote to Justus Jonas: "So you have not yet returned, dear Jonah! That surprises me, since the plague has died and been buried. You did not even visit us, namely at our expense. All that fled is coming back in heaps, almost all the citizens, and tomorrow the authorities will be there, too. The university will also arrive shortly."

In 1535 Wittenberg was again threatened by the plague. All fled, as in 1527, and only Luther and Bugenhagen set an example of fearless trust in God. The Elector, indeed, sent word to Luther through the Chancellor, Brück, to take refuge; but the intrepid man answered in a whimsical manner that his certain weathercock was the bailiff, Hans von Metsch, who had hitherto had a very sober vulture's nose to the pestilence, that where it was five cubits under the ground he would smell it. And because he stayed in Wittenberg, he could not believe that there was a plague. The danger was not so great as they made it out to be; but among the young people who were studying, some were only too glad to believe such a rumor, so that they would have an opportunity to go home. "For some get boils on their schoolbags, some get colic on their books, some get gout on their feathers, some get gout on their paper. Many have gone mouldy with their ink, and some have eaten their mother's tan, from which they get heartache and a longing for their fatherland." Where princes and parents did not want to remedy these illnesses, a general lament was to be feared that neither pastors nor schoolmasters would be able to be obtained, and finally nothing but sows and dogs would remain. At the same time Luther wrote to the Torgau pastor Zwilling: "My dear Lord Pastor, I wanted that at least our letters would come to Torgau, because your city fears us Wittenbergers so much. And indeed your fear is just. For yesterday a whole child died here, that not a hair of it remained alive, while four children were born." Thus Luther shamed the of little faith and the fearful by holy carelessness. The university was again transferred to Jena. But Luther remained in Wittenberg and waited quietly until the fugitives returned. (From the Kreuzblatt.)

An art journey - and its end!

Three of them had agreed with each other to publish a magazine, i.e., a little paper like the "Ev.-Luth. Friedensbote," only a little different, for it was to prove that there was nothing wrong with the Bible and that Christianity no longer fit into our time and could no longer hold its own; and this was to be proven in the planned magazine in such detail and with such precision that every sensible person would have to see it and clasp his hands with joy. But in order that they might discuss the matter thoroughly beforehand, the three of them had ordered themselves to M., for each lived far away from the other.

The cleverest among them, the doctor of philosophy K...., had set out a little earlier than the others. On the way he wanted to see all kinds of art collections and works of art, of which he was a great friend and even a connoisseur. Saturday evening he arrived in L.; there he wanted to stay out for the works of art. Sunday morning he looks out of the window and sees people going to church, yes many people! By chance he learns that this

He says that the church in which the beautiful, famous altarpiece is to be seen is precisely the church for whose sake he came to L. in the first place. He dressed, and as soon as he realized that the sermon, which had only bored him, was over, he hurried over. Until the people went out, he looked at the columns and stone scrolls and little men, and so, with his hands behind his back, his head held high, and his eyes turned sometimes to the left, sometimes to the right, he came nearer and nearer to the altar. Suddenly the organ starts playing again and he notices to his annoyance that communion is still being held. But he regains his composure and thinks: "Well, that's just part of the beautiful altarpiece, the communion is also something picturesque and the organ sound something solemn, so I enjoy it all the more. For the art hunters are such foolish fellows. So he goes freely to the altar, stands straight opposite it and looks at the altarpiece, while the others go in devotion to the table of the Lord. The altarpiece is too beautiful, he is completely absorbed in it. Suddenly the words came to him: "Take and eat, this is the true body of your Lord and Saviour Jesus Christ, given in death for all your sins. He strengthens, comforts, and sustains you in true faith unto eternal life." These words penetrate his ears and heart, so that he must turn his eyes away from the image to the holy act, and it is as if the bent old man himself, as if transfigured by the kindness of the Lord, turned his whole love and blessedness to his beloved penitents in the enjoyment of the holy meal. At the same time the song is sung:

> My JEsum I will not leave, Because He gave Himself for me, So my duty requires to cling to Him Velcro-wise 2c. 2c.

The doctor knows the song well. He learned it in his youth. It makes him feel good and bad, the glorious song takes such hold of his heart that he joins in now and then and finally has to sing along completely. And now the last verse comes:

> I will not let Jesus go from me, I will be by His side forever. Christ leads me for and for to the brooks of life -

he trembles and heaves, the tears run down his cheeks. "Christ leaves me for and for" sounds again and again in his heart. Bowed down, he leaves the church. On the way, the words "Saul, Saul, why do you persecute me?" keep coming into his mind and onto his tongue, so that they almost have to be spoken aloud. When he is back in his room, one saying after another comes to him (for he knows the Scripture tvohl). "Today, if you hear my voice, do not harden your hearts. - Come unto me, all ye that labour and are heavy laden, and I will give you rest. - I am the way, the truth, and the life." - By this his heart is again quieted, and there comes to him a presentiment of the peace of God, of which he could never before form any idea. But now he cannot help himself, he must have a Bible; he rings and desires a Bible from the Wirth. With a ravenous appetite he reads in the book, which he had formerly only looked at in order to master and criticize it. That is why he feels as if he were reading everything for the first time, everything is new to him! - And again and again he read the words: "Behold, I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will commune with him, and he with me.

Then he resists no longer, and prostrates himself, exclaiming with joy and blessedness, "Yea, O Lord, thou great Saviour of the world, I will hear thy voice!" And as he prays, God's peace fills his heart, and he understands the word of that peace which is higher than all men's understanding.

But nothing came of the meeting in M. and of the magazine which was to help abolish Christianity, for the "wisest" of the three had become a "fool," i.e., a wise man, and a snorting Saul had become a humble Paul.

Would that many art hunters would make such art journeys and become masters in the art that has cured the Doctor of Philosophy for time and eternity.

(Eleven. Messenger of peace.)

A man put on guard by the world itself... World Prophet.

The "Lutheran Messenger of Peace from Alsace-Lorraine" of June 17 reports the following: In Jena there is a Professor Häckel who teaches natural history and is a chief apostle for the doctrine of man's descent from apes. He is considered a star of the first magnitude in the liberal sky, and the Strasbourg gentlemen Leblois, Gerold, etc., also borrow the hazel stick from him when they want to put one over on the Bible. One of his admirers, a German prince, gave him money last year to travel to Ceylon, the home of the monkeys, and there to study the customs and traditions of his ancestors. Now, on May 27, the Society of Naturalists at Frankfort celebrated its annual festival. One of the main speakers declared in the presence of many scholars from far away that "Häckel, through unreliability and falsification of facts, has lost the high esteem he gained through earlier work, and even those who judge most mildly deny him the right to enter the circle of serious researchers as an equal". - Thus the assembly of scholars at Frankfurt a. M., which is nothing less than orthodox! Does not the reader see all the half-scholarly followers of Häckel tumbling down from their stilts on which they boasted before the crowd ? Now they lie in the mire who believed Professor Häckel because they were too proud to believe in the Bible.

Price of a Bible before the Reformation in the Middle Ages.

In the thirteenth century, as a new French book proves, a Latin Bible cost 800 francs; in the fourteenth century, a French Bible, 1725 francs; in the fifteenth century, the Mainz Bible, 450 francs.

Ordinations and introductions.

By order of the honorable Mr. President Niemann, Mr. Candidate R. F. Kunsckick was ordained and inducted by the undersigned on the 26th Sunday nack Trin. in Zion Parish at Leslie, Van Wert Co, O. G. F. C. See meyer.

Address: Rev. R. R. Ruu^kwk,
Reslie, Vuu Oo., 0.

On the 25th Sunday nack Trin. Mr. Candidate C. G. Sckröder, appointed traveling preacher for Northwest Ne- braska, was ordained in Jmmanuels congregation in Buffalo County by order of Mr. President Hilgendorf.

A. Baumhöfener.

Address: Rev. 6. 6. Seüroeüer, Orauü Islsucl, Rebr.

(Delayed.)

In accordance with the commission received, Candidate H. Mießler was ordained and inducted on the 19th Sunday after Trinity in Columbus, Nebr. Since Mr. R. Fischer did not have time for this because of the Synod meeting at his place, the undersigned did this for him. A. Hoftus.

Address: Rov. II. Lliessler, Columbus Ulatte 6o., Uebr.

At the request of the honorable Mr. Praeses Crämer, Mr. U. F. W. Heinke was introduced to his congregation at Bauer, Iowa, on the 26th Sunday after Trin. by the undersigned.

I. Deckmann.

Mr I'. C. L. Janzow was installed in his office on the 23rd Sunday after Trin. at Bethlehem church, New Bremen, North St. Louis, Mo., tm behalf of the Presidency Western District, assisted by Mr. P. C. C. E. Brandt, by the undersigned. Geo. Link.

Address: Rev. 0. I>.

3613 14. 131V 8tr., 8t. Huis, LIo.

On the 26th Sunday after Trin. Mr. Candidate R. P. Budach was ordained by order of the Honorable President of the Iowa District in Trinity Parish at Luverne, Kossuth Co, Iowa, and there, as well as in the parish in Humboldt County, was installed in his office byC . F. W. Maa ß.

Address: Rev. R. ?. Lu^acv,

Lox 22, luverne, xossutv 6o., lorva.

By order of Mr. President Wunder, Pastor G. A. Müller of Kankakee was installed on the 27th Sunday after Trin. in Schaumburg, III. E. Röder.

Address: Rev. 6th LlueUer,

8odaumburA, 6ook 6o., III.

Church dedications.

On the 22nd Sunday after Trinity, the First Lutheran Zion Parish at Wayside, Brown Co., Wis. dedicated their new church (a 34X78 brick building with an altar niche and a 100-foot steeple in front) to the service of the Triune God. In the morning preached the l??. Keller and Georgn, in the afternoon Mr. U. I. H. Jox. The gentlemen UU. Töpel, Röck, Keibel and Sagehorn with their congregations joined in our joy.

Mrs. Schneider.

On the 25th Sunday after Trin. the Lutheran Jmma- nuels congregation at Uankton, Dankten County, Dakota, dedicated their little church (20X30 feet) to the service of the Lord. Fcst preachers were Mr.E. F. Welcher and undersigned.

G. Numsch.

On the 26th Sunday after Trin. the new Lutheran Church in Lunenburg, Freedom Township, Henry Co., O., was dedicated to the service of the Holy Trinity. The festival preachers were G. Reichhardt and A. Detzer.

L. Dulitz.

Mission Festivals.

On the 19th Sunday after Trinity the branch congregation of the undersigned at Woodland, Ind. celebrated a mission feast with the participation of many members from the neighboring congregations. ?. Heid and the undersigned preached. The collection, intended for inner mission and for the congregation in South Bend, amounted to K67.00.

H. Schlesselmann.

On the 24th Sunday after Trinity, the Lutheran Bethlehem congregation at William Penn, Texas, celebrated its annual mission festival. The festival preachers were Messrs. Uk. A. Wilder and C. Sierks. The collection taken for the inner mission in Texas was $26.25.

P. Klindworth.

(Delayed.)

On the 16th Sunday after Trin. the churches at Columbus, Jonesville, and Seymour, Ind. celebrated a mission feast at the latter place in very inclement weather. The sermons were preached byA. Trautmann and R. Eirich, the latter in English. Collection: K59.00. Ph. Schmidt.

Suspension.

Since Pastor H. Grätzel, in spite of all the patience he has shown, and in spite of all the admonition and instruction of his brothers in the ministry, as well as from the Honorable Vice-President and from my side, persists in his errors:

Of the ability of the natural man;

Of conversion to God;

Of faith as a rule of election;

Of the elective council, that this is the general council, which is also called the general council of grace, -

Since he further believes, teaches and confesses the right, pure doctrine of the divine word and the confessions of the Evangelical Lutheran Church, as the venerable Synod of Missouri, Ohio, etc. St., in all the points mentioned, scolds false doctrines, even after admitting in my last conversation with him: "False teachers you are not then" -

Since at this very conversation he promised to write to Dr. Walther to learn from him whether what I told him was also his doctrine, but now turns it as if he had promised to write to him in order to admonish him -

Since he caused, or helped, his congregation first to ask for a year's reflection, and then to pass judgment, but now, after scarcely three months, urged them to disaffiliate from the honorable Synod of Missouri, Ohio, &c. -

Since he finally did not have enough insight to recognize that he himself should long ago have resigned from a synod whose doctrine he denounces as false, whose teachers he blasphemes partly as seducers and partly as thoughtless yes-brethren, I must of necessity wait my turn in office and

Pastor H. Grätzel

hereby suspend as a false teacher and treacherous man from the membership of the honorable Synod of Missouri, Ohio, &c., until he shall receive his sentence from the next Synod at their sessions, before which Synod I shall lay his cause, or until he shall be converted from his errors in doctrine, and from his faithlessness in the above-mentioned pieces, to the truth and hearty repentance, which God by great grace grant him. Amen.

J.P. Beyer,
d. Z. President of the Eastern District.

Brooklyn, November 14, 1883.

Confession and recantation.

The undersigned hereby confess before the whole Church of God that they have grievously offended the same by adhering longer to the Rev. I. R. Lauritzen after he had revealed himself to be thoroughly dishonest. We are especially sorry and very sorry that we have been guilty of other people's sins by allowing J. R. Lauritzen to use our names in two invectives against the officials of the honorable Missouri Synod of the Michigan District, as well as against several pastors and members of the congregation here, who protested and testified against Lauritzen's obvious dishonesty, in order to confirm his invectives, lies and slander.

We revoke as untrue those diatribes which he drew up and sent out everywhere: namely: 1.) the circular which he sent out in 1879 to refute certain proceedings concerning him at the Synod assembled in Detroit of that year; 2.) that poisonous diatribe and falsehood of 1880: "How two congregations defend their pastor" ; as neither the first nor the last was presented to the congregation before its publication.

Finally, we also confess that we have been partakers of Lauritzen's sins by helping to push out some members of our congregation.

We are sorry for all this and ask for forgiveness.

Signed on behalf of the municipality
its Board of Directors:
Albert Wienert. Karl Misch.
Karl Hochlütnis. Karl Mischnitz.

Port Huron, Mich. the 1st of October, 1883.

Conference Display.

Concordia teachers' conference Dec. 27, 28 and 29 in Cleveland, west side. Register 14 days in advance with F. Rech- lin, No. 11 Wäret 8tr.
H. Hölter.

Incoming to the Coffee of the Illinois District-:

For the synodical treasury: from?. Heinemann's congregation at Okawville K10.15. Neformation festival collections: from?. Traub's congregation at Peoria 15:86, ?. Great's parish at Harlem 11.15 (half), ?. Bartling's congregation in Cbicago 30.00, ?. Ramelow's congregation in Elk Grove 9.27. Communion collections: from?. Heumann's congregation in Farina 4.33, ?. Free's parish in Cbampaign 6.00, ?. Flacksbart's parish in Dorsey 2.00. By ?. Grüber at Bethlehem, Coll. on Sept. 19 4.35 & at Luther Jubilee 19.50. ?. Rade's congreg. at Uorkville 13.44. ?. Strieter's parish in Proviso 22.00. XSumma $148.05.)

To the new building in St. Louis: ?. Gruber's congregation in Bethlehem 21.00. By ?. Knief in Golden, 5.00. Lutber Jubilee collection by ?. Schmidt's congregation in Freeport, 11.76. ?. Brunn's congregation in Strasburg, first broadcast, 32.00. Through ?. Brewer in Brecher 7.45. By ?. Succop in Chicago from F. Zierk 10.00. Through ?. Frederking, coll. at Lutberjubilee from Gem. at Goodfarm near Dwigbt, 10.00. ?. Nordens Gem. at Hinckley 10.30. By ?. Mangelsdorf at Gencseo by members of his congregation. Township 27.75. By... Blanken at Buckley by Gliedern sr. Cong. 7.00. Coll. on Luther's Day by ?. Gräfs Cong. at Blue Point 11.80. Coll. by ?. Liebes Cong. at Wine Hill 13.30. (p. $167.36.)

For the mission to the Jews: By W. F. Wäscher in Cham- paign "from the Young People's Association" 5.00. By ?. Streckfuß in Chicago by Aug. Reichow 4.00. (p. H9.00.)

For Negro Mission in Little Rock, Ark.: By ?. Stretch Foot in Cbicago by Aug. Reichow 4.00.

For Negro Mission: By Lebrer Läufer of the congregation in Schaumburg 10.00. By Lebrer Holtmann in Red Bud of H. Burgdorf .50, Emilie Burgdorf .20, Lydia Burgdorf .10. (S. S10.80.)

For poor students in St. Louis: part of coll. at Lutber Jubilee of ?. Bergen's congregation at Prairie Town, 4 p.m. ?. Wolbreckt's church at Okawville, Harvest Festival coll. for Chr. Dietz, 17.00. By ?. Miracle in Chicago, wedding coll. at W. RedieSke for Joh. Meyer, 10.00. (p. K43.00.)

To the household in Springfield: Durck I. Lunow of?. Lewerenz' congreg. in Effingham: Communion coll. 7.30, coll. on Luther's anniversary, 10.70, and by Mrs. Tjardes, thank-offering for happy? Delivery, 1.00. By ?. Heumann in Farina, s. at Br. Gallmeyer's hock time, 11.00. Coll. at Luther Jubilee by ?. Bruns Gem. in Strasburg 18.70. By ?. Streckfuß in Chicago from August Reichow 5.00. By ?. Knief in Golden by Witwe Heincke .50, E. Weerts 1.00. ?. Schieferdeckers Gem. in Neu-Gehlenbeck, collection on Luther anniversary, 26.00. (p. K81.20.)

For poor students in Springfield: Through ?. Miracles in Chicago by Widow L. 1.00, proceeds of the "Sickmann-Werfelmannscken Legacy" 10.00. Collections on the Luther Jubilee: ?. Krebs' Gem. in Aurora 15.00 (half) and by ?. Bergen in Prairie Town 16.00 (part). By ?. Grüber in Bethlehem, sent at W. Zahnow's hock time for Aug. Mundt, 2.70. By teacher Läufer of the congregation in Schaumburg for Mauff 10.00. Teacher G. A. Albers' pupil in Danville for Witte 2.75. Durck ?. Engelbreckt in Chicago from Jungfr.Verein for Lugenheim 15.00 and from Job. B. for L. Beutln 15.00. By ?. Wagner there from the Young People's Association for D. Koscke 34.00. ?. Müller's congregation in Kankakee for C. Huber 15.00. (p. K136.45.)

To the household in Addison: By?. Stretch Foot in Chicago by Aug. Reickow 5.00.

For poor students in Addison: Through ?. Miracle in Chicago from widow L. 1.00. Durck teacher runner, half of the coll. on Lutberjubiläum from the Gemm. in Schaumburg u. Rodenberg, 17.40. Half of the coll. on Lutberjubiläum from ?. Krebs' congregation in Aurora 15.00. By ?. Bergen in Prairie Town, part of the coll. at the Luther Jubilee, 16.00. (p. K49.40.)

For the Progymnasium in Milwaukee: Durck ?. Meyer, "Beckengelv" from the congregation in Osnabrück 20.00. Collections at the Lulherjubrläum: from the congregation in Addison 44.01 (Hä.fie), ?. Bartling's parish in Chicago 84.15, ?. Ponitz' Gem. in Sigel 6.50, durck Lebrer Läufer of the Gemm. in Schaumburg and Rodenberg 17.40 (half), durck ?. Früchtenicht of the communities of Elgin, Dundee, Algonquin and Huntley 84.81, through ?. Merbitz of the commons at Beardstown, Arenzville and Meredosia 15.30 ()H), by ?. Blanken's gem. in Buckley 13.00, by ?. F. Detzer's comm. in Niles Cer?re 18.05. Durck ?. Brewer in Brecher, coll. of comm. 15.87, from H. Tegtmeier 5.00. For the building fund: from ?. Loßner's comm. in Lake Zurick 10 90. ?. Wolbreckt near Okawville, thank offering for recovery, 50.00. ?. Rabe's congregation near Uorkville, 9.44. From Chicago. Collections at Lutberjubilee: from ?. Wunders parish, 69.00, ?. Ne nke's congregation, 64.00. Lockner's parish, $54.70. Wagner's gem. 101.25, ?. Succop's parish, 54.00... Streckfuß's parish 29.15 Durck ?. Skreckfuß's Aug. Ne ckow 5.00. ?. Holiday congregation at Colehour 6 00. ?. Great comm. in Hartem 49.25. Durck ?. Ramelow in Elk Grove, Coll. on Luther Jubilee 12.55 & Home Collect. 1st Sdg., 18.00. For salaries of professors: of ?. Höltcrs Gem. in Cbicago 31.00. Durck ?. Engelbrecht this. from sr. Gem. 29.50, from Joh. Rohn 1.00, Mrs. Helms .50. Durck ?. Noack for the building fund from the community in Dalton 15.45 and from the community in Lansing 8.55. (p. K946.33.)

For poor students in Milwaukee: Through ?. Beraen in Prairie Town, part of the coll. at Luther Jubilee for ?. Roeschs Sökne, 25.00.

For ?. M. Wyneken: Durck ?. Brunn in Strasburg by F. Döring 1.00.

For ?. F. Brunn in Steeden: By ?. Brunn in Strasburg by F. Döring 1.00.

For the widow's fund: contribution from ?. Drögemüller for 1883 4.00 u. Reformationsfcstkoü. sr. Gem. 6.34. Contribution from ?. Knief tn Golden 3.00 u. von s. Gem. 8.00. By ?. Brunn, "Surplus of communion coll." from Sbelbyville congregation, 2.00. Reformation festival collection from ?. Schieferdecker's congregation in Neu Gehlenbeck, 6.40. (p. K29.74.)

For traveling preachers in Minnesota: by ?. Heyer in Jefferson by Father Möller 1.00.

For inner mission: John Martin in Smethport, Pa., 5.00. ?. Baumgart's church in Darmstadt, Germany, 4.40. Durck ?. Miracles in Chicago by Widow L. 1.00. Gcm. in Addison, half of coll. at Lutberjubilee, 44.00. By ?. Grüber in Bethlehem by Mrs. Job. Wolf 1.00. Harvest Festival coll. by ?. Flachsbari's congregation at Dorsev 4.15. Communion coll. by ?. Siebrandt's congregation at Plainfield for traveling preacher 3.70. Mission feast coll. of ?. Wegener's congregation at Dietrich 25.50. From I. N. Raithel at Cbicago for traveling preachers 100.00. (S. -HI88 75.)

For the deaf and dumb: ?. Drögemüllers Scküler in Arenzville 2.36. By ?. Streckfuß in Chicago by Aug. Reichow 4.00. By ?. Merbitz, a third of the coll. at Luther Jubilee from the Gemm. in Beardstown, Arenzville & Meredosia, 15.30. Durck ?. Love in Wine Hill by Sophie Richelman.50. (p. K22.16.)

For the orphanage bet St. Louis: ?. Flacksbart's students in Dorsev 4.65. Half of the harvest collection of ?. Brunn's congregation in Strasburg 8.15. Durck ?. Merbitz, one-third of Luther Jubilee coll. from congregations in Beardstown, Arenzville & Meredosia, 15.30. Reformation Feast coll. from ?. Buszins Gem. in Meredosia 8 90th Durck Teacher Holtmann in Red Bud by Heinr. Burgdorf .50th Durck ?. Love in Wine Hill, Hockzeitskoll. at Fritz Meierhoff, 11.35, by Sophie Richelman.50. (p. K49.35.)

For student orphans from Addison: Durck?. Bartling in Cbicago by Miss Anna Fehniger 1.00. By ?. Succop das. by Friederika Landgraf 2.00. By the students in the west district of the comm. in Addison 5.46. (S. K8.46.)

For the church building in Dresden, Saxony: By ?. Drögemüller in Arenzville by N. N. 1.00. ?. Wagner's painting in Chicago 22.75. By ?. Große in Hartem by Emil Will 2.00. By ?. Cämmerer in Chandlerv lle, coll. on Luther anniversary, 7.00. ?. Meyers Gem. in Osnabrück 3.00. (p. P35.75.)

For the church in Rochester, Minn.: ?. Bangerter's congregation in Peoria 13.00. By ?. Reinke in Cbicago by Mrs. Schoenfeld .50 & by Mrs. Zipperer .50. I. N. Raithel in Chicago 60.00. (S. K74.00.)

Addison, III, Nov. 17, '83. H. Bartling, treasurer.

Proceeds to the Eastern District treasury:

For the synodical treasury: From the congregation in Long Green K5.11. I. Trapp, Sr. 2.00. St. Andrew's congregation in Buffalo 8.00. (S. P15.11.)

For the widow's fund: comm. in Bayonne 7.50. I. Trapp sen. 2.00.

For Jewish Mission: By Treasurer Schmalzriedt 38.12. A. H. in Port Rickmond 1.00. Durck ?. H. Hanser by E. Burmann .50. mission festival coll. in Accident 9.00. St. Luke's congreg. in Denny 2.00. Zion's congreg. in Summit .75. H. Horst by?. Stürken 2.00. mission festival coll. of Trinity and Andrew's congreg. in Buffalo 20.00. (p. H73.37.)

For inner mission: Wm. Marcus through... Wambsganß 1.00. Congregation in Danbury 7.75. Sckäfer through ?. King 5.00. Durck ?. Schröder 2 25. congregation at Basswood Hill 5.00. I. Trapp sen. 2.00. missionary festival coll. at Accident 36.00. Jmm. congregation at Baltimore 62.52. (S. K121.52.)

For heathen mission: H. Schäfer by ?. King 5.00. St. LukaSgcm. in Denny 3.00.

For Negro Mission: Basswood Hill congregation 5.00. Mission Festival coll. in Accident 9.00. St. Luke's congregation in Denny 3.00. (S. $17.00.)

For Mission in Erie: I. Trapp Sr. 2.00. Mission Festival Coll. of the Trinity and St. Andrew's Church in Buffalo 40.00. (S. H42.00.)

ForEmigr.Mission in Baltimore: I. Trapp sen. 2.00. Mission Festival Coll. of the Dreteinigk. - and St. Andrew's congregations in Buffalo 7.00.

For college maintenance: comm. in New Uork 13.50. I. Trapp Sr. 2.00.

For the orphanage near Boston: congreg. at Ellicottsville 3.00. I. Trapp Sr. 2.00. By ?. Stürken by Mrs. Treide 2.00. L. W. 9.00. H. Horst 2.00, thank offering by Mrs. Brandt 2 00, by Mrs. Garbade 1.00. (S-$21.O0.)

For the deaf and dumb: N. N. by ?. Wilkelm 2.00. Zionsgem. in Sumnnt 1.00. St. Lukasgem. in Denny 2.00. (S. K5 00.)

For the building fund: G. Wamhoff in Pittsburgh 25.00. By ?. King afterlr. 6.00. St. Paulsgem. in Baltimore, 3rd Sdg., 150.00. Jmmanuelsgem. in Baltimore, 6th Sendg., 177.00. Durck ?- Senne aftertr. 5.00. (S. K363.00.)

For the traveling preachers: N. N. durck ?. Fick 1.00. By ?. Hanser by I. Eckhardt in Re sterstown 5.00. By the same from E. Burman .50. (p. H6 50.)

For poor and sick pastors: I. Trapp sen. 2.00.

For M a con City congreg. mo.: St. Jokannis congreg. in Williamsburg 15.34.

For the church in Stillwater, Minn..: St. Luke's congregation in Denny 5.00. Zion's congregation in Summit 1.50.

For the community in Planitz: By treasurer Schmalzriedt 2.15.

For the German Free Church: Gem. in College Point 6.00.

For Columbus congregations: St. Luke's congregation in Denny 5.00. Zion congregation in Summit 1.50.

For the progymnasium in New Dork: I. Trapp sen. 2.00. H. Horst by ?. Stürken 2.00.

For poor students in St. Louis: Gem. in Ellicottsville for E. Böse 5 00. By Jakob Koch from the women Koch, Gender, Ratichki, Wiedmann, Helw g, Reiz, Sommer for Th. O. Engelder 13.00. by I. Trapp Sr. 2.00. by H. Horst for ?. Stürken 2.00. (S. $22 00.)

For poor students in Addison: Port Richmond parish for A. Fr cke 50 00.

For poor students in Springfield: H. Horst by ?. Stürken 2.00.

For poor students: Hockzeitskoll. at Jobn Hoffman" in Bayonne 7.55. St. Lukasgem. in Denny 2.00. (Summa P9.55.)

For poor students in Fort Wayne: Women's Association in New Dort for Merz 10.00, for Drees 10.00. Wedding coll. at G. Weingel for Otto Gräßer 7.25. (p. $27.25.)

Correction.

H)owever, page 103 of the "Lutheran" receipted K6 00 for the Progymnasium in New Uork are from the Gem. in Ellicottsville, nods in Asbford.

New Dork, October 6, 1883, I. Birkner, cashier.

Proceeds to the Western District treasury:

For the synodal treasury: From?. Wangerin's congregation in St. Louis H30.00. ?. Schülke's parish in Palmyra 5.00. ?. Hanser's congregation in St. Louis, $9.75. Germann's congregation at Fort Smith 11.00. ?. Biltz's compound in Concordia 25.00. (p. H80.75.)

For the college building in St. Louis: Collections at the Jubilee: In the Trinity Church in St. Louis at the community service 143.75. ? Hanser's congregation in St. Louis 125.34. ?. Left's congregation in St. Louis 78.75. ?. Grimm's congregation in Washington 20.00. ?. Pennekamp's congregation in New Wells 22.00. ?. F. Pennekamp's congregation at Topeka 21.50. ?. Schülke's congregation in Palmyra 12.04. ?. Mueller's congregation at Wellsville 10.10... Janzow's parish in St. Louis 101.80. ?. Grupes' parish in Eisleben 5.00. ?. F. Nützel's congregation in West Ely 13.00. ?. Michels Gem. in New Haven 7.50. ?. Heyne's Gem. in Lake Creek 15.00. ?. Vetter's Gem. in Osage Bluff 5.50. ?. Willes Gem. in Concordia 15.70. ?. Obermeyer's comm. in Little Rock, 32.50. Comm. in Frohna, 10.50. ?. Rosckke's congregation in Pierce City 6/31... Biltz's congregation in Concordia 25.00. ?. Matuschka's congregation in New Welle 27.00, ?. Griebel's congregation in California 10/6 ?. Nethings Parish in Lincoln 13.00.

Deposited:

From?. Janzow's compound in St. Louis, 6. line, 64.00. ?. Left's parish, St. Louis, line six, 200.00. Köstering's parish of Altenburg, 5th line, 30.85. ?. Vetter's parish of Osage Bluff, 1.50. ?. Willes' parish of Concordia, 4.50. ?. Hanser's parish of St. Louis, 14 mark, 65.00. H.D. Bruns through ?. Biltz at Concordia, 1 share, 5.00. (S. KIH3.99.)

For inner mission in the West: ?. Grimms Gem. in i Washington 7.00. Mrs. Hommert through Mr. Hörmann 1.00.

L. Hüschens Gem. in Drake 8.25. By L. Birkner from Mrs. Herzinger in Gordonville 5.00. By L. Biltz from Widow Niemann in Concordia 1.00, from N. N. Thank Offering 1.00. (S. -23.25.)

For mission to the Jews: Mrs. B. B. through ? Cousin 1.00. L. Nethings Gem. in Lincoln 5.00.

For emigrant mission: congregation in Frohna through Mr. Weinhold 8.10. L. Netbings congregation in Lincoln 4.00.

For the widow's fund: W. Waltke by L. Brandt tn St. Louis 5.00. Thank offering by H. Uphoff by L. Michels in New Haven 5.00. L. Nützet in West Ely 5.00.

For scbul building tn Kansas City: comm. at Jron Mountain by Mr. Scklie 4.70. L. Brandt's comm. at St. Louis 15.25. L. Schuft's Jmm. comm. at Lockwood 5.00. k. Umbach's Gem. in Prairie City 5.50. L. Heyne's Gem. in Lake Creek 7.00. L. Biltz's Gem. in Concordia 25.00. L. Rosckke's Gem. in Pierce City 7.20. L. Matuschka's Gem. in New Mile 12.00. P. Füllmg's Gem. in Feuersville 4.00. P. Nething's Gem. in Lincoln 10.00. (S. -95.65.)

For the Rochester congregation: Mrs. N. N. by L. Wangerin in St. Louis 5.00. Mrs. Wülfekötter by L. Matuschka in New Meile 1.00.

For the congregation in Utica: Mrs. N. N. by L. Wangerin in St. Louis 5.00.

For Fr. Huebener's congregation in Dresden: L. Grimm's congregation in Washington 10.00. L. Jehu's congregation in Kansas City (Jubilee collection) 13.00. Fr. Nething's congregation in Lincoln 5.00. (S. -28.00.)

For the Saxon Free Church: P. Spehr's congregation in Ap
pleton 4.00.

For the community in Macon: Durck cashier Bartling 6.48.

For orphanage near St. Louis: P. Michels'Gem. in New Haven, Harvest Fest. coll., 5.50.

Bericktigung.

In my last report read: L. Lehmann's parish 3.35 instead of "3.75" (for the household in St. Louis?).

St. Louis, Nov. 24, 1883. H. H. Meyer, cashier.

1328 N. Llarkel 8lr.

Received for our household: From P. Wichmann's parish in Freistadt from: W. Witt 1 sack of potatoes, A. Lemke 1 p. do., K. Lemke 1 p. do., 1 p. flour, H. Lemke 1 p. potatoes, 1 bush. Apples, G. Frenz S. flour, S. potatoes, I. Gierack 1 p. do., A. Gierach 1 p. do, Joh. Gierach 1 p. cabbage & turnips, Chr. Gierach 1 p. apples, 1 p. flour, W. Pieck 1 p. potatoes, K. Wedisch 1 p. turnips & cabbage, E. Schneider 1 p. potatoes, 1 p. flour, 1 pot lard, Fr. Bruß 1 p. potatoes & onions, Fr. Frenz 1 p. potatoes, F. Groth 1 p. do, 1 p. flour Franz Bellin 1 p. do., Aug. Ernst 1 p. do., Aug. Gierach (West.) t p. do., I p. potatoes, Bro. Gierach Sr. 1 p. potatoes, 1 p. apples, Beerbaum 2 p. potatoes, Wm. Gierach 1 p. potatoes, 1 p. flour, F. Pipkorn 1 p. potatoes, W. Wild 1 p. do., A. Bruß 1 p. do., 1 roll butter. From P. Präger's Gem. in Good Hope by: K. Bölke 2 p. potatoes, 1 p. turnips, K. Lemke 1 bush. Potatoes, W. Schwarz 1 busb. Turnips & cabbage, Joh. Janke 1 S. red and white turnips, Bro. Döring 1 Bush. Potatoes, Herm. Kuhphal 1 Bush, do., W. Zahling 2 S. potatoes, 1 S. turnips, Witwe Hinz 1 S. potatoes, W. Hackbarth 1 S. do., W. Bölke 1 S. do., W. Schmechcl 1 S. flour, 1 S. cabbage, W. Treichel 1 S. flour, 1 S. potatoes, 1 roll of butter, 1 S. red and yellow turnips, Herm. Bölke 1 p. potatoes, 1 roll of butter, Ernst Otting 1 p. potatoes, Fr. Wallschläger 1 p. do., Bölter 1 p. do., Joh. Beerenwald t Bush. do. and turnips. Teacher Steuber from P. Sprengeler's parish also rendered outstanding services by collecting these gifts, as did Mr. I. Pritzlaff and Mr. Pockriwky by providing the cart and by driving the carts. From I. I. Walker in New London 7 p. potatoes. From k. Grotes oberer Gem. in Theresa t carload of flour and butter. From Freistadt also: from G. Klug 1 p. flour, 1 p. turnips, K. Schössow 1 p. potatoes, Joh. Hilgendorf 1 p. do., 1 p. flour, L. Maas 1 p. potatoes, H. Klug sen. 1 p. do., Jobn Ramthun Bush. Onions, Paul Radne 1 p. flour, G. Hil- gendorf, 1 p. do. From P. Präger's comm. of: Herm. Beerenwald 1 p. potatoes. From P. Markwortb's Gemm. of: firstlings of the jubilee blessing: 1 box of butter. From his Gem. to Schröders Corner 1t pb. of butter, to Wolf River 27 pb. do., in Caledonia 50 pb. do., from Mrs. Schülke .25 for freight. For poor pupils from Mrs. I, Pritzlaff 6 quilts.

Milwaukee, Nov. 22, 1883. H. H. Schroeter.

For the Lutheran Orphanage near St. Louis, Mo. received since Sept. 8: By P. I. Biltz -1.00. From the Women's Club in P. Wartens' parish 6 comforts, 11 sheets, 3 dresses, 9 shirts; from Mrs. Karau and Mrs. Lydia Dorn se 1 comfort; Mrs. Stolle 3 sheets; Mrs. Schulte 18 Ud. calico; Christian Dorn S. coffee. From P. O. Hanser's congregation: by Brockmeier 7.70, by Hänichen 4.50. From the Jmm. district: by Wilhardt 1.25. From the Kreuz. district by Teacher Körner 4.00. From the Zions. district by Goehmann 4.00. From Miss Gieseking in Carlinville, Ills. thank offering for recovery from serious illness, 3.00. By k. Quehl in Minnesota, sent in Christian teachings sr. Congreg. 3.50. Collection on E. Brunke's infant baptism in Cape Girardeau, Mo., 3.50. By M. I. Tirmenstein, surplus from 4th Jnli young people's festival in St. Louis, 360.85. Coll. on I. Fischer's wedding at New Wells, Mo., 8.00. From N. N. as first fruits of new harvest by Bro. Polack at Uniontown, Mo., 1.00. From missionary fund of U. Cämmerer's congregation at Humboldt, Kans, 8.40. From the Christ congregation in St. Louis by Dopp 8.20. From the Betblehems congregation in St. Louis by Hörmann 4.00. From Mrs. Kopitz in St. Louis 1.00. From the Jmm. district in St. Loins by Günther 5.70. From Heinr. Niebrügge in Des Peres, Mo. 3 sacks of apples and 1. s. of potatoes. From Mrs. Hömann in St. Louis, 1 lot of separate garments. From Mrs. H. by k. Scholz in Carroll Co, Mon, .25. From N. N. by P. Albrecht iu Salem, Mon, 2.00. From Chr. Strecker in St. Louis a lot of Dry Goods, worth 5.00. Coll. on a festivity at W. Deppermann's in Lvon, Mon, 5.15. Thanksgiving coll. of the comm. P. Meyers in Bielefeld, Mon, 22.50. From the Women's Club. Stockings. From the Dreieinigkeits-Distr. by Senf 9.50, by Brockmeier 3.10. From the Christus-Gem. in St. Louis by Dopp 6.20. From the Zions-Distr. by Gehner 8.70, by Beiberwieden 40.00, by Göhmann 5.00 and Koll. on H. Schä- perkötters silver wedding 35.85. From the Bethlehem congregation in St. Louis by Hörmann 7.00. From the Kreuz-Distr. by teacher Körner 3.00, by Schumann 25.50. From the Jmm. Distr. by Huning 6.40. From Goehring <L Palisck in Frohna, Mo., 2 gal. Lard, 3 sides of bacon, 2 Bush. tr. fruit & Bush. Hazelnuts. From New Wave, Wo., by Geo. Weinrich 2.00. Bro. Hensiek 5 gall. Apple Butter. From Mrs. Böttcher at Dorsey, III, 2 dresses, 2 aprons, 1 coat & 7 pr. stockings, from F. Schwartz L Bro. 8 barrels flour.

Received by P. C. C. E. Brandt: From Mr. Zelz- mann 2 Pr. boys' shoes; through L. Weseloh from Mrs. Wagner 5.00; from Dr. Lohmann 1.00; from Bro. Lindwedel 1.00; through L. Proft from Andr. Kirchner 1.00; by teacher Leubner in Serbin, Tex. 5.00; from sr. Gem. by Birnbaum, Kopp, Schütter and Wessel 25.00; from the worthy sewing association sr. Gem. a sewing machine for 35.00 and 7 sheets; on Mr. Fienup's baptism of a child coll. for wool. Blankets 9.45; also from Mr. H. Schä- perkötter 5.00; also through L. Bartels from Mrs. Höhle 3.00; from Mrs. L. A. M. Meyer 6)^ Ad. Kattun; by Mrs. Lütjen 2 Ad. Kattun and 2)^ Pfd. wool; from the laudable Frauenverein ter Zionsgem. dabier 14 quilts, 6 children's dresses, 7 Waists, from Mr. W. Waltke 5 sacks of soap; from Mr. I. Göner 2 boxes of soap; from Mr. D. Hüttemann 1 box of soap; by L. Deme- tro from sr. Jmm.-Gem. 6.00; by L. Richter from s. pupils on G. Offenschmidt's birthday .50 and from Martin Bates 2.00; by L. Mäße from sr. Gem. 10.00; by L. F. Rohlfing from Pauline & Math. Gieselmann 3.25; by L. E. Jehn from Josephine Steller and Louiie Rodewold .50 each; by L. I. P. Fackler from N. N., thank offering for blessed birthday, 1.00, from sr. Gem. 9.70; by teacher E. Leubner from Mr. Mich. Schulz from the piggy bank of his own 3 children, 3.00; by P. Spehr, first offering of the local women's association, sr. Gem., 5.00; from Mr. A. I. Halstrom here 5 quilts, 1 piece of cloth for towels, 28 maid collars, 8 pr. cuffs, 36 pr. girls' stockings, 24 handkerchiefs, 9 wool. Envelope cloths, 51 sts. calico, 64 ab. Calico, 1 box of sewing thread, 1 package of yarn, 3 boys' overcoats, 4 boys' skirts, 3 waistcoats, 2 suits, 2 pairs of trousers, 4 pairs of shoes.

Warmly thanking all dear friends in the name of the orphans and wishing them God's rich blessing

St. Louis, Nov. 19, 1883, I. M. Estel, cashier, eor. 3ck <L Rubber 818.

For the preachers' and teachers' widows' and orphans' fund

(of the Illinois district)

have been received:

1. contributions:

From the ?!>.: H. Loßner, I. M. Hahn each -5.00, F. W. Schlechte 2.75. From the Chicago Teachers' Conference 22.25.

Two. Gifts:

From the congregation of L. W. Heinemann 12.50. By L. Schlechte from Mrs. Schröder 3.75, from Mrs. Streck .50. By Mr. Treasurer H. Bartling 96.40 were delivered. (Summa -148.15.)

Chicago, III, Oct. 31, 1883. H. Wunder, cashier.

For poor students received with hearty thanks by Mr. L. Wichmann tn Freistadt, Wis. from Mr. A. Bruß (spec. for Stud. Wichmann) -1.00. By Mr. A. Rank in St. Paul, Minn. 2.00. By Mr. Fritz Melzer in Goldendale, W. T., 2.40. By Mr. 1'. Cl. Seuel, of the members of the Pickel family, at Kilbourn City, Wis. 9.00. By Mr. L. A. Biewend, of sr. Cong. in Boston, Mass. half of the church collection on occasion of the Luther celebration in the amount of 19.00. By Mr. W. Waltke in North St. Louis, Mo. (Lowell) 15.00. By Mr. L. Schaaf in Claremont, Minn. 5.00.

C. F. W. Walther.

Received by Mr. L. H. Koch of the congregation at Grand Rapids, Mich. for Rudolpb Kruger -20.00; by Mr. Kaff. Schmalzriedt for Simon Gempel 13.00, C. Reisig 22.00, F. Prange 12.00; by Mr. L. G. Landgraf in Decatur, III, from some members of his Young Men's and Young Women's Society for E. Petzel 15.00; by Mr. L. H. Walker in Uork, Pa. for W. Wellensiek 33.00 (namely from the Sunday School 21.00, from the Women's Society 10.00, from Mr. F. Greimann 2.00). Thanks to the dear donors!

Addison, Nov. 17, 1883. C. Häntzschel.

The Illinois Central Rail Road Co.

has paid -289.50 (1.00 per ticket sold) for the seminar construction according to her promise to

E. F. W. Meier, cashier.

For poor students in Milwaukee: from some young men and maidens of L. Strasen's congregation in Watertown, Wis. -5.00 for Paul Beck.

Thank you very much. E. Hamann.

For the local seminar library

with heartfelt thanks received as an anniversary gift from Mr. Architect C. H. Griese in Cleveland, O., a statue of Luther. G.

Received through Mr. G. Krüger from Mr. Aug. Schneider -5.00 for Stud. Trülzsch. M. Günther.

New printed matter.

Proceedings of the 25th Annual Meeting of the Middle District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1883.

This is an interesting synodal report. In the doctrinal proceedings the important subject is treated, "Our Lord JEsus Christ before His Incarnation, and His Revelation in the Old Testament." It is shown 1. that our HErr JEsus

That Christ was before he became man; for he is the eternal Son of God, the true God; and that without this knowledge there is no true knowledge of Christ; 2. That he, with the Father and the Holy Ghost, is the Creator and Sustainer of the world; 3. That he has personally manifested himself under peculiar names and manifestations in the Old Testament; 4. 4. That he is that person of the holy Trinity who first reveals himself in the Old Testament;
5. That it was clearly prophesied that this Lord should become our Saviour. The negotiations with the glorious testimonies of Luther place some of the passages of the
Old Testament in the bright light. The sermon delivered by the Reverend General Praeses at the opening of the Synod is rightly prefixed to the proceedings, since "it is such an excellent introduction to the doctrinal discussions.

The 98-page report can be obtained from the Concordia Publishing House on sending in 20 Cts. G.

For the Christmas party.

1. **Liturgy for a Children's Service for the Celebration of the Holy Christmas,** presented by Frederick Lochner, Pastor. Price: the piece 5 cents, the dozen 40 cents, the hundred $2.50 plus postage.
2. **hymns for the "Liturgy for a Children's Service for the Celebration of the Holy Christmas",** presented by Friedrich Lochner, Pastor. Price: the booklet 10 cts, the dozen $1.00, the hundred H7.00 plus postage.

To make it easier for the organist and precentor to use the above liturgy, as well as to sing the songs in family circles, this booklet contains the liturgical chants, as well as the children's, congregational, and choir chants in polyphonic setting in order.

No. 1 and 2 both available from Luth. Concordia Publishers (M. C. Barthel, Agt.), oor. L4iami 8tr. L Incliana L.ve., 8t. Bcmis, Icko. as well as in L. Volkening, 823 Nortb 4tb 8tr., 8t. Bouls, Llo.

Christmas greeting. A picture book with 22 pretty illustrations. For dear Christian children. Reading, Pa. Published by the Pilgrim Bookstore. 1883.

The pictures are really pretty. But why the booklet bears the title "Wechnachts-Gruß", we cannot understand. Only the first two songs refer to Christmas; all the following ones make no reference to it and are mostly children's joke songs, some of which are very much in need of a moral to be drawn from them, but lack it when, among other things, the last one closes with the verse: "I like school best when it is happily over, and when it is said: You little children, today you have a day off. We prefer to praise, and are reluctant to blame, especially the products of such publishers, who have otherwise published so many good things, such as the dear Pilger bookstore. This time, however, we cannot help but recall the saying of that world poet: "The best is just good enough for children. " W. [Walther].

Liturgical children's service on Christmas Day at St. Paul's Lutheran Church in Baltimore, Md.

Single 5 cents, the dozen SO cents, the hundred H3.00.
Available fromB . Holiday.
489 8aratoAL 8tr., Baltimore, LIck.

We have just received from Germany a book published by Hr. I. Naumann in Dresden, Germany.

Luther picture,

which has been taken from an original Cranach painting in the royal picture gallery at Dresden. It is really a beautiful oil colour print, depicting Luther in the prime of his years, 15-1/2 by 20 inches large, which will soon be available from our Concordia publishing house for the certainly extremely low price of 40 cents. W. [Walther]

Changed addresses:

Bev. ck. Trinkleiv, Box 441, Waeo, Texas.

Rev. A. Ickerksl, ZterlinK, Nebr.

Rev. B. Hsinlce, Bauer, Llarlou Oo., Icnva.

Bev. 0. ^Vuevsob, ^7bat Obeer, Leolrulr Oo>, lorva.

Rev. A. Beunioks, ^aoLsori, ^VasbtuAtou Oo., ^Vis.

6. 0. BeuuiZ, Box 124, Bort 8mitb, ^rlr.

B. keeblin, 11 > Varck 8tr., Olevelauck (^V. 8.), Obio.

The "Lutheran" is published twice a month at the annual subscription price of one dollar for out-of-town subscribers, who must pay the same in advance. Where it is brought to the house by carriers, the subscribers have to pay 25 cents carrier's fee.

The "Lutheran" is sent to Germany by post, postage paid, for tl.25.

Only letters containing notices for the paper are to be sent to the editor, but all others containing "business," orders, cancellations, monies, etc., are to be sent to the address- ,,1-utk. Oonooräin-Verlax" (bl. 0. Lurtkel, ^. xent), Corner ok bliumt Street L Ilniiunu ^Vvenue, 8t. Conis, bl. to be sent. - To Germany, this- sheet is to be referred "on Heinrich Z. Naumann, 36 Pirnaische Strasse, Dresden.

Botsrsck at tbs Bost Olüoe at 8t. Bouis, Llo., as sseosck-olass mattor.

' --- ----- ---------- --

In this regard, an insert.


Und ich sahe einen Engel
fliegen mitten durch den Himmel,
der hatte ein ewig Evangelium
zu verkündigen denen, die auf
Erden sitzen und wohnen, und
allen Heiden und Geschlechtern,
und Sprachen, und Völkern.
Und sprach mit großer Stimme:
Fürchtet Gott, und gebet ihm die
Ehre, denn die Zeit seines
Gerichts ist kommen, und betet
an den, der gemacht hat Himmel
und Erde, und Meer, und die
Wasserbrunnen.
Offenb. Joh. 14, 6.7.
Gottes Wort und Luthers
vergehet nun und nimmer

Herausgegeben von der Deutschen Evangeli
Zeitweilig redigirt von dem Lehre

39th Year, St. Louis, Mo. December 15, 1883, No. 24.

(Sent in by Dr. Sihler.)

Why should we Lutherans, teachers and hearers, be particularly moved by the Luther celebration that has

(Conclusion.)

Thirdly, Luther's writings are also an inexhaustible source of comfort; for even to the end, in order to comfort others, God kept him, according to body and soul, office and house, in his wholesome and blessed school of the cross. And in this, according to His educating love and wisdom, He has transferred him from a lower cleft to a higher and higher one.

Luther himself says, "Bad are the tyrants, worse the heretics, worst of all the false brethren." Luther had plenty of experience of this. There he had against him the Emperor Charles V, who pronounced him eight, and especially the two fanatical papist princes, the Duke George of Saxony and Henry of Brunswick, and even Henry VIII, King of England. Then the pope, as heresiarch and bloodhound at the same time, harassed him with the biting dogs of his school theologians. And on the other side the devil stirred up against him the swarming spirits, Zwingli, Ecolampad, and others, who mixed reason or spirituality into the words of Scripture, as they read, and thus falsified them. Finally, Luther had to make the sad experience with the false brothers, with Karlstadt in the beginning and Agrikola, his temporary house and table companion, towards the end. And with Luther's tender and loving disposition toward his friends and fellow acquaintances, there is no question that this experience weighed down and saddened his heart more than the pope and the swarming spirits together.

But for what purpose did God lead him through the ascending gapes of this school "to the holy cross"? Why did he repeatedly afflict him with persistent and sometimes painful illness and physical complaints? Why did he take two of his three daughters back to him, especially the twelve-year-old godly Magdalena, whom Luther had taken to his father's heart with the deepest love?

First of all, however, in order that he too, like all his believers and saints, might be preserved in the state of repentance, faith, and godliness,



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. Dezember 1883. No. 24.

to kill off the old man more and more and to strengthen the new one. But also so that he, after he had absorbed "the comfort of the Scriptures" in abundance, could also comfort other believers in need of comfort and eager for comfort with and according to God's Word.

And indeed, Luther, in the course of his life, which was ordered and guided by God, grew together in an unusual way with the comforting words of the Holy Scriptures through faithful appropriation on the path of outer and inner experience, which also in his case often intertwined.

As Luther was a master in teaching and in defense, so he was a father in genuine evangelical consolation before others. It would be difficult to find a later cross-bearer in our church, who is still so practiced in the ways and ways of God and still so experienced in the Word of God, whose comforting writings reach those of Luther.

In this, too, as in teaching and defense, he is an equal son and faithful successor of St. Paul; for, as the Acts of the Apostles and his letters, especially the second to the Corinthians, especially ch. 11, 19-33, clearly show, no other apostle endured so much cross and tribulation for the sake of Christ as this highly pardoned and highly gifted servant of God. It was abundantly fulfilled in him what the Lord Himself said to Anania Apost. 9:16. concerning him, "I will show him how much he must suffer for my name's sake."

Thus, especially his letters, together with the prophets and the relevant psalms, became for Luther, under similar sufferings for the sake of the confession of Christ, but also otherwise, an inexhaustible source of comfort, from which he drew abundantly. This was, of course, first of all for himself; but under God's guidance he had many opportunities to comfort others with it who were similarly in need of consolation.

To pour out abundantly the "consolation of the Scriptures," which, under the pressure of the cross, strengthens above all the hope of eternal life, was especially given to him by God.

But this was not only done, where the text implied it, in his postils and in special comforting writings to those who, for the sake of the evangelical truth, had to endure much pressure and persecution at that time, but also to many individual people in need of consolation, who addressed him in letters and whose concerns were very different.

In this respect, too, the godly and edifying writers of our church in later times, such as, for example, the dear Scriver in his invaluable treasury of souls, have drawn abundantly from Luther's writings on consolation. They make no secret of this; they gladly and with pleasure explicitly cite his words as the one who knows best how to comfort; for these words of his "heart" - as the Christian believing, confessionally faithful martyr Elector John Frederick expressed himself - probably even now more than others the Christian believing Lutherans of the German people.

We have shown above how, even where Luther deals with individual doctrines, the pure evangelical doctrine of the justification of the poor sinner before God by grace alone, for Christ's sake, through faith, forms the constant center. It is, as it were, the tower of his firm faith, from which he overlooks the individual paths that lead to it or proceed from it.

It is similar with Luther, where he acts and applies "the consolation of Scripture", as in his postils and consolation writings, so also in his letters of consolation to this and that person in need of consolation and eager for consolation, depending on their particular disposition and the external circumstances.

Here, too, that teaching is and remains the center of his consolation, from which he either starts or finally returns to it. And indeed, there is scarcely a hardship, evil, pressure, misery, lamentation, and heartache to be thought of in this weary and sorrowful life, from the loss or breakage of earthly goods to the high spiritual affliction, that does not go hand in hand with the consolation of justification or the forgiveness of sin and the filiation of God.

That the believer in need of consolation - for the unbeliever is not receptive to true consolation and has no need of it - that the believer, tempted and challenged in one way or another, should become ever more firm and certain of the forgiveness of his sins and of his sonship with God, in spite of the devil, the world and the flesh - that is and remains the most noble purpose of the Comforter and his promise.

If the faith of the person in need of consolation is thereby strengthened and fortified, not only does the spiritual temptation recede in its dangerous effect, but the believer is then also able to bear the continuing affliction, e.g. of poverty, sickness and other evils, more easily. Yes, the true believer then becomes ever more firm and certain of a twofold comforting truth. The first is that all afflictions, however bitter and painful to the flesh, are but the loving and wise ways and guidance of his heavenly Father and Educator, ordained by Him from eternity and executed by Him in time. And this truth distracts the believer from hanging and clinging with his thoughts in the nearest earthly causes of his affliction. The other comforting truth is, that all these ways and ways of guidance are directed by God to his future, eternal blessedness and glory in Christ, as his chosen child.

Only to the end does the noble gold suffer the fiercest fire, so that it may at last stand as a vessel of honour on the table of a prince. Only to this end must the flax go from one suffering to another, be tussled, threshed, roasted, broken, hayed, swung, spun, woven and bleached, to finally adorn the table of a rich man as shining damask.

Summa, the fullness of genuine evangelical consolation is to be found in abundance in Luther's writings, even outside of his postils; for there are comforting writings in the case of the cross and suffering in general, in the case of illness and weakness of the body, in the case of poverty and loss of temporal goods, in the case of all kinds of repugnance of a person who believes in Christ, in the case of persecution because of the Gospel, against the fear and terror of death, in the case of the deaths of our dear friends and relatives, and so on.

His letters of comfort to individuals are especially sweet and edifying to read; for, as a man of the people and of trust at the same time, he received a mass of letters from Christians in need of instruction and consolation, from high and low, learned and unlearned, men and women. And there it is sometimes wonderful to read with what flexibility of love and right eye and tact he knows how to send himself into the different persons and the nature of their concern.

And in this way he also became a comforter in the wider sense, a kind of spiritual householder, who knew how to give each of his household his charge with and according to God's Word, as faithfully as wisely.

May God then grant, by grace, as a wholesome fruit and after-effect of our Luther celebration of this year, that all of us, teachers and listeners, set all the more earnestly and eagerly to become quite familiar with his doctrinal, defensive, and comforting writings and to transform them into our flesh and blood through spiritual digestion and appropriation! May all owners of our "Luther's People's Library", which already consists of 30 volumes, be diligent in our congregations to use it persistently! For what good is their possession if they gather dust on the bookshelf? Indeed, if all the owners of these little books were at the same time eager readers of them, they would also have encouraged other of their good friends to acquire this fine treasure and to use it diligently. They would also read many things, among others "von der Freiheit eines Christenmenschen" ("Of the Freedom of a Christian Man"), perhaps together with each other, especially on the long winter evenings, on Sundays or workdays, and thereby edify themselves powerfully.

(Submitted.)

Our mission to the Jews.

Decades of God's great blessings had passed over and among us before even the headline "Mission to the Jews" could appear in the "Lutheran". But now, praise be to the God of Israel, the headline already reads: "Our Mission to the Jews. What then has the "God of Israel" done that we can so cheerfully say: "our"? He has supplied us with a man who is outwardly and inwardly equipped and prepared for this unique ministry! What then has this man done thus far? Many will point to the two baptized Galicians for the answer! They are a gift and fruit of the Lord, who has blessed the faithful work of His servant Daniel, whom He desires to make a right "countryman" to His countrymen, that He may lead them into the right "country" to the right "man," Christ. But, dear readers, only the fewest suspect something of the nature and extent of His other and actual work, before such a fruit becomes perceptible even to our eyes, as that recently in the shape of the two Galician baptized. From morning till night he is surrounded by a crowd of people who do not come with an eager heart to hear and learn, but partly to "try" him, partly to "cool their chops" on him. Thus, in the last few days (calculated by the postmark: on December 3), twenty-one urgers had appeared at once, "mercilessly harassing" him "with their mischievous and pointed questions," and, as he himself says, "tormenting and martyring" him! It takes a great deal of time, patience, perseverance, love, and wisdom to calmly endure such a storm, then to answer glibly, and finally - with the help of the Crucified and Risen One - to sink a barb into one or the other heart in the form of a word from God, so that it may become a fishing rod under the protection of the Holy Spirit. If anywhere and in any way, the all-conquering power of the Word of God can be seen here. Why does the blasphemer fall silent? Why does the tempter grow meek? This or that prophetic saying burns in his bones like a fire. He wants to escape, and he cannot. The way is fenced. On the left the precipice, on the right the rock, and the beaten ass of reason rears and cries in vain. Now our "Daniel" (that is, "God is my judge") comes to the word. The "Talmud" allows itself some rest, and "Moses and the Prophets" "have the floor." O, how may our dear missionary (God bless him!) rejoice when first such a poor soul is brought so far to be silent and to hear, or to ask and to learn! Such there are now five "in regular instruction," and their Philip hopes of them, "if they thus go forward, they shall find JEsum their Saviour and Redeemer!" - Not so, dear reader, let us remember by these five the five wounds of Christ, that is, pray by these for those!" -

"But," objects perhaps a cautious or even somewhat suspicious reader, mindful of Christ's words, "If I testify of myself, my testimony is not true" (John 5:31.), "who vouchsafes to us the genuineness and righteousness of the whole work?" Now, it is true that reference could be made to the testimonies of the brethren in the "Eastern District" and the like, but all this comes from and out of us, that is, from our synodical midst. Right! So let us

Once we hear a "stranger", who is a special "friend of Israel", who has nothing at all to do with us, our Synod, who out of a certain "mistrust", as he himself calls it, kept silent for a long time about the beginning and progress of "our mission to the Jews" in New York, although from the beginning he "welcomed it with joy.... and followed it with great interest". After explaining and justifying his initial mistrust because of the seemingly abrupt Lutheranism of a man who had formerly been "in the service of a Reformed Society," the editor of the "Freund Israels," the initiator and founder of the German mission to the Jews in this country, who also hit us (Missourians) - let us just confess it! - with his wake-up call, gives our dear missionary - without his knowledge - such a testimony of his "sincerity" and "sincere knowledge of the Scriptures" that only the consideration for our dear brother D. Landsmann forbids to communicate everything here: "I have respect for this man, and I thank God that I have received this good impression .... May the Lord make him a blessing to the Synodal Mission to the Jews! And I hope to God that he will labor with success among the class of Jews for whom he is destined!" - "This first synodical foundation *) . . . is of incalculable consequence for the mission to the Jews in our country; to it attaches all my hopes for the future. Just as I expect the success of this first*) synodal foundation to stimulate imitation . . a failure, God in mercy forbid, would have a paralyzing effect on all American Christianity for decades to come!" . . .

And this "failure," it cannot be pronounced without heartache, it looms! What? Hardly so freshly begun! So speedy a blessing! So soon withering? "A whole synod," I hear many dear "Lutheraner" readers ask, shaking their heads, "could not sustain the One Missionary to the Jews?" - Patience, dear questioners! With our "Missionary to the Jews" the Lord is taking us back in a very special sense to the apostolic times and conditions of the young Church. The blessed Prophet not only "preached the Gospel" to the "poor" (Matth. 11, 5. f.), the merciful High Priest not only prayed in his high priestly prayer for all who "through their" (the Apostle's) "word" would "believe" in him (Joh. 17, 20.), but the rich King also fed bodily on various occasions the thousands whom He had previously fed spiritually by the Word (Joh. 6, 1-15. Marci 8, 1-9.)! - The dear apostles, together with all the primitive Christians from Israel, had and showed a greater understanding for the "Gentiles" than we Gentile Christians of the last afflicted time have for "Jews" and "Jewish Christians," or, as our dear brother Daniel more modestly expresses it, they understood the "Gentiles" better than the "Christians" now understand the "Jews"! Why? Apost. 6:1 we read, "Now in the days when the disciples were many, there arose a murmur among the Greeks (Gentile Christians) against the Ebrams (Jewish Christians), because their widows were overlooked in the daily ministration." Now what do the high apostles, "Ebraeans," "seed of Abraham," 2c.? Do they slap the "Greeks" on the fingers? Do they shut their mouths? Do they somehow shame and humiliate the same, however mildly? Not at all! Rather, the

*) The words in question are underlined by the said letter-writer.

"Deacons" election the wise and merciful apostolic and ecclesiastical response (vv. 2-6.). The Lord, however, sets His all-powerful seal upon it: "And the word of God increased, and the number of the disciples became very great in Jerusalem. Many priests also" (remember here the "rabbis" of to-day!) "became obedient to the faith." (v. 7.) Yes, a Stephen, not "apostle," but "deacon," becomes, "full of faith and powers" (v. 8.), the first blood-witness of Christian truth and church (chap. 6:9. to 7:59.). - Let this suffice to prove what a special task the Lord assigns to us in our dear "mission to the Jews." The brave brethren in the "East" have so far borne too much of this burden, and we in the "West" too little. This is partly due to the fact that the "West", undoubtedly the largest mission field within the Synod, is otherwise very heavily occupied and burdened; but no less due to the fact that in our dear congregations knowledge and understanding of the special difficulties, demands and needs of this mission are still lacking, or are not equally present everywhere. For the glory of God, it must not be concealed that in our dear congregations and individual members, even an extraordinary shaking of the tree is never unsuccessful if the heart and conscience are convinced: "Here the Lord is knocking! (Matth. 25, 35. ff.)

Now, dear readers, allow me a moment to make it clear to those who do not know the relevant circumstances here - the others do not need such proof - what and why our dear "Jewish Mission" in New York needs something special. If an "orthodox" Jew even pretends to become a Christian, his house (friendship, etc.) and people develop a "participation" for which the expression "fanaticism" seems too weak. The employer soon withdraws his worker's (or employee's) bread; the friend leaves the friend, parents the children, and vice versa. If all possible seems to have been tried in vain, the "*Meshummed*" (apostate) is treated as a dead man. Where the rabbinical influence reaches, at last (as reported in "Leila Ada" in "Evening School" 1882) the Jewish ban is carried out. According to this, it takes a lot of courage for a Jew - with honest intentions - to approach our missionary. If this is overcome, if the son of Abraham who has come to Christ acts in accordance with his convictions, he will not be able to remain among his people, especially if he is dependent on others. From this sad but unalterable state of affairs, the duty of bodily provision for the baptized, within certain limits and up to a certain time, arose and arose from the very beginning - at the beginning of our "mission to the Jews". So much for the explanation. - But now a request, or actually two! 1) If now again this and how soon something else, for instance extraordinary, is to be made more difficult, shall the current necessary cash needs suffer from it? Should not an orderly ("systematic") activity of love gradually appear to us as desirable, which would already have in stock ("prepared," 2 Cor. 9:5; compare the whole chapter on collections) what may be necessary? The poorer one is, the more proven such a "box" is. Any loans must be conscientiously repaid to this treasury. Every remaining cent, in good times even dollars, goes into it, and of course out again, to the tune of "Joachimsthaler! the Saviour is here!" -

For the rich such things may be unnecessary if they are otherwise mild-hearted; for the poor it is a great relief, do not say "necessity". Whoever has not yet tried it, make an attempt! No one will be sorry. Such a basket of broken bread would also be of great benefit to our dear "mission to the Jews". 2) But we should also do everything possible to make the new brethren in Christ independent. The missionary must not ask in such a general way, but must give the necessary information about the former profession, age, ability, etc., so that we will be able to look for the right position for the person in question and find it with God's help. For agricultural laborers (are there none such in New York?) we can knock first at our men of the ploughshare. But even there, only the best Christian home is just good enough for a young Jewish Christian! Think of the delight "We have found the Messiah" (John 1:41.; Compare vv. 36-51.) in such a heart! And now the icy coldness or intolerable (Rev. Joh. 3:16.) lukewarmness of so many "Christians"! How this must grieve the new convert! In cities it is easier to be received into a "business" than into a "house," and yet it is here that angelic ministrations can take place! The Christian "house" will be a place of comfort to Nathanael, who only with difficulty learns the old school-wisdom, "What good can come from Nazareth?" (Joh. 1, 46.), a compensation for the so unchristian "Christian" world! Here he comes to know more and more, in every new night of his house, the One who won his heart. Here he sees fruits of faith and is prepared and steeled for the profession of a witness of JESUS CHRIST even in the world! But let him not be cast out at once! How long does a hen lead her little chicks before she lets them take care of themselves as "independent". And our Lord Jesus, did he not carry and nourish his dear disciples for three years? (Matth. 23, 37.) Must they not answer his question, "Have ye ever lacked?" "Never none"? (Luk 22:25.) Uno is it not said of the apostolic church at Jerusalem, "Neither was there any among them that lacked"? (Acts 4:34.)

And now I dare to ask: Should the "failure" of which that "friend of Israel" says (in a private letter) that it "would ... have a crippling effect on all American Christianity for decades to come," should this "failure" be allowed to occur? Who would not answer, with joy of faith, "No"? - Yes, if the Lord somehow indicated to us that He did not want to know about this work of ours, that we had deceived ourselves in the instrument, and the like: then it would be something else! But the exact opposite the Lord does and shows us palpably! But if He had not yet given us this fruit of grace and victory so quickly, or even if we could not see any effect for a long time, that would be no reason for us, who "sow in hope," to withdraw our hand from the plough (Luk 9:62). But, praise be to Him, He has already clearly declared Himself for this work and for this instrument as His own! Therefore, up! still at the close of this jubilee year, since the man whose memory is now on the lips of all the world, also had a heart for Israel, and in his writings also laid down such treasures for the benefit of our "mission to the Jews," that one need only dig and lift there, in order to make the well of Israel accessible again to the people of the Jews. "I hope," writes Luther (Erl. 29, 47.), "if one deals kindly with the Jews and draws from the holy Scriptures have taught them well that many true Christians should become Christians and return to the faith of their fathers, the prophets, and the patriarchs, but they are still frightened when their cause is rejected and nothing is left, and they act with arrogance and contempt toward them. If the apostles, who were also Jews, had thus dealt with us Gentiles, as we Gentiles do with the Jews, there would never have been a Christian among the Gentiles. If then they (the apostles) have dealt so brotherly with us Gentiles, let us again deal brotherly with the Jews, if we may convert some; for we ourselves are not yet all gone over, be silent then!" - If we want to help them, we must not practice the law of the pope, but the law of Christian love on them, and accept them kindly, and let them advertise and work with us, so that they may gain cause and space to be with and around us, to hear and see our Christian **doctrine** and **life.** Whether some are stiff-necked, what is the matter with that? We are not all good Christians either! Here I will leave it this time, until I see what I have wrought! God give us all his grace! Amen!" (Ibid. p. 74.)

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(Submitted.)

Luther, clothed in the armor of God.

(Conclusion.)

Luther was clothed in the armor of God, for he "prayed always in all intentions, with supplications and supplications in the Spirit, and kept watch with all perseverance and supplication for all the saints."

If you want to know, dear reader, what a man of prayer Luther was, then read in your "Luther Book" or in your history of the Reformation how he prayed in Worms in 1521, just before his responsibility before emperor and empire. There you can see from where the dear man took courage and strength, namely from God in prayer! And so he prayed in all intentions.

The year 1526 was full of fear and danger for the Lutherans. The Emperor had written from Spain that he wished to come and "fight the shameful Wittenberg plague," that is, to punish Luther's teaching and the confessors of it. The chancellor of the Duke of Saxony said at the time, "Luther's doctrine will not last long; only take heed." Then Luther drew courage and strength from prayer. "Satan," he wrote to Myconius, "lets out his courage, godless priests conspire, they threaten us with war. Encourage the people to continue to wrestle before God's throne with faith and prayer, so that our enemies, conquered by the Spirit of God, may be forced to peace. The first thing needed, the first work, is prayer. In the face of the swords and the fury of Satan, the people have only one thing to do: they must pray!"

In 1530, when the Lutherans at Augsburg were being pushed hard with cunning and violence to deny the truth, Luther wrote to the confessors: "Christ keep you, that your faith may not cease, but grow and overcome! Amen. I pray for you, I have asked, and I will pray, and I have no doubt that I am heard, for I feel the Amen in my heart.

...my heart! If what we want does not happen, what is better will happen. For we wait for an everlasting kingdom to come, though all things in the world perish and perish."

In the same year he interpreted the 118th Psalm. Of this psalm he says, "this is his psalm, which he loves, and which has also often earned for him honestly, and has helped him out of many great troubles, where otherwise neither emperors, kings, wise men, wise men, saints, would have helped him." To the words, "I called upon the Lord," he writes: "Thou must learn to call, and not sit with thyself, hanging thy head, and shaking it, and biting and devouring thyself with thy thoughts, worrying and seeking how thou mayest be rid, and looking at nothing but how ill thou art, how woe is unto thee, how wretched a man thou art; but falling on thy knees, lifting up thine hands and eyes to heaven, undertake a Psalm or Our Father, and set forth thy trouble with weeping before God, lamenting and calling, as this verse teaches, and David in the 142nd Psalm saith. Psalm also saith, I pour out my prayer before Him, and shew my affliction before Him. ... Behold, there come forth men that are called Christians, and nothing else but vain washers and babblers."

When in 1537 the pope promised to hold a concilium, but only mocked Christianity, Luther poured out his heart before God and sighed: "Oh, dear Lord Jesus Christ, hold a concilium yourself and save your own through your glorious future! It is lost with the pope and his own; they do not want thine. So help us poor and wretched, who sigh to thee, and seek thee with earnestness for the grace which thou hast given us, through thy Holy Spirit, who liveth and reigneth with thee and the Father, evermore vowed, Amen!"

An arch-enemy of the Reformation was Duke George of Saxony. And yet his country later joined the Reformation completely, and his house died out. A letter written by Luther to this prince provides a remarkable insight into this. He writes: "Your Princely Grace should also know that I have prayed diligently for Your Princely Grace's heart up to now and still do, and I would like to anticipate this writing so that I do not have to plead against Your Princely Grace out of necessity. For although we are a small, poor group, if we were to petition against your Princely Grace (as we do not like to do at all, and yet the length of our persecution of the Gospel and its preachers will force us to do so), it would not be well for your Princely Grace to succeed. And perhaps Your Princely Grace would realize that it is not the same thing to strive against Muenzer and against Luther. But I would rather your lordship's grace should not know it. I keep my prayer and mine stronger than the devil himself; and if that were not the case, it should have been different for Luther long ago; although the great miracle of God is not seen nor noticed in me."

Thus Luther was clothed with all the pieces of the unconquerable armor of God. This armor made him brave, joyful, unconquerable; lovely to friends, terrible to the enemies of God and His, Church!

Well then, dear reader, be thou also a true Lutheran according to thy gifts: also be clothed with the armor of God! Be firm in the word of truth, armored with Christ's righteousness, joyful through the gospel of peace, protected with the Shield of faith, cover thyself with the helmet of eternal life, fight the wars of the Lord with the sword of the Spirit, and in all distress flee to the Lord who helps and who saves from death. So shalt thou also resist in the evil day, and shalt bring all things to pass, and shalt keep the field.

H. Weseloh.

To the ecclesiastical chronicle.

First America.

Something Ohio. Answer to a reply from the "Kirchenzeitung" will follow in the next issue due to lack of space.

"The end justifies the means" or, as the Jesuit Busembaum writes in his "Moral Theology": "If the end is permitted, then the means are also permitted", this is a well-known Jesuit principle. It is true that the Jesuits are so impudent that they sometimes dare to deny that they have and follow this principle. But here denial is of no avail. As often as this happens on the part of the Jesuits, so often do the Jesuits follow that shameful principle, only that in our times they do it so secretly that it does not always come to light. Since it has recently come to light once again that the papal church is still acting according to this immoral principle, we consider it our duty to report this to our Lutheran readers as well. The story is this. On the 4th of December the Vicar General of the Archbishop of St. Louis arrived in New York by the steamer "Waesland" from Antwerp. In his company were 7 cabin passengers, six young nuns led by an elderly superior, who had come to America to establish a school in St. Louis. Their behaviour, however, immediately aroused the suspicion of the customs officials, when the passengers' belongings were to be inspected for the purpose of examining whether any dutiable articles were to be found among them. When asked by the officer whether they had any such articles with them, the nuns replied in the negative. In conversation with them, however, his suspicions were confirmed, so he now instructed two customs inspectors to visit the suitcases and the ladies' clothes in detail. This was done. Nothing taxable was found in the suitcases, but it was found on the persons themselves. In spite of their protests, the nuns had to have all the clothes they wore examined by the customs inspectors in their private bureau, and behold, a not inconsiderable supply of precious silk, spun silk, gold wire, brocade, and embroidery, as used in the making of vestments and the like, came to light. Only the cautious matron had nothing dutiable with her. All the contraband, which was said to be worth more than $800.00, was of course immediately confiscated. It is indeed frightening that nuns who intended to open a school had obviously acted according to the principle: "The end justifies the means". The poor young beings, however, are more to be pitied than detested. They who have inculcated such principles in them have it greater sin. (Joh. 19:11.) That, among others, the vicar-general Mühlsiepen of this place really cherishes such principles, may be seen from a declaration which, as is reported from New York, he made to a reporter. He spoke as follows: "I have been very unpleasantly touched by the fact that my name has been associated with those of those nuns and novices, since I have been associated with them in a very close way.

I have no official connection with them. It was a mere coincidence that I was on the same steamer with them. As for the dutiable articles found with them, the ladies certainly had no intention of defrauding the government. It is certainly unjust to accuse them of smuggling, as the whole value of the dutiable articles found with them did not amount to more than $100.00. Had diamonds or other jewels been found on them, the matter would have had a different complexion. It should also be noted that they only knew the German language. Somebody had made them believe, before their arrival in America, that those dutiable articles would be detained for a long time at the customs office in New York, and as they wished to go directly to St. Louis, they sought to avoid being delayed by so trifling a matter. As it appears, the customs officers had been informed that there were persons on. the steamer intending to smuggle; but instead of discovering the real violators of the law, they directed all their attention to these poor women, and meanwhile the smugglers slipped away. A priestly garment which I purchased in Europe, and wore during the passage, has been seized by the custom-house officers, and I cannot get it back until I travel westward. Such rigmarole on the part of the customs office is intolerable. If the regalia had been small enough to be easily concealed, I would have concealed it to escape such annoyances." The prelate then justifies his nuns partly by saying that, according to him, the dutiable articles were worth only $100.00, and partly by saying that they only lied to the customs officials and wanted to avoid paying the customs duties so that they would not be stopped in New York; and he even adds, with true impudence, that if he had been able to hide his dutiable regalia, he would have hidden it himself just to avoid the harassment of the customs officials. According to this gentleman's morals, therefore, if one has the good purpose of not being "delayed" or even "harassed" on one's journey, one may use the means of lying and deceiving the customs officials, especially if the amount is not too high! - There we have the exact observance of that Jesuitical principle. What is ridiculous here is when Herr Mühlsiepen really asserted that "the ladies certainly did not intend to defraud the government," although they hid the dutiable things under their skirts because they knew they were such things and intended not to pay the duty.

W. [Walther]

II. foreign countries.

The Luther anniversary has brought quite curious things to light in Germany. The Hanoverian "Kreuzblatt" of November 25th reports about it among other things the following: "There are not only Luther writings and Luther pictures, but also Luther sweets, Luther pepper cakes, Luther soap and so on. In any case, the last article is based on a good thought. It could not do any harm if all those who call themselves after Luther's name would thoroughly wash their faces with Luther soap in this festive year. The gingerbread and sweets are hardly made according to Luther's recipe. For Luther did not stick to dainties, but to home-baked bread, and served up many things that do not taste sweet at all to the natural man. Christ,' he says, 'is not unaccustomed to sour food, but can cook much more sour food. Woe to those who must eat it.'"

What particularly angers the papists this year, the Berlin newspaper "Germania", the most brutal

Pabst- und Jesuitenblatt in Germany, betrayed. The Lutheran Elsasser "Friedensbote" of November 18 writes the following about this: "The 'Germania' has recently quite impudently expatiated on the necessity, which existed in the Middle Ages, to burn the heretics. Then, as if it were nothing remarkable, it adds: "Moreover, thanks to the sad circumstances of that time, Luther was never punished as he deserved. From this it is clear and evident that if it were up to the will of the 'Germania' and similar newspaper writers, such heretics as Luther would also today be punished with the punishment due them."

Gcbetsverein against the "Protestants". As is well known, the Pope had prescribed the praying of the rosary for the month of October as the means by which the celebration of Luther was to be dampened and the Catholics were to be protected from not being infected by the general jubilation. But since the praying of the Rosary, which lasted only one month, did not help at all, the Papists have come up with the idea of founding a Children's Prayer Society. All Catholic children are to be united and instructed to pray regularly for the reunion of all those who have fallen away from the Papal Church. The so-called Canisius Association has taken this matter in hand. The plan is indeed cleverly thought out. Of course it does not occur to the founders of these associations to think that God will be moved by prayer to restore the "Protestants" to the Papal Church; but they hope, and certainly not without reason, that if their children are united in a union which undertakes to pray daily against the "Protestants," a lasting abhorrence of the Protestants will thereby best be produced in the hearts of the children. W. [Walther]

Alsace. In Diedenhofen there is at present a Lutheran congregation of 621 souls, and yet it has neither its own pastor, nor church, nor school. The Lutheran children must attend the Roman Catholic school. Pastor Carstedt, who teaches confirmation classes there, says: There "the Lutheran children know more about all kinds of saints than about Luther. When I asked about Luther some time ago, some of these children knew absolutely nothing about him. One boy said that he had been a pious man. No, said one little girl indignantly, he was a heretic!" That's what the poor Lutheran child had learned in Catholic school! Think well, you parents who send your children to schools that are devoid of religion, yes, hostile to religion, what you are doing! Not a few parents think: Oh, what harm can it do to send my children to non-Lutheran schools in which the teachers are either unbelievers or false believers? After all, our children are still small and unintelligent. They don't understand. At home they hear what is right, and if they should ever pick up something wrong, we want to talk them out of it. Oh, how mistaken parents are! The evil seed finds a receptive soil even in the hearts of little children. Once the weeds of false doctrine have been sown in them, they cannot easily be rooted out again. Oh, that all Lutheran parents would take to heart what the Lord says in Matt. 18:10: "Take heed that you do not despise one of these little ones .

(Submitted.)

Small memorial for the teacher Julius Heinicke.

The teacher J. Heinicke was born in Kahla in Saxony-Altenburg on May 3, 1851. Since he had gifts and desire for the school office, his parents had him trained for the school office after his confirmation in Roda and Rudolstadt. In the year 1868 he got desire, after

To emigrate to America and serve as a teacher within our synod.

So he came over in that year. At the beginning of September he went to Addison to our dear teachers' seminary. There he studied again very diligently to the satisfaction of all his teachers. After two years he was called by the church at Pleasant Ridge, near Collinsville, to teach. Here he labored in blessing, was universally popular, and his pupils clung to him. He was also a faithful, zealous member of the St. Louis and vicinity Teachers' Conference and the Collinsville Local Conference. Very soon the word was fulfilled in him, "We must through much tribulation enter into the kingdom of God." In 1873 he was preceded in death by his dear wife. When he married for the second time in 1875, his second child died at the age of seven months. Soon the turn came to himself. First he got a protracted fever, so that he had to give up school for a while. When he had started again, he got a malignant throat ailment, so that he had to sit out again. After the holiday season of 1881, however, he started teaching school again, regardless of his illness. Then he received a call from the church in Monroe, Michigan. It was difficult to induce him to accept this profession. Only by written and verbal persuasion of experienced men, and especially by the advice of some physicians who thought a change of climate would be good, could he finally be induced to accept it, and it was only because of the latter circumstance that the congregation gave its consent with a heavy heart.

In Monroe he was most kindly received by the congregation, and he began his work with God. It went better than he had thought. It was not believed that he was so sickly, since he still looked so fresh on the outside, and even had red cheeks at times. But it was different. His throat ailment and cough increased to such an extent that he unfortunately had to resign from his office completely as early as New Year's Day 1883. So with a sad heart he came with his wife and child to Collinsville to his parents-in-law, went twice a week to St. Louis to the doctor and hoped to recover so far that he would be able to do some manual work and feed his family honestly. But his illness increased. He was finally advised to travel to Germany to visit his parents. With a heavy heart he decided to do so. The German air seemed to agree with him at first. The doctor in Jena gave him great hope. Yes, he himself began to hope when he had last seen the doctor. But the very next night he suffered a violent hemorrhage which completely debilitated him, and this repeated itself for a whole week, until on September 6 he passed away gently and blessedly - far from his wife and only daughter. The shocking news arrived here September 24, and the following Sunday a funeral service was held here in Collinsville, attended by a large number of members of the Pleasant Ridge congregation. Pastor Ottmann comforted the bereaved by speaking on the word of God Isa. 55, 8. 9.: "My thoughts are not your thoughts" 2c.

The wife and child of the deceased be commended to the good Lord. Amen. L. J.

An insolent scoffer was asked what he thought of hell. He answered, "Wait till I come in, and I will write thee with the first messenger in a letter." But he could not wait so long himself; for before he came in, he felt hell in his own conscience. For when he was in the last draughts, and they would have laid warm cloths upon him, he refused, saying, "O, I will come into a place where I shall be hot enough already."

(Lutheran Messenger of Peace.)

To the prophets of the doctrine of Bokkommenheit.

001 He that hath begun to be a Christian, must think that he is far from being one, and must, as long as he liveth on this earth, think only that he may become a Christian.

(2) It is not with Christ to be wandering in thought, It is to be seized by Him, to reach for Him;

For it is not from "becoming" a Christian that one is called, only steadily "becoming" one praises Christians.

003 Therefore, if thou sayest thou art already a Christian, thou sayest that thou art not yet so; to thee only apply, Ask, seek, knock.

Nod that all this be done!

You're not in heaven, don't let it frighten you! Here alone applies, reach for the sky!

He who thinks he is already here in heaven, Never enters the true heaven.

005 Woe to him who thinks himself here in full possession, Instead of longing for full possession, And woe to him who thinks himself again, Instead of rejoicing in renewal.

6 The more he grows and increases in good, The less he has rest in his own;

The more a Christian becomes free in the bonds, the less he thinks that he is already free.

007 These are the marvellous works of the kingdom, That with weakness the Christian's strength increaseth; And to him that thinketh he may be something, The testimony that he is nothing remaineth alone.

(Dr. von Harleß after Luther VII, 324 ff.)

Cardinal Peter Bembus,

a very learned man, who had written many books, asked Georg Sabinus, the later daughter of Melanchthon (the latter had recommended him to Bembus), among other things at the table to which he had invited him, whether Melanchthon also believed in eternal life and the resurrection of the dead? Sabinus answered: Melanchthon's writings left no doubt about his undiminished belief in these two things. The cardinal did not shrink from displaying his unbelief, saying, "I would think far more of him if he did not believe such things." This cardinal spoke of the Scriptures in general with contempt; he was idolatrously in love with the "pure style," whereas impurity of a moral kind made no conscience to him. For he lived in a wild marriage and had three illegitimate children. And as for his writings, he sang about the most obscure things in his poems, albeit in an elegant style, which is nevertheless disputed by masters. If, as has been proved, he made Christopher Langolius read and take in hand nothing but Cicero's writings for five years, it is less surprising that he said he would rather write against the Bible than against the (heathen) Cicero, and that he called Paul's letters *Epistolaccias* (Epistles) and advised a friend to read them, or if he had already begun to read them, to throw them out of his hands, if his elegant manner of writing or his eloquence were at all dear to him. To another cardinal, the evangelical Sadolet, who had written an explanation of the Epistle to the Romans, he said, "Let this washing pass; for such silliness is ill befitting a serious man."

We report this so that one may see what beautiful cardinals lived at that time, how papal theology was more akin to paganism than to Christianity. The pope tolerated these people in his immediate surroundings in Italy and kept them among his highest dignitaries. But whoever read the Holy Scriptures and found the truth therein and lived according to it, had to be called a heretic and was persecuted and martyred to death!

(Elsassian Messenger of Peace.)

Short Stories.

Prayerfulness. The learned Lutheran theologian Thomas Ittig in Leipzig, who died in 1710, was such an incessant praying man that he finally got such a hard and thick skin on his knees from all his kneeling that it could be cut away without hurting him.

"Keep what you have spoken," writes the wise man Sirach. A beautiful example of this is the following. When a poor man in his younger years had rendered a service of love to the future Elector John Frederick the Magnanimous, the young prince had promised him a dress in return. But one year after the other passed and the promised dress did not arrive. Convinced that the pious prince had only forgotten the matter, the poor man, when he was in great distress, finally took heart to remind him in all modesty of his promise. What does our Johann Friedrich do now? Immediately, with a friendly face, he took off his fine velvet robe and handed it to the poor man with the words: "It is fair that a prince should keep what he promises. With thanks and joy the poor man departed with his splendid skirt, made the same into money, and thus was he helped out of his distress. - Beloved reader, do not think that it is only fair that princes keep their promises. It is not so. Whoever thou art, it is thy duty to keep what thou hast promised. If thou dost not do it, though thou couldst, thou art always a liar; and if, for instance, thou hast promised a Christian that what thou hast borrowed from him thou shalt return to him at a certain time, and thou dost not keep thy word, though thou couldst, thou art also a thief. W.
[Walther]

Luther in Hell. When once fanatical Catholics asked the famous painter Peter Cornelius (died 1867), who was also a Catholic, to paint the "arch-heretic" Luther in hell, he answered: "Yes; but with the Bible in his hand, that the devil may be afraid of him." So tells the "Pilgrim from Saxony."

The silenced self-righteous man. The Lutheran Messenger of Peace from Elsass tells the following story: Pastor Heinold in Weißenburg was called to a sick shoemaker who had led a dissolute life. He began to ask him how his soul was, and received the answer, "Good." - "I am glad of that! Have you then kept your baptismal covenant from your youth?" - "I have had a good heart from my youth, and still have." - "Have you not sinned?" - "No." - "Then you are more pious than I; therefore I beg you to tell me how I should do it to be blessed," said the priest." This upset the patient, and Heinold could now go on talking to him.

Christians must experience ingratitude.

Luther writes: "So it is with Christians. In exchange for good and benevolence, they must accept shame, harm, misfortune, and ingratitude. Things are no different in the world. He that plucketh another out of the dunghill, afterwards plucketh him down again; and he that delivereth another from the gallows, afterwards knotteth him up again to gratitude." (Ill. 1444.) Therefore never do good to anyone because you hope to be thanked for it; that would not only be a sinful "doing good" (Luk. 6, 32-34.), but you would also find yourself mostly deceived later on. But if thou hast done good to any in simplicity of heart, and he repay thee with ingratitude, be not angry thereat; but think: That is the way of the world; much less let the ingratitude you have seen induce you to give up doing good to others; but say: Give me another! Do not consider the good deed that is repaid to thee with disdainful ingratitude as lost; but remember: just then, when men repay thee with ingratitude, God wants to be the retributor. But if at last thou findest a man who shows himself grateful to thee, thank God for it, and give glory not to thyself, but to God. If we Christians would always behave in this way, we would have much less heartache and much more peace of heart. W.
[Walther]

Conscience expansion.

Under this heading the Hannoversche Kreuzblatt of November 4 writes: "A Leipzig carpenter has made a very contemporary rewriting of a well-known verse. He has written the following verse on the door of his apartment:

> Always practice faithfulness and uprightness to your cool grave, And don't stray a yard from God's ways.

So the good carpenter is willing to put up with that, that one deviates a finger's breadth from God's ways, but a whole meter's breadth, no, he thinks, that is not possible. W.
[Walther]

> God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
> Joh. 3, 16.

When Monica, the mother of the church father Augustine, heard this saying explained, she began to exclaim aloud, "Ah, who had wings! Let us fly to heaven!" - Luther called the saying his "strengthening of the heart" and the "little Bible" because the core of the whole of Holy Scripture was contained in it. - Duke Ernst the Pious (f 1675) Used to say of this saying, "I will not give it for a thousand worlds; it is the ground of my faith."

Ordinationrn and introductions.

On the 27th Sunday after Trin. candidate Wilhelm Meyer was ordained and inducted by order of the Honorable President of the Western District in the congregation at Macon City, Mo. by the undersigned.
Emil Schülke.
Address: Rev. 6th IV. Visor, Lox 475, Vlacon Olt^, Vlo.

On the 18th of November was ordained by me L. G. Dor - Pat ordained and inducted at Black Creek Falls, Wis. assisted by R. Bro. Otte; and on the 19th at Wittelsey, inducted on the 25th at Butternut. Th. Bünger.
Address: Rev. L. 6. Dorpat,
Lutternnt, Lsülanck 6o., ^Vi.8.

On the 26th Sunday after Trin. Candidate W. Lehr was ordained and inducted by the undersigned on behalf of the Honorable President Western District in his congregation at Germantown, Kansas. H. Bremer.
Address: Rev. IV. Leür, Oermantorvn, Srintü 6o., Xan8.

By order of Mr. Praeses Niemann, on the first Sunday of Advent, Mr. Candidate I. Heinze was ordained and inducted by the undersigned, assisted by Mr. L. Fischer, at Elkhart. P. Heid.
Address: Rev. ck. UcinLc, Lox 1624, Rlküart, Inck.

By order of the Reverend Mr. President Niemann, Mr. L. A. Detzer, hitherto of Council Bluffs, Iowa, was installed in his new office at the Lutheran congregation at Holgate, O., on the 27th Sunday after Trin. by the undersigned.
H. W. Querl.

By order of Mr. President Beyer, L. W. Braun- warth, formerly of the Ohio Synod, was introduced to his congregation in North East Township, near North East, Pa. by
H. Sieck.
Address: Rev. IV. Lraunv^artd, Hortü La8t, Lric 6o., La.

By order of the Honorable Mr. President Wunder, Rev. Karl Schmidt was installed in the congregation at Crystal Lake, III, on the 1st Sunday in Advent, assisted by Mr. Heinrich Schmidt. W. Schenck.

Address: Uev. 6. Sevmickt,

6r^8tal Imko, LleHeur^ 6o., III.

By order of the Honorable President of the Western District, Mr. k. W. Zschoche was inaugurated on the first Sunday of Advent by the undersigned with the assistance of Messrs. ??. Polack, Jr., H. Albrecht, and Pennekamp, Sr. in the congregation of Frohna, Mo. A. Bäpler.

Address: Uev. W. Xsedoeke, I^rolrua, I'errz^ Oo., Llo.

By order of the Hon. Mr. President I. Schmidt, Rev. F. Düver was installed on the 25th Sunday after Trin. at Sand Brach, Huron Co., Mich. by Rev. Th. Schöch, and on the 27th Sunday after Triin. of the branch at Sigel by the undersigned. W. Schwartz.

Address: Uev. I'. vuc". c:r, Sanct Loaeir, Ruron 6o., Llied.

On the 2nd Sunday of Advent, Rev. Johannes Rennicke was introduced to his congregation at KirchHain, Wis. by order of Mr. Praeses Strafen, by the undersigned. H. Spreng eler.

Address: Rnv. ck. Rennieke,

ckaek8On, ^Va8lnnAton 6o., ^Vi8.

Church dedications.

On the 26th Sunday after Trin. the Lutheran congregation of St. Paul's near Fairvicw, Brown Co., Kansas, consecrated their newly built church (26X36 with a 55-foot steeple) to the service of the Triune God. In the morning and evening Mr. P. Frese preached before^Hanover, Kansas, in the German language. In the afternoon preached in EnglishC .
H. Becker.

On the 27th Sunday after Trinity, the newly built church of the Lutheran St. Paul's congregation in South Bend, Ind. was dedicated to the service of the Triune God. Father Niethammer preached in the morning, Father Schlesselmann in the afternoon, and Prof. Crull in the evening (in English). - The church is a simple but nice brick building (38X60 feet). To all those who have helped us to build our church, we again express our sincere thanks. Fr. Heid.

On the first Sunday of Advent the Lutheran congregation of the Holy Trinity at Friedensau, Falls Co., Tcx. consecrated their little church (20><30Xk2) to the service of the Most Holy Trinity. The undersigned preached morning and afternoon.

I. Trinklein.

On the 27th Sunday after Trinity, November 25, the Lutheran Trinity congregation at Los Angele s, Cal., was able to consecrate their newly built church (a nice frame building, with altar niche and spire 35X75, and corresponding steeple adorned with a cross) to the service of the Triune God. In the morning the undersigned preached, in the afternoon ?. Kogler. The consecration prayer was said by Father Runkel.

I. M. Buehler.

On the 1st Sunday of Advent the newly built church of the First Jmmanuels congregation at Town Theresa near Mayville, Dodge Co, Wis. was dedicated to the service of the Triune God, k. Rathjen preached the farewell sermon in the old church, ?. Holst preached in the morning and l?. Feustel in the afternoon. The consecration prayer was said by the undersigned. D. Kot he.

On the 1st Sunday of Advent, December 2, St. Paul's Parish at Janesville, Wis. dedicated their newly built church to the service of God. The opening ceremonies were presided over by the local pastor; Fr. Wildermuth provided the liturgical service; ?. Johann Strasen preached the dedicatory sermon; in the afternoon k. C. A. Frank preached in English and in the evening ?. E. A. Grothe with a German sermon.

Schlerf.

Conference - Ads.

The Le Mars and Fort Dodge Special Conference assembled at Fort Dodge, Iowa, January 8 and 9, 1884.

_____ C. Runge.

LaPorte Special Conference on January 2 and 3 in La Porte, Ind. H. H.

The Northern Illinois Pastoral Conference will hold, s. G. w., its next meetings in Chicago, at the parish of Bro. Hölter, January 15-17. L. v. Schenck.

* *

All members of the Conference who intend to attend the meetings are requested to register as soon as possible. L. Hölter.

Cleveland Special Conference held January 2, 1884 atP. Schwan in

From the 15th to the 17th of January, 1884, s. G. w., the New York District Conference will meet at the house of Mr. P. Sieker. Early registration is requested. H. Feth.

The East Mtchigan Pastoral Conference will hold its meetings on January 14 and 15 at Millers. Registration is requested from

F. W. M. Arendt.

The Manitowoc and Sheboygan County Mixed Pastoral Conference will meet, s. G. w., January 8-10 at noon at the home of Mr. P. Goehringer in Sheboygan. Registration is requested. I. Herzer.

The Christmas Conference of Teachers of the Missouri Synod in and around New York will be held, s. G. w., on the 27th and 28th of this month, at St. Matthew's Parish, corner of Broome and Elizabeth St., New Hork. Application to the undersigned requested.

II. 1^. ^Veclskmck, 1243 Is ä.ve., ?ork 6itz^.

Income to the coffers of the Illinois District:

For the synodal treasury: From U. Nachtigall's congregation in Wartburg -9.85. ?. Luecke's parish in Bethalto 9.50. k. Katthain's parish in Hoyleton 10.00. k'. Wartens' congregation in Danville -9.40. P. Hallerberg's congregation in Quincy -10.00. U. Schalter's congregation in Red Bud -10.00. ?. Nuoffcr's congreg. at Eagle Lake 20.04. By U. W. Heinemann at Okawville, coll. on Luther jub. of s. & neighboring congregations 18.58. (Summa -107.37.)

To the new building in St. Louis: Fr. Katthain's congregation in Hoyleton 35.00. By Fr. Müller in Ehester: Coll. of the congregation 6.00 and Coll. at Luther-Jub. 30.15. By ?. Kühn in Bclle- ville: signed contributions 3.00 and coll. at Luther-Jub. 16.00. Fr. Holtermann's congregation at Lost Prairie 23.00. 1>. Hallerberg's congreg. in Quincy 50.00. coll. of Fr. Bergen's congreg. in Galesburgh 4.50. coll. on Luther jub. of k. Schalter's parish in Red Bud 27.50. P. Strieter's parish in Proviso 50.00. Coll. on Lutker's jub. of U. Weisbrodt's parish in Mount Olive 7.20. (S. -252.35.)

For the Negro Church in New Orleans: By Fr. Miracle in Chicago by I. Nütz 2.50.

For Negro Mission: From the estate of Blessed Mrs. Fathauer at Eagle Lake 5.00. By Holtermann at Lost Prairie, part of missionary coll. 5.00. Fr. Hallerberg's parish in Quincy 5.00. ?. Schalter's congregation in Red Bud 4.00. k. Bangerter's congreg. in Peoria 5.00. (S. -36.00.)

For the mission to the Jews: Through Fr. Wunder in Chicago from N. N. 1.00. Wedding collection at F. Zilke in York Ccntrc 6.00. Through Fr. Bötticher in Mount Pulaski 12.87. Fr. Schlipsiek and daughter in Cayuga 2.00. lL. Schaller's congregation in Red Bud 10.00. By Bro. Käselitz in Lucas Township, thank offering for the happy birth of a child, 5.00. Birth of a child, 5.00. Teacher Kopittkcs Schiller in Chicago 6.25. By I?. Great in Harlem by D. Kornbaaß 1.00. k. Bergen's Gem. in Prairie Town 8.00. (S. -62.12.)

For poor students in St. Louis: Through Fr. Erdmann in Shiloh Hill, wedding coll. with H. Fedderke, 12.25. Through k. Engelbrecht in Chicago from Mrs. Zöllner .50. Durck k. Mariens in Danville for Theiss von Meyers in Ambia 5.00, Fischer 2.00, Klees .50 u. A. A. 1.00. P. Hölters Gem. in Chicago for A. Bünger 20.00. (S. -41.25.)

To the Springfield household: two-thirds of the collection at Luther Jubilee from Fr. Traub's parish in Peoria 36.00. k. Kleppisch's congregation in Trotz 9.70. Fr. Hallerberg's congregation in Quincy 10.00. ?. Nuoffcr's congregation in Eagle Lake 10.00. (p. -65.70.)

For poor students in Springfield: Fr. Wehrs' Gem. in Oak Glen 9.00. Durck Fr. Holtermann in Lost Prairie, part of Miss. coll. "for three poor students," 30.00. By k. Miracles in Chicago for I. Rien from widow C. Otto 15.00, for W. Licht from women in sr. Gem. 10.00 & from Mrs. C. Warncke !.OO. H. Matthews in Addison for Karl Metz 5.00. By Bro. Franck in Steelville from W. S. 1.00 and collection on Luther Jubilee from the congregations in Steelville & Bremen 17.17 for Heinr. Wittbracht. Fr. Wartens' congregation in Danville for Witt and Trappe 10.00. For H. Schütz: by Fr. Müller in Ehester, half of the wedding collection at H. Allmeyer, 3.00 and by L. H. Gilster there, collection at H. Kipp's wedding at Ph. Fey, 6.05. (p. -107.22.)

For poor students in Fort Wayne: H. Matthews in Addison for I. Metz 5.00. Half of the collection at F. Buchholz' wedding this. for H. Engelbert 8.62. By F. Kücker of the Jüngl.- u. Jungfr.-Verein this. for W. Bäder 10.00. By I?. Müller in Ehester for G. Müller, half of the wedding collection at H. Allmeyer, 3.00 and wedding collection at H. Rebbe 5.70. For Adolph Bartling: From I. N. Raithel in Chicago 10.00 and from an "unknown friend" 10.00. (p. -52.32.)

To the household in Addison: Fr. Hallerberg's congregation in Quincy 10 a.m. Fr. Nuoffcr's congregation in Eagle Lake 10 a.m. (S, -20 p.m.).

For poor students in Addison: Fr. in Adrian, Mich. for F. Prange 15.00. By F. Kücker from the Young and Young Women's Association in Addison for A. Roßmann 10.00. By Fr. Hölter in Chicago from the Women's Association for H. Schröder 10.00. (S. -35.00.)

For the wash fund in Addison: By P. Engelbrecht
in Chicago from L. 1.00.

For poor students in Milwaukee: Through Fr. Succop in Chicago from the Women's Association for E. Messner 15.00 & C. Abel 15.00. (S. -30.00.)

For the Progymnasium in Milwaukee: By H. C. Zuttermeister of Wagner's congregation in Chicago 424.70. Coll. on Luther Jubilee of?. Detzer's congregation tn Evanston 10.00. Coll. on Luther Jubilee of P. Strieter's congregation in Proviso 20.00. ?. Nuoffcr's congregation in Eagle Lake 10.84. For building: coll. on Luther Jubilee of Fr. Roeder's congregation in Arlington Heights and several members of neighboring congregations. 42.35. Wartens' congregation in Danville 21.25. Fr. Strieter's congregation in Proviso 25.00. Coll. on Luther Jubilee of 1^. Eißfeldt's congregation in South Chicago^4.00. Coll. on Luther Jubilee of Bro. Uffenbeck's congregation in Lemont 11.25.

To the coll. at Luther's jubilee aftertr. by ?. Lochner's parish in Chicago, 1.25. Through ?. Miracle in Chicago, thank offering from Mrs. N. N., 10.00. For purchase of a piano: From Chicago: from ?. Engelbrecht 5.00, ?. Lochner 5.00, ?. Succop 5.00, ?. Wunder 5.00. For the budget: One third of the collection at the Luther Jubilee from ?. Traub's congregation in Peoria 18.07. (p. -628.71.)

For widow Hirschmann: By?. Merbitz in Beardstown ges. on Heinr. Lövekamps wedding, 8.20.

For the widow's fund: Contribution from ?. Nachtigall in Wartburg 4.00 u. Koll. sr. Gem. 4.95. By ?. Bötticher at Mount Pulaski 12.88. By ?. Estel in Fountain Bluff, s. at Oethjen & Rathjen's weddings, 5.00. By ? Mueller at Ehester. Thank offering from Mrs. Pick, 1.00. ?. Hallerberg's church in Quincy, 10.00. Off?. Mießler's congregation in Carlinvillc 7.95. Harvest Festival coll. by ?. Gruber's congregation in Bethlehem 16.00. By ?. Weisbrodt in Mount Olive: by himself 5.00 and ges. in a missionary hour 5.80. Part of the Harvest Festival coll. of ?. Hartmann's comm. at Woodworth 8.20. (p. -80.78.)

For inner mission in the West: By ?. Holtermann in Lost Prairie, part of the Miss. coll., 20.00.

For inner mission: From the estate of the blessed Mrs. Fathauer in Eagle Lake 10.00. Through ?. Miracle in Chicago by F. Kirchhofs 5.00. ?. Estel's parish in Fountain Bluff 2.75. By ?. Bold in Belleville by Elise Funcke 1.00, H. Rütter Sr. .25, Sophie Hesse .25. ?. Hallerberg's parish in Quincy 5.00. ?. Schalters Gem. in Red Bud 30.00. By ?. Wagner in Chicago out of T. R.'s piggy bank 5.0). By ?. Martin at New Bremen, nude to Miss. coll. in church collects 7.00. (p. -66.25.)

For the deaf and dumb: By?. Miracle in Chicago by Joh. Nütz 2.50.

For the studying orphan boys from Addison: half of the wedding coll. at F. Buchbolz in Addison 8.63. By ?. Lochner in Chicago from Mrs. Marie Köhsel 1.00 u. Clara Köhsel .50. (p. -10.13.)

For the commune of Dresden, Saxony: By?. Merbitz in Beardstown of N. N. 1.50. ?. Walter's parish of Red Bud, 5.50. Eirich's comm. at New Minden 4.00. ?. Koll- morning township of Nashville 8.70. Part of Harvest Festival coll. of ?. Hartmann's comm. at Woodworth 8.00. (p. -39.70.)

For the church in Fairmont, Minn.: ?. Nuoffers Gem. in Eagle Lake 10.00.

For the congregation at Utlca, N. P.: part of the Harvest Festival Coll. of ?. Hartmann's comm. at Woodworth 8.00.

Addison, III, Dec. 1, '83. H. Bartling, treasurer.

Proceeds to the Western District treasury:

For the synodal treasury: collection at the Reformation feast of the congregation ?. Polacks in Herkimer -13.75. From ?. Gräbner's congregation in St. Charles 33.25.

For the college building: Jubilee collections: Congregational ?. Polacks in Herkimer 18.74; Congregation ?. Wangerins in St. Louis 65.09; Congreg. ?. Brandts in North St. Louis 64.70; Christ Congreg. ?. Mevers' in St. Louis 11.25; Gem. ?. Bartels' in W. St. Louis 36.80; Cong. ?. Mäßes at Wentzville 25.00; Peace Cong. ?. Webers at Perryville 20.00; Jmm. comm. ?. Demetrios at Perryville 20.20 ; comm. ?. Gümmers at Cape Girardeau 18.25; Triunity ?.. Guemmers 9.25 ; ?. C. Engelders Gem. at Punxsutawney 19.00; at Brody, Pa. 7.44; by ?. Mähr, coll. at the joint Luther Feast of St. David's Star Parish in Ellsworth Co. and St. John's and Bethlehem Parishes in Lincoln Co. Kans., 10.50; parish ?. Zimmermanns in Spa- nish Lake 9.11 ; Gem. ?. Mießlers in Des Peres 25.50 ; Gem. ?. Winklers at Central, 20.80; Mssrs. ?. Muellers in Beaufort 11.00 ; Municipal ?. Stöckhardts in St. Louis 96.60. Further: From C. A. Weber by ?. Demetrio 10.00; by Prof. Günther another contribution from Kirkwood, Mo., 5.00 ; beginning of house coll. in the Gem. ?. Spehrs to Appleton, Mo. by: G. Wiersig, Jr. 3.00, Christ. Springer 3.00, John G oller sen. 1.00, John Voller jun. 1.00, Julius Scholz 3.00; Summa of 1st installment 11.00. (S.-515.23.)

For inner mission in the West: By ?. Polackv. F. Stoß 5.00, by K. Germeroth 1.00. By ?. O. Hanser by N. N. 10.00. By Messrs. Louis Lange and R. Kießling in Buenos Ayres, South America, 18.50 (100 Francs). ?. Gräbner's Gem. in St. Charles, part of the Jubilee Coll. 10.80. By ?. Carpenter, Harvest Festival Coll., 4.36. (p. -49.66.)

For mission to the Jews: Gem.?. Menckes in Stover 4.00.

For Heathen Mission: N. N. by ?. Hoyer in Spring Valley 1.25.

For the widow's fund: ?. Sandvoß in Augusta 2.00. Coll. on Mr. Christ. Sauter's wedding by ?. Falke 2.85. Harvest Festival Coll. at Hermannsburg 18.00. Lebrer Röcker in St. Charles 3.00. Teachers' Conference in St. Louis 5.75. ?. Spehr's congregation in Appleton 10.50. By ?. Nützet in West Ely 6.50. Durck ?. Wangerin by Widow Körner 5.00. Mrs. Knolle in Zions Distr. in St. Louis 3.00. Gem. ?. Heynes in Lake Creek 10.00. half of the harvest festival coll. of the Gem. ?. Millers in Beaufort 2.50. (p. -69.10.)

For poor students: By?. Fülling, Hochzeitskoll. bei F. Meise für H. Simon 4.00.

For school construction in Kansas City: Gem. ?. Hoyers in Spring Valley 10.00. Tri-County ?. Gümmers in Cape Girardeau 4.00. Congregation ?. Bocks at Corning 4.30. Congregation ?. Sandvoß' at Augusta 5.00. Township ?. Falles at Glasgow 3.30. Comm. ?. Freses at Hanover 6.50. Common ?. Bartels' in West L>t. Louis 10.00. Emanuels- Gem. to Pilot Knob through Henry Peetz 7.75. Gem. ?. Pennekamps at Topeka 13.55. (Summa -64.40.)

For the church building in ?. Hübener's congregation: Peace congregation ?. Webers in Perryville 5.00. Women's club in ?. Biewend's congregation in Boston 6:00. Congregation ?. Heynes at Lake Creek 8 a.m. Thank you meeting of the congregation of ?. Muellers in Wellsville 4.00. (S. -23.00.)

For the seminar organ: By ?. O. Hanser 275.00.

For the orphanage near St. Louis: ?. Rabe's parish in Warsaw, III, 5.00. By ?. Nütze! in West Ely 6.50. Half of the harvest festival coll. of parish ?. Millers at Beaufort 2.50. (S. -14.00.)

St. Louis, Dec. 8, 1883. H. H. Meyer, cashier.

Entered the caste of the Eastern District:

For the synodical treasury: from Trinity parish in Buffalo -12.85. parish in Otto 2.00. parish in Little Valley 2.20. Mrs. L. S. by ?. King 5.00. congregation at Olean 5.78. congregation at Allegany 4.83. congregation at Cohocton 9.44. (Summa -42.10.)

For the widow's fund: Gem. in Wolcottsburg 4.00. ?. Krafft 4.00. ?. Bernreutber 4.00. (S. -12.00.)

For the mission to the Jews: Through Treasurer Bartling 36.00. N**. N.** through?. H. Frincke 5.00, H. Herpolsheimer 1.00. Through Prof. Wyneken 20.00 u. 11.36. Mission festival collection of the congregations in and around New York 107.27. Through Treasurer Bartling 20.50, 20.40, 20.00. Congregations in Cambria and Wilson 1.00. N. N. in Harlem 2.00. I. Martin in Farmersville 1.50. Kasp. Schmidt at Bayonne 2.00. By Warden Bohm 2.00. (S. -250.03.)

For Negro mission: congregations in Cambria and Wilson 3.00. Durck ?- Weidmann 5.00. Mission festival coll. of congregations in and around New Uork 25.00. (S. -33.00.)

For inner mission: Congreg. in Cambriau. Wilson 10.00. G. S. in Wolcottsburg 1.00. The late Ruth Weinleder 1.25. N. N. in Harlem 2.00. Mrs. Gauser in Roxbury 1.00. Zion's congreg. in Suspension Bridge 15.05. Marüns- ville congreg. 15.27. (S. -45.57.)

For inner mission in the West: Coll. at the joint mission festival of the congregations in North East and Eric 11.00. Mission festival coll. of the congregations in and around New Dort 50.00.

For Erie Mission: Coll. at both North East and Erie Community Mission Festivals 8:00 p.m. Durck? Weidmann 8.00. Mission Festival Coll. of congregations in and around New Umk 50.00. (S.-78.00.)

For Heathen Mission: I. Martin in Farmersville 1.50.

For emigrant mission in Baltimore: Through cashier Bartling 8.00.

For the traveling preacher's fund: Gem. in Long Green 5.00.

For the Orphanage near Boston: Cong. in Wolcottsburg 4.00. Cong. in Harlem 12.00. N. N. in Harlem 2.00. Aug. Somers Sons in Olean .50. (S. -18.50.)

For the deaf and dumb: Dr. E. G. Sihler 2.00. Aug. Somers Söhnlein in Olean .50. Gem. in Martinsville 5.78.

About the college building in St. Louis: By ?. Schulze by some of the members of his congregation... Mrs. L. S. by ?. König 5.00. By ?. Lauterbach 1.00. (S. -18.25.)

For the Progymnasium in New Uork: Cong. in Uork 14.10. Women's Association in Wellsville 10.00. Mission Festival Coll. of Cong. in and around New York 50.00. (S. -74.10.)

For poor students in St. Louis: wedding coll. at A. Schneider in Olean 3.62. Mrs. Gross in North Ridge 1.00.

For poor students in Fort Wayne: Trinity Comm. in Buffalo for O. Larger 13.85.

For poor students in New Uork: wedding coll. at H. Duberke's in Schenectady 9.15.

For the Rochester congregation: I. H. Succop in Pittsburg 10.00. Bayonne congregation 15.00. College Point congregation 4.50. Nork congregation 41.50. Otto congregation 6.00. By ?. Steup of C. Mauer 1.00, H. Sprengkorn 1.00. N. N. in Harlem 5.00. St. Andrew's congregation in Buffalo 27.00. Women's club of same congregation 10.00. Women's club in Wellsville 10.00. By etl. members of Trinity congregation in Buffalo 93.40. (S. -224.40.)

For the congregation in Utica, N. A.: N. N. in Harlem 2.00. From the missionary box of the congregation in Uork 4.00. W. Becker in York 1.00. (S.-7.00.)

For the township of Fairmont, Minn..: Gem. in College Point 4.53.

For the community in Ro ckville, Conn... By TreasurerBartling 2.50.

New Uork, November 6, 1833, I. Birkner, Treasurer.

Incorporated into the Wisconsin District Caste:

For the congregation in Dresden, Saxony: By ?. Arnold, Calumet, Mich., -2.00. ?. Winter 1.00. (p. -3.00.)

For the orphanage near St. Louis: ?. Oetjens Gem. 3.15. From the women's treasury of the parish of ?. Arnold 13.25. (p. -16.40.)

For the wash fund at Springsield: ?. Arnolds Gem. 10.00.

For the Negro Church in New Orleans: W. Neitzel in Watertown 2.00.

For emigrant mission in New Uork: congregation of ?. Wambsganß in Adell, 9.46. congregation of ?. Wambsganß in Hancock 11.00. (p. -20.46.)

To the seminary building in St. Louis: ?. Nützel's parish, Oshkosh, 25.00. ?. Feustel's church, fourth floor, 12.00. ?. Keller's parish of Racine, 3rd, 22.50. Triangle parish of Ran- toul, 8.50. Petrigem's parish of Hilbert, 5.10. ?. Winter 1.45, his commune 3.55. ?. Georgii's comm. at Cedarburg 4.72. ?. Long's comm. at Hay Creek 10.00. Paul's comm. at Cascade 5.63. (p. -98.45.)

For poor students in Milwaukee: I. C. Koch 1.00. Coll. at the wedding of ?. I. Heyer 14.61. Wedding coll. at G. Klug 4.36. ?. Wichmann's parish in Freistadt 5.64. ?. Müller's parish 12.50. Wedding record at I. Steffen's in Cedarburg 4.55. Parishioners in Fredonia 3.12. ?. Schilling's parish in Dundee 3.12. John's parish 7.00. (p. -57.16.)

For orphans from Addison in Fort Wayne: From
Lilly Hilds Savings Bank .25.

For the orphanage in Addison: ?. Feustel's comm. 4.39. Teacher Grothmann's pupils in Grafton 7.00. Miss A. K. in Sheboygan 4.00. ?. Wambsganß' congregation in Hancock 14.00. (p. -29.39.)

For Wisconsin District Inner Mission: ?. George's congregation at Cedarburg, 5.25. Fredonia, 2.75. ?. Doehler, 2.00. Lutheran congregation, Plymouth, 15.00... Wambsganß' congregation at Adell 33.00. N. N. through ?. Rohrlack 1.00. ?. Walker's congregation in New London 70. Bro. Barthel's in Freistadt 50. Congregation in Fredonia 2.32. Schütz's compound in Ashippun 10.00. (p. -72.52.)

To the Springsield household: Miss A. K. at Sheboygan 4.00. ?. Schütz's Gem. in Ashippun 5.00. (S. -9.00.)

For the deaf and dumb: Mrs N. N. from ?. Löber 1.00. Mrs. W. from ?. Kellers Gem. 1.00. ?. Wambsganß'

Gem. at Hancock 12.00. W. Neitzel at Watertown 1.00. ?. Langes Gem. at Hay Creek 5.60. U. L. Schütz' Gem. 3.00. (S. -23.50.)

For the widow's fund: ?. Reichmann 2.20. ?. Oetjen 4.00. Teacher Grothman 3.00. ?. Elhert 4.00. Aug. Pntz- laff 4.00. G. Steuber 4.00. U. Arnold 5.00. From the 88th: Th. Wichmann, G. Küchle, Ch. H. Löber, G. Löber, I. L. Osterhus, I. Strasen 4.00 each, H. F. Pröhl 4.00. N. N. Lurch U. Feustel 25.00. P. Neichmanns Gem. 2.80. Miss S. K. in Sheboygan 3.00. ?. Wichmann's church in Freistadt 10.36. Hockzntskollekte bei Fr. Stecker by ?. Sagehorn 3.26. W. Neitzcl in Watertown 5.00. (p. -103.62.)

For Jewish mission: C. Schubert in Milwaukee 3.00. W. Treichel in Granville 5.00. Part of mission festival coll. at Wausau 8.00. U. Winter 1.00. Miss F. B. in Sheboygan 3.00. Durck teacher Ehmann 2.00. Hockzeit collection at G. Sckröter in Grafrou 4.91. W. Neitzel in Watertown 2.00. Mrs. Hccke 1.00. (S. -29.91.)

For the synodical treasury: P. Georgiis congregation at Cedar- burg 3.75. P. Nützels congregation at Oshkosh 14.00. 1'. C. Penalties, surplus travel money, 2.75. From Trinity congreg. in Mequon River 3.65. St. John's congreg. in Mequon 1.50. P. Schumann's congreg. in Waterford 4.25. (S. -29.90.)

For student O. List in Fort Wayne: wedding coll. with R. Scholz 14.71.

For student A. Gresens at Springfield: 8th Wambsganß' Jr. Gem. 3.00.

For professors - apartments in Milwaukee: Gem. in Oshkosh 25.00. Jmm. Gem. in Scott 35.75. ?. Rathjen 3.00. 8th Ercks Gem. in Wausau 7.00. Etl. members of the Gem. of 8th Grothe 20.00. By 8th Kothe of Degener 3.65, Krohn .50, N. N. .65, N. N. 1 20. By 8th Ledebur of Bulgrin 1.00, W. Wilbrath 4.00, A. Grün .50, G. Thisfeld, G. Krell, A. Köhler, E. Krell each 1.00. Mrs. Geidel .75. By 8th Schilling's Joh.Gem. 14.00. (S. -121.00.)

For Negro Mission: 8th Diehl's congreg. 5.00. Through 8th Rohrlack, Misfion Hours Coll., 7.00. Miss F. B. in Sheboygan 4.00. Thank Offering of Mrs. F. Wallschläger in Wayside 5.00. Miss Brun in Freistadt .25. 8th Schütz' congreg. in Ajhippun 5.00. (S. -26.25.)

For the community of Rochester, Minn..: By 8th Georgii from G. Pinkert 1.00, I. Räß 1.00, E. Oehme 1.00, I. Lauben- stein .50. Karl Sträube in Racine 1.00. 8th Osterhus' Gem. 6.00. 8th Feustel's Gem. 11.43. L. Neils in Milwaukee .25. Miss I. in Sheboygan 3.00. (S. -25.18.)

For the building and repayment of the debt of the Progymnasium in Milwaukee: I. Seyharth .50. congregation in Racine 4.25. 8. Theel 5.00, whose congregations in Mecan 13.19, in Crystal Lake 13.03, in Newton 9.84, in Germania 8.00. Collection at a concert in the Trinity Church in Milwaukee on Lutherfest 61.48. Lutherfest collections: in the Trinity Church in Milwaukee 53.02.Milwaukee congregation 53.02, Stephen's congregation 50.60. Adell congregation 29.00. Wausau congregation 10.00. 8th Pröhl's congregations 52.58. Reeosburg congregation 14.50. Sheboygan Falls congregation 5.00, in Wilson 8.25. Merrill congregation 5.80. 8th Strasen's Milwaukee congregation 27.60. Burnett congregation 13.40. Chippewa Falls congregation 9.36, in .<ugel 3.14. 8. C. Strasen's congreg. in Watertown 60.00. congreg. m Lrbanon 16.30. 8. Rehwinkel's congreg. 5.00. coll. at M. Janke's home dedication 4.17. Luther Festival collections: from Oshkosh congregation 25.69. Hancock congregation 29.00. 8. Grothe's congregation 12.00. 8. Kotbe's upper congregation 16.00, lower 9.25. 8. Rruschel's Joh.Comm. 2.25. Comm. at Sheboygan 38.11. Comm. at Mosquito Hill 1.45, at New London 5.14, at Maple Creek 1.58, at Bear Creek 4.05. Comm. at Granville 6.50. Comm. at Wayside 19.00. Triune Comm. at Mequon River 3.42. Joh.-Cong. in Mequon 4.98. Cong. in Freistadt 34.70. Cong. in Weyauwega 5.50. Cong. in Sigel 2.45. Cong. in Williamsburg 17.30. Cong. in Cedarburg 9.55. Cong. in Stevens Point 6.01. in Almond 4.00. in Amherst 4.81. 8th Roesch's Comm. 6.62. Comm. in Caledonia 5.33, on Wolf River 2.92, in Fremont 1.57, in Manteufel 1.38, on Fre- mont Road .90, on Rat River .96, on Schroeder's Corner 1.88. Comm. in Belle Plain 4.15. 8th Schilling's Joh.Comm. at Racine 31.52. Comm. at Grafron 21.09. Comm. at Portage 14.00. Comm. at Maple Works 3.12. Jmm.-Milwaukee 60.22. 8th Lassmann's 3.42. Waterford 12.30. 8th I. Friedrich's 50.00. 8th Rathjen's 7.50. 8th Hild's 25.00. 8th Damme's 21.00. gem. in Albany 10.70. in Canton 4.75. in Modena 5.50. gem. in Hartland 11.50. 8. Oetjens gem. in Rickford 6.00. 8. Langes Grm. on Hay Creek 8.50. 8. Feustels gem. at Concord 7.00. 8th Schütz's Gem. at Ashippun 16.00. Coll. surplus at Exposition Burial Ground 48.87. By 8th Bünger of Phillips 2.83, Wilson 2.55, Butternut 8.70, Perley 1.36, Shell Lake 3.90, Mittler 1.47, Pineville 4.00, Hudson 4.00, Cumberland 1.00, Deer Park 4.00, Ashland 7.39, Black Creek Falls 7.86. Out8. Finks Pauls Gem. at Cascade, 1st Sdg. 9.00. (S. -1254.95.)

For teachers' salaries and maintenance of the Progymnasium in Milwaukee: Karl Busacker in Milwaukee 2.20, L. Weihbrecht das. 5.00. 8th Diehl's congreg. 5.00. From the congregation of 8th John in Des Plaines 14.00. 8th Wesemann's congregation in Grafton, communion coll, 12.61, S. Wiepking Sr. 2.00, Bro. Prowatzki 1.00. Trinity congregation in Milwaukee 32.50, Cross congreg. das. 10.50, Jmm.St. Stephen's congregation 22.50. 8th Winter's congregation 8.00. 8th Loeber's branch in Hartland 7.00. 8th Rohrlack's congregation in Reedsburg 11.00, school fees 4.00. Trinity congregation in Mequon River 5.00. St. John's congregation in Mequon 3.46. 8th Wichmann's congregation in Freistadt 22.55. 8th Friedrich's congregation 12.00. (S. -2I3.60Z

To the budget of the Progymnasium in Milwaukee: 8. Döhlrr 1.00. Martin Felwork 1.00. Karl Steiger .50. widow M. Machniüller .25. Miss A. K. in Sheboygan 5.00. 8. Seuel's branch in Lewiston 8.50. Of farmers in Ashippun 1.50. 8. Hild's Gem. 6.00. From 8. Schumann's Gem. in Waterford 9.95. (S. -30.95.)

For heathen mission: By 8. Rohrlack, Missionstun-
denkoll., 5.25.

For poor Wisconsin students: 8th Wichmann's Gem. 2.75.

Milwaukee, Dec. 6, 1883. c. Eissfeldt, cashier.

Received for college in Milwaukee: From8. F. Schumann's parish at Waterford, Wis. from C. Voltmann 1 bush. Rye, H. Oldenburg 1 bag of potatoes, F. Redlin 1 S. do., E. Hofer 2 S. do., I. Theidi 1 S. do., W. Genens 1 S. do., C. Redlin 1 Bush, do., Widow Storm 2 Bush. Wheat, H. Habekost 2 bush, do., F. Baumgart 2 bush. Rye, C. Benzin 1 S. Potatoes, O. Malckin 2 S. do., 1 S. Roots, C. Lüdke 2 S. Potatoes, I. Krepelin 2 S. do., W. Butke 1 S. do., I. Müller Cabbage, Reuben, Roots, F. Baustian 1 Bush. Potatoes, C. Lehmann 1 B. Beets, I. Hefenbrod B. Turnips, M. Buchholz 1 S. Potatoes, A. Malckin 2 S. do., F. Ladwig 1 S. Flour, 8th F. Sckumann B- Onions, L. Beyul 1 S. Potatoes, 1 S. Turnips, H. Schwank 1 S. Potatoes, I. Neubauer 1 Bush. Roots, I. Steinki 1 S. potatoes, N. Mollzahn 1 S. do., L. Klausen 1 S. do. In addition, the two brothers Köhn and Büß from 8. Schumann's community provided 2 wagonloads from Waterford to Milwaukee. From Mr. Hackbarth of 8. Prägers Gem. 2 p. potatoes, 1 p. flour. From 8th I. G. Hilo's Gem. at Howards Grove, Wis. 20 pp. Flour, 2 p. Lentils.

Many thanks for the rich anniversary gifts!

Milwaukee, Dec. 1, 1883. H. H. Schroeter.
Property Manager.

For the preachers - and teachers widows - and orphans caste

(of the Illinois district)

have been received:

1. contributions:

From the 88.-. W. Bartling, H. Succop, C. Baumann each -5.00; A. Wagner 4.00; L. Lochner 2.00. From the Liverymen: C. W. F. Wasckilewsky 3.00, A. Dorn 2.00. From the Chicago Teachers' Conference 28.75.

Two. Gifts:

Bequest of the Blessed I. G. Krieg by C. Wolfs in Chicago 50.00. From D. Kornhaß durck 8. M. Große 2.00. From St. Paul Parish in Chicago 40.40.

Mr. H. Bartling, cashier, delivered 99.77. (Summa -246.92.)

Chicago, III, Nov. 30, 1883; H. Wunder, cashier.

For the preachers and teachers widows and orphans caste

(of the Iowa District)

have been received:

1. contributions:

Of the 88.: ,W. Diederich -8.00; F. A. Reinhardt, G. Reisinger, Ph. Studt 4.00 each.

Two. Gifts:

Thank offering by Mrs. 8. B. 5.00. By 8th Aron from Mother Happel for the widow of the blessed I'. Horn 3.00. By Miss L. Strobel of the Women's Association 6.00. By 8th Alexander, coll. sr. Gemeinde, 3.25. By 8. Reinhardt, Koll. sr. Gemeinde, 4.25. Through 8. Reisinger, coll. sr. Congregation, 8.00. By 8. Günther from the women's association sr. Congregation, 10.00. By 8. Heinicke, Harvest Festival coll. Congregation, 4.00. By F. L. Weiß, celebrant of St. Paul's congregation in Fort Dodge 22.00. (p. -84.60.)

Monticello, Dec. 5, 1883, F. v. Strohe, cashier.

Received **for the Deaf and Dumb Institution at Norris, Mich:** By A. Wagner L Co. in Detroit -5.00. By H. Tiarks, Monticello, Iowa, 38.84. By Ch. Schmalzriedt in Detroit 10.25. By 8th Hügli from John Feldmeier in St. Clair 1.00. By 8th Bartels in W. St. Louis from Mrs. Aldus .50. Durck 8th Germann in Pen, Ind, 2.40. Durck G. Renfer at Wellesley, Ont. 4.00. Durck 8th Matuschka at New mile, Mo. by sr. Gem. 7.50. by C. Grahl at Fort Wayne 29.41. by C. Eißfeldt at Milwaukee 6.30. by H. Bartling at Addison 30.64. by Ch. Schmalzriedt at Detroit 35.00, 21.30 and 4.00. by H. Berger at Waldenburg 1.00. by 8th Döring at East Portland, Oregon, 4.00. by Dr. F. W. Houser at California, Mo., 5.00. by Cb. Schmalzriedt 7.50. By H. Bartling in Addison 44.00. By Ch. Eißfeldt 26.50. By 8. Bernthal from 2 members of sr. former congreg. .55. A bond given by Karl Köhn in Detroit 5.00. By 8. Trautmann 4.00. By 8. Mayer from sr. Petri-Gem. in Bremen, III, 4.25. By 8th Wunder in Chicago, bequest of the bl. I. Geo. Krieg 50.00. By H. Bartling in Addison 27.66. By Ch. Schmalzriedt in Detroit 16.00. By H. Berger in Waldenburg, ges. on A. Boehm's wedding, 6.56. Jmm. comm. in Waldenburg 12.12. Bro. Ulrich in Detroit 1.00, by s. children 1.00. By Ch. Schmalzriedt 12.00. By 8th Warns in Weltis, Ind. sent to K. Strüh's wedding, 5.65. Detroit, Dec. 6, 1883. C. D. Strübel, cashier.

207 ^66°6r8on Lve.

The following love offerings have been received for the poor St. Paul's parish in Fairmont, Minn: From 8. F. I. Biltz's congreg. in Concordia, Mo., -5.00. 8. Ahners' congreg. in Green Jsle, Minn., 5.00. 8. Schrader's congreg. in Ruma, III. 1.00. Durck 8. Lenk iu Millstadt, III. from members of sr. Congreg. 2.00 and 3.00. 8th Schutzes Congreg. at Mankato, Minn., 14.55. By Treasurer T. H. Menk at St. Paul, Minn., 11.83, 10.10, 5.00 & 12.30. 8th Krumsiegs Congreg. 20.00. By Treasurer E. Eißfeldt at Milwaukee 12.72. 8th Krebs' Congregation at Aurora, Ills, 16.35. 8th Dageförde's Gem. at Nicollet, Minn. 9.00. 8th Schulenburg's Gem. at Waseca, Minn. 9.00. Sent to Mr. W. Viesselmann: By 8. Bangerter's Gem. at Peoria, III, 2.50. 8. Kleppisck's Gem. at Troy, III, 8.85. 8. I. Bethke's Gem. at Reynolds, Ind. 7.77. By Mr. C. Preuss of the Gem. at Palmer, Kans. 3.50.

On behalf of St. Paul's parish, I say a heartfelt thank you to all the generous givers. May the Lord reward you abundantly for your love! The little church is under construction. Should any gifts of love still be sent, please send them by Noue^ Orclvr to No. Hermann Oltmann, 8airmont, Nartin Oo., Ninn. or by registered letter to the undersigned.

Willow Creek, Minn, Nov. 29, '83, H. I. Mueller, 8th ed.

Received by Mr. 8th Hebler from his congregation for H. K. -6.00 and for W. B. 6.00. From Mr. Architect Griese in Cleveland a statuette of Luther as an anniversary gift for the institution. Many thanks!

R. A. Bischoff.

Received for the College at Milwaukee: From L. F. Schumann's parish at Waterford, Wis.: From C. Voltmann 1 bush. Rye, H. Oldenburg 1 bag of potatoes, F. Redlin 1 S. do., E. Hofer 2 S. do., I. Theidi 1 S. do., W. Genens 1 S. do., C. Redlin 1 Bush, do., Widow Storm 2 Bush. Wheat, H. Habekost 2 bush, do., F. Baumgart 2 bush. Rye, C. Benzin 1 S. Potatoes, O. Malckin 2 S. do., 1 S. Roots, C. Lüdke 2 S. Potatoes, I. Krepelin 2 S. do., W. Butke 1 do., I. Mueller Cabbage, turnips, roots, F. Baustian 1 Bush. Potatoes, C. Lehmann 1 b. Beets, I. Hefenbrod B. Turnips, M. Buchholz 1 S. Potatoes, A. Malchin 2 S. do., F. Ladwig 1 S. Flour, L. F. Schumann B. Onions, L. Beyul 1 S. Potatoes, 1 S. Turnips, H. Schwank 1 S. Potatoes, I. Neubauer 1 Bush. Roots, I. Steinki 1 p. potatoes, N. Mollzahn 1 p. do., L. Klausen 1 p. do. In addition, the two brothers Köhn and Büß from P. Schumann's community provided 2 wagonloads from Waterford to Milwaukee. From Mr. Hackbarth of L. Präger's community 2 p. potatoes, 1 p. flour. From L. I. G. Hild's comm. at Howards Grove, Wis. 20 p. Flour, 2 p. Lentils.

Many thanks for the rich anniversary gifts!

Milwaukee, Dec. 1, 1883. H. H. Schroeter.
Property Manager.

For the preachers' and teachers' widows' and orphans' fund

(of the Illinois district)

have been received:

1. contributions:

From the LL.: W. Bartling, H. Succop, C. Baumann each -5.00; A. Wagner 4.00; L. Lochner 2.00. From the Lekr.: C. W. F. Waschilewsky 3.00, A. Dorn 2.00. From the Chicago Teachers' Conference 28.75.

Two. Gifts:

Bequest of the Blessed I. G. Krieg by C. Wolff in Chicago 50.00. From D. Kornhaß by L. M. Große 2.00. From St. Paul Parish in Chicago 40.40.

Mr. H. Bartling, cashier, delivered 99.77. (Summa -246.92.)

Chicago, III, Nov. 30, 1883; H. Wunder, cashier.

For the preachers' and teachers' widows' and orphans' fund

(of the Iowa District)

have been received:

1. contributions:

From the LL.: ,W. Diederich -8.00; F. A. Reinhardt, G. Reisinger, Ph. Studt 4.00 each.

Two. Gifts:

Thank offering by Mrs. L. B. 5.00. By Fr. Aron from Mother Happel for the widow of the blessed L. Horn 3.00. By Miss L. Strobel of the Women's Association 5.00. Strobel of the Women's Association 5.00. By L. Alexander, Coll. of the parish, 3.25. Gemeinde, 3.25. By L. Reinhardt, Koll. sr. Congregation, 4.25. By L. Reisinger, Coll. Congregation, 8.00. Congregation, 8.00. By L. Günther from the Women's Association, Congregation. Congregation, 10.00. By L. Heinicke, Harvest Festival Coll. By F. L. Weiß, St. Paul's Harvest Festival Coll. at Fort Dodge 22.00. (p. 84.50.)

Monticello, Dec. 5, 1883. F. v. Strohe, cashier.

Received **for the Deaf and Dumb Institution at NorriS, Mich:** From A. Wagner L Co. in Detroit -5.00. By H. Tiarks, Monticello, Iowa, 38.84. By Cb. Schmalzriedt in Detroit 10.25. By L. Hügli from John Feldmeier in St. Clair 1.00. By L. Bartels in W. St. Louis from Mrs. Aldus .50. By L. Germann in Pen, Ind. 2.40. By G. Renfer in Wellesley, Ont. 4.00. By L. Matuschka in New Welle, Mo. from sr. Gem. 7.50. By C. Grahl at Fort Wayne, 29.41. By C. Eißfeldt at Milwaukee, 6.30. By H. Bartling at Addison, 30.64. By Ch. Schmalzriedt at Detroit, 35.00, 21.30 and 4.00. By H. Berger at Waldenburg, 1.00. By L. Döring at East Portland, Oregon, 4.00. By Dr. F. W. Houser at California, Mon., 5.00. By Cb. Schmalzriedt 7.50. By H. Bartling in Addison 44.00. By Ch. Eißfeldt 26.50. By L. Bernthal of 2 members of his former Gem. .55. A Bond given by Karl Köhn in Detroit 5.00. 1". Trautmann 4.00. By L. Mayer from sr. Petri Gem. in Bremen, III, 4.25. By L. Wunder in Chicago, bequest of the blessed I. Geo. Krieg 50.00. By H. Bartling in Addison 27.66. By Ch. Schmalzriedt in Detroit 16.00. By H. Berger in Waldenburg, ges. on A. Boehm's wedding, 6.56. Jmm. comm. in Waldenburg 12.12. Bro. Ulrich in Detroit 1.00, by s. children 1.00. By Ch. Schmalzriedt 12.00. By L. Warns in Weltis, Ind. sent to K. Strüh's wedding, 5.65. Detroit, Dec. 6, 1883. C. D. S trübe l, cashier.

207 ^eüvrsou ^ve.

The following love offerings have been received for the poor St. Paul's parish at Fairmont, Minn: From L. F. I. Biltz's congreg. in Concordia, Mo., -5.00. L. Ahners congreg. in Green Jsle, Minn., 5.00. L. Schrader's congreg. in Ruma, III. 1.00. By L. Lenk iu Millstadt, III. from members of his. Gem. 2.00 and 3.00. L. Schutzes Gem. at Mankato, Minn., 14.55. By Treasurer T. H. Menk at St. Paul, Minn, 11.83, 10.10, 5.00 & 12.30. L. Krumsieg's congregation, 20.00. Through treasurer E. Eißfeldt, Milwaukee, 12.72. L. Krebs' congregation, Aurora, Ists, 16.35. L. Dageförde's congregation, Nicollet, Minn, 9.00. L. Sckulen- burg's congregation, near Waseca, Minn, 9.00. Sent to Mr. W. Vieffelmann: By L. Bangerter's comm. at Peoria, III., 2.50. By L. Kleppisch's comm. at Troy, III., 8.85. By L. I. Bethke's comm. at Reynolds, Ind., 7.77. By Mr. C. Preuss of the comm. at Palmer, Kans., 3.50.

On behalf of St. Paul's parish, I say a heartfelt thank you to all the generous givers. May the Lord reward you abundantly for your love! The little church is under construction. Should any gifts of love still be sent, please send them by Nouc^ Orcker to No. Hermann Oltmann, fairmont, Nartln Oo., Ninn. or by registered letter to the undersigned.

Willow Creek, Minn, Nov. 29, '83, H. I. Mueller, k.

Received by Mr. L. Hebler from his congregation for H. K. -6.00 and for W. B. 6.00. From Mr. Architect Griese in Cleveland a Luther statuette as an anniversary gift for the institution. Many thanks! R. A. Bischoff.

For poor students received with hearty thanks by Mr. L. Lindemann in Pittsburg, Pa., from Mr. A. Linke (especially for Engelder minor) -5.00. By "D. M." in Baltimore, Md., 5.00. By Mr. L. Heitmüller in Columbus, Ind., from his congregation at Clifty 8.05. By Mr. L. Heinicke from his own branch at Haver Hill, Iowa. Branch at Haver Hill, Iowa, a Luther Jubilee collection to the amount of 6.00. By Mr. L. Gräbner at St. Charles, Mo. from his congregation. Cong. a part of the Luthcrfest coll. in the amount of 10.75. Durck Mr. L. Link in St. Louis, Mo. from widow Gönner 5.00. Durck Mr. L. C. H. Becker in Falls City, Richardson Co. nebr. at the wedding of the same in Evansville, Ind. sent, 20.00. By Mr. L. Brömer in Cincinnati, O-, from Mr. Herzog there, 5.00, and from Widow Schmidt there 1.00. From Mr. W. Neitzel in Watertown, Wis. 1.50. From Mrs. Fanny Sienkneckt in Wartburg, Tenn. 5.00. From Mr. Johann Meuschke in Lincoln, Mo. 5.00.

C. F. W. Walther.

For the English Lutheran mission in the West:

By Mr. L. A. Bäpler in Perryville, Mo. collected -2.25. For Student I. T. Moser by Mr. L. C. L. Janzow in St. Louis from Mr. Friedr. Schürmann, Mrs. Schürmann, Mr. Karl Krönike, Mr. Bensick each.50, Mr. I. Krallemann 2.00, Mr. Joh. Krallemann 1.00.

St. Louis, Dec. 5, 1883. C. F. Lange, cashier.

509 Lrankiin ^ve., 8t. Louis, No.

For student Dau received -10.00 through L. Hügli from his church.

Günther.

New printed matter.

A child is born to us. Choral song for the Christmas feast. Composed by C. Wonnberger. 4th edition. Reading, Pa. Pilgrim Bookstore.

The fact that this piece has already seen its fourth edition is the best proof that it is good without causing great difficulties for the singers. Price: 1 copy 25 Cts, the dozen -1.75 postage paid. W. [Walther]

In these days we received the following two jubilee presen- dations:

1st sermon, preached on the 25th Sunday after Trinity (Nov. II), 1883, before the Lutheran congregation of St. Matthew's, New York, and by their decision submitted to print by J. H. Sieker.

2. in commemoration of the 400th anniversary of Luther, 1883, by August Emil Frey, pastor at St. Mark's, Brooklyn, N. A.

It was with great joy that we welcomed the appearance of these two sermons. Just as we rejoice now when we discover good Jubilee sermons from earlier times, so in later times, when God's patience of the world will endure until then, our children's children will still rejoice over these Jubilee sermons. They will see from this that also in the year 1883 not only sermons full of hollow phrases were preached, but also such sermons which, preached on Luther's birthday, are also permeated by Luther's spirit and, spurning the bombast of a manufactured enthusiasm, express just what God calls out to the church of this time through the return of Luther's birthday after four centuries. The sermon of Father Sieker answers the question on the basis of Jer. 1, 4-10: "In what sense does the Lutheran Church celebrate Dr. Luther's 400th birthday by a church festival?" Father Frey's sermon, preached on November 10, deals, on the basis of John 1:6-8, with the subject: "What the present celebration of Luther's 400th birthday should serve us for"; a second sermon, preached the day after, deals with "the actual meaning of this year's Luther Jubilee". We do not want to tell more, because we wish that they are rather read completely. By the way, the proceeds from the sale of both sermons are to be used for the support of poor students. The price of a copy of Sermons No. 2. is 10 Cts. and of a dozen -1.00. To be obtained from the Luth. Publishers' Association, 356 Pearl St., New York. The price of Sermons No. 1. is 10 Cts-, of a dozen -1.00, of a hundred -7.00. To be obtained through Rev. E. Bohm, 298 Broome St., New York City. W. [Walther]

Blüthenlese aus der deutsch-christlichen Unterhaltungslitteratur. St. Louis. Printed and published by Louis Lange.

The 4 deliveries published so far and also shown in the "Lutheran" are now available in a handsome volume (in colorful canvas). The content is manifold. Stories (among them one by the same Dir. Lindemann) alternate with reports from world history, from natural history, with descriptions of life, anecdotes, poems 2c. To be obtained from Mr. L. Lange, St. Louis, Mo. Price: -1.00 postage paid.

Changed addresses:

Lev.^. Nerkel, Lox 1583, 8terlinA, III, not 8terlinA, Hebr.
Lev. 8. L. Lartenteläer,
8o. 249 8. Lincoln 8tr, 8a^ Oit^, Nick.
Lev. 0. Hermann, 9 8amilton 8tr., Iltica, 8.
8. Ilse, 217 Den 8;'ck 8tr., Krooklzn, 8. 8., 8.
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IIuAO Olrarls, Loselanü, Oook Oo., 81.
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